

General Announcements

5 Million Trees Planted in Turkey by Students and Soldiers. 4,000 students from seven universities in Istanbul, 500 students from four universities in the southeastern provinces of Turkey, and about 2,000 military troops planted 3 million trees and 2 millions seeds during two weeks (5-20 November 1998). The trees and seeds were planted near the Ataturk dam, in an area known as the GAP region of Turkey. The project was organized by Prof. Dr. Ismail Duman and Prof. Dr. M. Lutfi Ovecoglu of Istanbul Technical University, Faculty of Chemistry and Metallurgy, Department of Metallurgical Engineering. The Ministry of Forestry contributed more than 3 million young trees with tubed roots and about 2 million seeds free of charge. This was the largest reforestation activity in such a short period of time in Turkey, and certainly the largest winter camp in Turkey. The Ministry of Forestry also supplied various equipment and supplies, such as shovels, boots, winter coats, etc. In addition to planting trees, the students and soldiers worked on the hilltops to prevent land erosion by building terraces and setting up walls and fences to prevent landslides.

A giant convoy of one hundred buses transported students from Istanbul. Also in the convoy were police cars, ambulances, supply trucks, and water trailers. The 2nd Army Headquarters provided field tents and equipment for 6000 people. The health team was comprised of 3 orthopaedists, 3 surgeons, 3 internists, 1 dentist, 20 practitioners along with 12 nurses, plus 5 fully equipped ambulances, 1 ambulance helicopter, 1 ambulance airplane. All the medicines and dispensable medical items were donated by the Turkish Pharmaceutical Association, Istanbul University Cerrahpasa Hospital. Food provisions (3 meals per day, 15 days, for 4500 people) were donated by official and private establishments.

Prof. Duman and Ovecoglu stated: "We have the strong belief that this activity--the largest "Winter Camp" ever to take place in Turkey--enabled our students to taste the honor of directly contributing to their home country and provided the pleasure of creating personal monuments by their hands. Students and soldiers worked, dined and camped together and thus offered their share in contributing to world peace."

For more information, contact Prof. Dr. Ismail Duman and Prof. Dr. M. Lutfi Ovecoglu, Istanbul Technical University, Faculty of Chemistry and Metallurgy, Metallurgical Engineering Department, Maslak 80626 Istanbul/TURKEY. Tel: ++ (90)212-285-3355, 3357. Fax: ++(90)212-285-2925. Email: ovecoglu@itu.edu.tr

Kristin Shrader-Frechette now occupies an endowed chair in philosophy, the De Crane Professorship, at the University of Notre Dame, together with a concurrent appointment in

biology and in environmental sciences. She is also ISEE Vice-President and President-Elect. Prof. Shrader-Frechette can be contacted at the Philosophy Department, University of Notre Dame, Notre Dame, IN 46556; Phone: 219-631-7579, Philosophy Dept.; Fax 219-631-8209. E-mail: Kristin.Shrader-Frechette.1@nd.edu

Prof. Richard Twine of the Dept. of Sociology, Manchester Met. University, UK, maintains a web-site on ecofeminism. The site has articles, reviews and a substantial and active bibliography on resources for ecofeminists. Prof. Twine regularly updates the site, and puts more papers on it. A section lists upcoming events related to ecofeminism. The site is particularly suitable for those engaged in recent theoretical debates on ecofeminism, such as the current debates on essentialism and anti-essentialism and criticisms of ecofeminism. Especially helpful are the site's links to other major sites on ecofeminism found on the internet. Feedback and additional web-sites on ecofeminism are encouraged as part of a recently initiated ecofeminism web-ring. For more information, contact Prof. Richard Twine, Dept. of Sociology, Manchester Met. University, UK. Email: r.twine@mmu.ac.uk

Peter Singer will take up the DeCamp Professorship of Bioethics at Princeton University in 1999. He is currently a professor in the Centre for Human Bioethics at Monash University in Australia, and president of the Great Ape Project and of Animals Australia. With Henry Spira, he is also coordinator of the International Coalition for Farm Animals.

Short Course on Values, Ethics and Sustainability, University of Surrey, 25-26 November 1998. This short course explores the different value approaches and ethical principles underpinning sustainability. Through interactive case studies, the arguments and attitudes emerging from environmental controversies will be investigated. Contact Mrs P Savill, Course Secretary, Centre for Environmental Strategy, University of Surrey, Guildford, Surrey GU2 5XH, UK. Tel: +44 (0)1483 259047. Fax: +44 (0)1483 259394. Email: P.savill@surrey.ac.uk

Sustainability courses. A website list of over 350 courses dealing with sustainability issues is maintained by Second Nature at:

<http://www.2nature.org>

Take the Find/Index menu, then take Courses Database.

The Environmental Syllabus Project has a new home. The new website address is:

<http://appliedphilosophy.mtsu.edu/ISEE/>

The coordinator, Robert Hood, has taken a position as assistant professor at Middle Tennessee State University, where he will teach ethics, including courses in environmental ethics. Address: Department of Philosophy, Middle Tennessee State University, Box 73, Murfreesboro, TN 37132. Email: rhood@frank.mtsu.edu

The University of Oslo has a program (called a "course") entitled "Master of Philosophy in Environmental Values." The course is taught in English, is designed to attract international students, and is specifically geared to those who have a first degree in the Arts, Humanities or the Social Sciences preferably with a philosophy component. The webpage giving details of the course is at:

<http://faust.uio.no/kunngj/studyplan.html>

The course duration is two years of full-time study, and is assessed by a combination of course work and a dissertation to be written during the second year of study. The new M.Phil. is offered by the Centre for Development and Environment (SUM) in collaboration with the Faculty of Arts, University of Oslo. The homepage for SUM is <http://faust.uio.no/index.html>

Students with a science background will be considered for the M.Phil. but their admission is at the discretion of the course organizers. Other European universities offer programs in Human Ecology, admission to which normally requires a degree in medicine or one of the life sciences. (Thanks to Andrew Brennan.)

The Human Ecology M.Sc. at the Free University of Brussels, VUB, homepage is: <http://vub.vub.ac.be/~gronsse/gen/intro.html>

Andrew Brennan (University of Western Australia, Perth) is publishing an entry on ethics and the environment on the internet's biggest encyclopedia of philosophy, the Stanford Encyclopedia of Philosophy. The final version has not yet been prepared, and Brennan invites interested critics to review the draft version at <http://plato.stanford.edu/entries/ethics-environmental/>

He welcomes comments. Andrew Brennan, Philosophy, The University of Western Australia, Perth WA 6907, Australia. Phone +61 8 9380 2106/2107. Fax +61 8 9380 1057. Home: 27 Coolgardie St, Subiaco, WA 6008, Australia. Home phone: +61 8 9380 4321

New ISEE Regional Contact Persons. Robert Eliot has stepped down as ISEE's contact for Australia and New Zealand. Taking over is Prof. William Grey, Department of Philosophy, University of Queensland. On behalf of ISEE, the Editors wish to welcome Prof. Grey and to express thanks to Prof. Elliot for many years of service.

Ricardo Rozzi is ISEE's new contact for South America. He is a biologist with the Institute of Ecological Research Chiloe, Chile, and on the Facultad de Ciencias, Universidad de Chile. Currently he is doing research in the Department of Ecology and Evolutionary Biology, University of Connecticut.

The new contact person for Mexico and Central America is Teresa Kwiatkowska of the Philosophy Faculty at the Universidad Autonoma Metropolitana-Iztapalapa.

ISEE is grateful to Profs. Grey, Rozzi, and Kwiatkowska (and to all our other regional contact persons) for their willingness to serve as contacts for the Society. For their addresses, see below.

Tenth International Conference on Greek Philosophy, 23-28 August 1998, Island of Samos, Greece. The theme of this year's conference was "Philosophy and Ecology: The Greeks and the Environment," and was inspired by the book of that title edited by Laura Westra and Tom Robinson. The conference was attended by approximately 160 people and was truly international in scope with participants from Austria, Australia, Canada, Finland, Greece, Italy, Japan, Netherlands, Norway, Romania, South Africa, Spain, UK, and USA. It provided an excellent opportunity to explore environmental philosophical questions in a cross-cultural context, albeit with a common focus on the ideas and methods of philosophical thinking that have been handed down by the ancient Greek philosophers. The Greek hospitality was second to none; many of the participants will long remember a couple of conference dinners in a tavern by the sea where the participants danced until late!

Invited speakers were: Anthony McMichael (UK), Tom Robinson (Canada), Keekok Lee (UK), John Anton (USA), and Laura Westra (Canada). Many environmental ethicists from the UK and the USA gave papers. Instantaneous translations were available for both Greek and English participants. Many thanks to organizers Konstantin Boudouris and Tom Robinson. (Submitted by Warwick Fox and Laura Westra.)

The International Association for Greek Philosophy selects a different theme each year, and runs an Annual Weekly Seminar series on the selected theme early in the year, followed later in the year by an International Conference. The Annual Weekly Seminar series is open to the public and is presented on the site of Plato's Academy, which is located in the suburbs of Athens. (The site of Plato's Academy was discovered during digging for an underground rail system; the site of Aristotle's Lyceum was discovered only last year in exactly the same way). In April 1998, Warwick Fox presented the first of this year's seminars to an audience of about 300 people.

Coalition on the Environment and Jewish Life seeks to protect creation, from generation to generation. Address: 443 Park Avenue South, 11th floor, New York, NY 10016-7322.

Marine environmental ethics. The University of Georgia Environmental Ethics Certificate Program is featuring an emphasis on marine environmental ethics. Sylvia Earle, National Geographic Explorer-in-Residence, spoke there on September 25 on "Exploring for a New Ocean Ethic."

Lecture Series "Ideas Matter" at Oregon State University, Corvallis, Oregon USA. Sponsored by the Philosophy Department, this year's lecture series is devoted to "The Ethical Legacy of Aldo Leopold." Prof. Peter List is the chief organizer of the series. Plans include eleven events featuring prominent environmental philosophers, nature writers, foresters, and ecologists. Among the high points are such notable speakers as: internationally prominent OSU ecologist Jane Lubchenco (Oct. 1), who gave the opening lecture, "Thinking Like an Ocean: Extending Leopold's Land Ethic to the Sea"; poet and environmentalist Gary Snyder (Oct. 29); environmental philosopher and defender of Leopold, J. Baird Callicott; Canadian environmental philosopher Laura Westra; and the Starker Leopold Professor of Wildlife Ecology at Berkeley, Dale McCullough, who will examine Leopold's ideas in the context of a search for a sustainable future. The Leopold series will close on 19 November 1998 with a talk by Estella Leopold, Professor of Botany at the University of Washington, and one of Aldo Leopold's daughter. Her talk will focus on her father's interesting and insightful views about education.

The website for "The Ethical Legacy of Aldo Leopold" is at:

<http://osu.orst.edu/dept/philosophy/ideas/leopold>

The Philosophy Department homepage is at:

<http://osu.orst.edu/dept/philosophy>.

The lectures are available on the website, and both actual and virtual conversations about the papers and the ethical legacy of Aldo Leopold are welcome.

To commemorate the 50th anniversary of the publication of Aldo Leopold's *A Sand County Almanac*, the Program for Ethics, Science, and the Environment at Oregon State University has prepared a special issue of its *Reflections* newsletter entitled "Aldo Leopold: A Critical Celebration of His Land Ethic." The sixteen-page issue contains short essays by leading environmental philosophers on the legacy of Leopold's "land ethic" for contemporary

environmental and natural resource ethics, as well as a bibliography of relevant literature. For a free copy, contact Sandra Shockley (PESE@orst.edu) or Courtney Campbell (CCampbell@orst.edu).

The Program for Ethics, Science, and the Environment at Oregon State University is based in the Philosophy Department. The program supports multidisciplinary education and scholarship aimed at recognizing, understanding, and resolving value conflicts resulting from advances in scientific knowledge, biotechnology, and natural resource use. For more information about the program, contact: Courtney S. Campbell, Coordinator, Program for Ethics, Science, and the Environment, Department of Philosophy, Hovland 101, Oregon State University, Corvallis, OR 97331-3902. 541/737-5648. e-mail: PESE@orst.edu

The XIVth International Congress of Aesthetics, "Aesthetics as Philosophy," took place in Ljubljana, Slovenia, 1-5 September 1998. Two sections on "Aesthetics, Ethics and Environment" were organized by Haapala Arto from Finland. The following papers were presented:

- Haapala, Arto (Finland), "Sensing and Placing: On the Ethics of Living a Place"
 - Karjalainen, Pauli Tapani (Finland), "Writing the Earth: Cultural Meaning of the Landscape"
 - Kwiatkowska Teresa (Mexico), "From Aesthetics to Environmental Ethics"
 - Von Bondsdorff, Pauline (Finland), "Environmental Individuality"
 - Light Andrew (USA), "Ecological Restoration and Art Reproduction"
 - Bengtsson, Staffan (Sweden), "The Beauty of Physiognomic Imaging: Adorno on Inner and Outer Nature"
 - Lehtinen, Markku (Finland), "Heidegger's Earth: Some Ethical Implications"
 - Brady, Emily (Great Britain), "Sublime Attachment: Imagination, Feeling and Respect for Nature"
 - Arntzen, Sven (Norway), "Natural Beauty, Ethics and Conceptions of Nature"
- (Thanks to Teresa Kwiatkowska, Mexico.)

Randy Larsen reports that his radio talk show, Eco-Talk, has been syndicated by the Pacifica Radio Network, with 67 affiliate stations in 27 states. The originating station is KZFR serving the area around Chico, California. Randy completed an M.A. at Colorado State University, Environmental Virtue Ethics: Nature as Polis, Spring 1996. Randy also teaches environmental ethics at Chico State College, Chico, California. For his radio show, he has upcoming interviews with Gary Snyder, Ernest Callenbach, and Randy Hayes. He recently did an interview with Julia Butterfly Hill, conducted 200 feet high in a redwood tree on her platform there, complete with the tree squeaking in the background. Randy Larsen's e-mail: ecotalk@hotmail.com

CONFERENCES AND CALLS FOR PAPERS

ISEE Sessions at the American Philosophical Association: Eastern Division, 27-30 December 1998, Washington Hilton, Washington, DC, USA. First Session (29 Dec., 9-11:00 AM). Chair: Holmes Rolston III (Colorado State University). Victoria Davion (University of Georgia), "Ecofeminism, Anthropocentrism, and Scientific Research." Lori Gruen (Stanford University), "Ecofeminism: Present and Future." Commentator: Ronnie Hawkins (University of Central Florida). Second Session (29 Dec., 7-10:00 PM). Topic: "Realism in Environmental Ethics."

Chair: Laura Westra (University of Windsor). Speaker: Holmes Rolston III (Colorado State University). Commentators: Jack Weir (Morehead State University, KY), Bryan Norton (Georgia Institute of Technology).

Also at the APA:ED. North American Society for Social Philosophy. (Monday, Dec. 28, 9-11.00 AM). Session Topic: "Value in Nature." Speaker: Holmes Rolston, III, with commentary by Ned Hettinger. Chair William Throop. (Monday, Dec. 28, 7:30-10:30 PM). Session Topic: "Should Environmental Ethicists and Ecofeminists Be Pro-Life on Abortion?" Speaker: Laura Westra (University of Windsor), with commentary by Melissa Clarke (Temple University) and Victoria Davion (University of Georgia). Chair: Laura Purdy (University of Toronto). Society for the Study of Ethics and Animals (Mon. 11:15 AM - 1:15 PM). Chair: Judy Boss (Brown University). Mylan Engel, Jr. (Northern Illinois University), "Why YOU Are Committed to the Immorality of Eating Animals." Comment: Jennifer Welchman (University of Alberta). Lee Fennell (University of Virginia, Law), "Killing with Kindness: An Inquiry into the Routinized Destruction of Companion Animals." Comment: Grace Clement (Salisbury State University). Society for the Study of Ethics and Animals (Mon. 5:15-7:15 PM). Chair: Jane Duran (University of California, Santa Barbara). Brian Luke (University of Dayton), "The Politics of Animal Sacrifice: Patriarchy and Dominionism." Comment: Ronnie Hawkins (University of Central Florida). Laura Westra (University of Windsor), "The Abortion Issue: A Non-anthropocentric Perspective." Comment: Harlan Miller (Virginia Tech).

ISEE Sessions at the American Philosophical Association: Pacific Division, 31 March - 3 April 1999, Claremont Hotel, Berkeley, California USA. First Session. Philip Cafaro (Southwest State University, MN), "For a Grounded Conception of Wilderness, and More Wilderness on the Ground." Response by Mark Woods (University of San Diego). Jason Kawall (Brown University), "Is (Merely) Stalking Sentient Animals Morally Wrong?" Response by William McKinney (Southeast Missouri State University). Second Session. Mark A. Michael (Austin Peay State University), "Modifying Nature vs. Interfering with Nature: A Distinction Without a Difference?" Response by Don Mayer (Oakland University).

ISEE Sessions at the American Philosophical Association: Central Division. New Orleans, Louisiana USA, 5-8 May 1999. First Session. Topic: "The Land Ethic Revisited." Chair and Commentator, Peter List (Oregon State University). Speakers: Peter Wenz, (University of Illinois at Springfield), "Nature's Prescription: Reductionism and the Is/Ought Dichotomy." Kristin Shrader-Frechette (University of Notre Dame), "The Land Ethic: Policy Assesses and Epistemological Liabilities." Laura Westra (University of Windsor), "Aldo Leopold and the Ethics of Integrity." Burcu Gurkan (University of Windsor), "The Land Ethic: Hostile or Not?" Second Session. Topic: "Biotechnology and Environmental Ethics - The Interface." Chair and Commentator: M. C. Tallacchini (University of Firenze, Italy). Speakers: Paul Thompson (Purdue University), "The Environmental Ethics Case for Crop Biotechnology." Alan Holland (University of Lancaster, UK), "In the Beginning Was the Word? A Critique of Information Metaphors in Genetics." Gary Comstock (Iowa State University), "Why We Should Produce Transgenic Animals From an Animal Rights Perspective." Laura Westra (University of Windsor), "Biotechnology, Transgenics and MicroIntegrity."

Call for Papers. Utah State University Philosophy Colloquium. Topic: Environmental Aesthetics. October 8-10, 1999, Eccles Conference Center, Utah State University, Logan, Utah USA.

Featured speakers are Bruce Foltz (Eckerd College), Andrew Light (SUNY--Binghamton), and Holmes Rolston III (Colorado State University). Submissions are welcome on any aspect of environmental aesthetics. Papers are preferred, but abstracts will be accepted. The deadlines for submissions is April 1, 1999. Please mail to: Prof. Diane Michelfelder, Department Head, Languages and Philosophy, Utah State University, Logan, UT 84322-0270. For further information, please e-mail at dmichel@cc.usu.edu or see the webpage at <http://www.usu.edu/~langphil/eaconf.html>.

Call for Papers. The Society for Conservation Biology will hold its 1999 annual meeting from 17-21 June at the University of Maryland, College Park, Maryland USA (which is in the Washington, DC, area). Symposia proposals were due 21 October. Abstracts for contributed papers are due 21 January 1999. SCB meetings are organized similar to other meetings of scientists, primarily to present summaries of research with the presumption that a detailed written report is available. Consequently, contributed paper presentations are limited to 20 minutes, and discussion of these papers from the floor is usually very brief. Symposia are on topics of current interest and usually are panels of four or more speakers lasting 2-3 hours with discussion. Contributed papers may be submitted electronically (preferred) and must strictly conform to submission guidelines. For information about the guidelines and to submit a proposal, visit the meeting's Website at the address below, or see the November 1998 issue of the SCB Newsletter (also accessible online at <http://conbio.rice.edu/scb>). Most relevant submissions by professionals are accepted. Housing options usually range from camping and dormitories with optional meal plans to expensive luxury hotels. Two special attractions of SCB meetings are: plenary presentations by outstanding scholars, government officials, philosophers, activists, and persons affiliated with NGOs; and a variety of field trips led by some of the world's foremost biologists. For this meeting, a gala at the National Zoo is being planned.

The general program chair for the meeting at the University of Maryland is David Inouye, Tel. 301-405-6946, Fax 301-314-9358, Email di5@umail.umd.edu. The meeting's website is: <http://www.inform.umd.edu/scb/>

For many years, ISEE has sponsored symposia and sessions at SCB, and these have been coordinated by Phil Pister and Jack Weir. SCB is the largest international organization of research biologists, wildlife ecologists, foresters, and others whose primary purpose is environmental conservation and preservation. The prestigious journal *Conservation Biology* is published by SCB. SCB has numerous chapters for students at universities throughout the world. SCB's constitution requires that one member of the Board of Governors be an environmental philosopher/ethicist, and Holmes Rolston currently serves in this capacity. J. Baird Callicott, Curt Meine, and Jack Weir have been nominated to succeed Rolston, and the election is currently underway by mail-in ballot.

Call for Papers. The Sigurd Olson Institute of Northland College, Ashland Wisconsin USA, will be hosting a conference entitled "Wilderness Horizons: An Interdisciplinary Wilderness Conference" on September 23-26, 1999. Gary Snyder will be the keynote speaker. Submitted proposals will be considered for concurrent sessions. Plenary sessions will focus on the following areas: "Future Trends in Wilderness Management and Policy," "Wilderness and Native American Worldviews," "Great New Wilderness Debate: Where Now?" "Wilderness Values and Contemporary Christian Thought," and "Wilderness and Regional Issues of Sustainability." Northland is also attempting to find a publisher for the conference papers. For more information

or to submit a paper, contact Clayton T. Russell, Sigurd Olson Environmental Institute, Northland College, Ashland, WI 54806; Tel: (715) 682-1491; Email: crussell@wheeler.northland.edu; Website: www.northland.edu/soei. Papers in the area of "Great New Wilderness Debate: Where Now?" can be sent directly to Michael P. Nelson, Philosophy, University of Wisconsin-Stevens Point, Stevens Point, WI 54481; Email: m2nelson@uwsp.edu

Symposium on Genes and Development. 19-20 March 1999. Institut für Geschichte und Ethik der Medizin (IfGEM) at the University of Basel, Switzerland. Symposium theme: "Genes and Development: Interacting Processes or Hierarchical Organization? New Theoretical Approaches to Developmental Biology and Their Ethical Implications." Current results in molecular and developmental biology challenge traditional concepts of the role of the genome in the developing organism. This interdisciplinary symposium aims at an evaluation of new theoretical approaches in the field that are directed toward an integration of genetics and developmental biology: Developmental Systems Approach, Process Structuralism, Methodical Constructivism, Hermeneutics of Description, Process-concept of the Molecular Gene. Speakers include: Markus Affolter (Basel), Brian Goodwin (London), James Griesemer (Davis), Paul Griffiths (Sydney), Mathias Gutmann (Bad-Neuenahr-Ahrweiler), Evelyn Fox Keller (Boston), Gerd Mueller (Wien), Eva M. Neumann-Held (Bad Neuenahr-Ahrweiler), Susan Oyama (New York), Jackie Leach Scully (Basel), Christoph Rehmann-Sutter (Basel) and others. IfGEM is affiliated with the MGU-research project 'Genome and Organism' (Christoph Rehmann-Sutter/Eva M. Neumann-Held). In collaboration with the Swiss Society for Biomedical Ethics SGBE-SSEB and the 'European Academy for the Study of Consequences of Scientific and Technological Advances, Bad-Neuenahr-Ahrweiler GmbH. For more information: Institut für Geschichte und Ethik der Medizin, "Genes and Development," University of Basel, Schoenbeinstr. 18-20 CH-4056 Basel. Fax: ++41 (0)61 267 3190. Email: kamberr@ubaclu.unibas.ch

Conference on John Ray. 18-21 March 1999. "John Ray and His Successors: The Clergyman as Biologist." Braintree, Essex, UK. Organised by the John Ray Trust, the Institute of Biology's History Committee, and the Society for the History of Natural History. Keynote speakers: John Brooke "Wise Men Nowadays Think Otherwise", Michael Reiss "On Being a Biologist and a Cleric", plus others, including Profs. Paul Foster, Chris Smith, Sandy Baker, David Knight, Mark Seaward, Edward Larson, Peter Bowler. Registration: before Jan 1, £90 (fulltime students, £30); accommodations, etc., are extra. Bookings and details from Janet Turner, John Ray Trust, Town Hall Centre, BRAINTREE, Essex, CM7 3YG United Kingdom. Tel (+44) 1376-557776; Fax - 344345.

European Congress on Agricultural and Food Ethics. 4-6 March 1999. Wageningen, the Netherlands. Sponsored by the prospective European Society for Agricultural and Food Ethics (EUR-SAFE), to be established in 1999.

For queries on the scientific programme: Centre for Bio-ethics and Health Law, Utrecht University, Frans W.A. Brom, Heidelberglaan 2, NL-3584 CS Utrecht, Telephone: +31 30 2534399, Telefax: +31 30 2539410, E-mail: fbrom@theo.uu.nl

For further queries and all correspondence: Congres Office, Wageningen Agricultural University, Will Bodde, Costerweg 50, NL-6701 BH Wageningen, Telephone: + 31 317 484008,

Telefax: + 31 317 485309, E-mail: will.bodde@alg.vl.wau.nl, , Internet-site:
www.theo.uu.nl/eur-safe

CALL FOR PAPERS. The Society for Applied Philosophy, Annual Conference, in Conjunction with ISEE. 27-29 June 1999. Mansfield College, Oxford University, UK. Theme: "Moral and Political Reasoning in Environmental Practice."

The aim of the conference is to explore ethical and political issues raised by environmental practices ranging from activism to government regulation. It will include discussion of the values implicit in environmental practices, and of the ethical justifications for and criticisms of schemes of justice and rights in relation to environmental issues.

The conference will be organized around three main themes, and contributions are invited on any of the following topics: 1. Politics vs. Philosophy: Environmental philosophy and environmental practice. The political framework of environmental theory. Political Ecology and Political Philosophy. Community values and environmental problems. 2. Justice, Non-Humans & Future Generations: Environmental Justice. Schemes of Justice and Future Generations. Overlapping concerns between humans and non-humans. Environmental Racism. 3. Arguing From Cases: Generalizing from examples. Top-down vs. Bottom-up theorizing. Theorizing for/with grassroots activism. Motivating green morality. Problems with meta-ethics in environmental philosophy. Specific case studies of any of the topics mentioned above.

Keynote speakers for the conference will be Michael Freeden (Oxford University) and Henry Shue (Hutchinson Professor, Program on Ethics & Public Life, Cornell University).

Conference Program Advisors are Avner de-Shalit (Department of Political Science, Hebrew University of Jerusalem) and Andrew Light (Departments of Philosophy and Environmental Studies, State University of New York, Binghamton).

Offers of papers (not exceeding 30 minutes presentation time) are invited under the above headings. Abstracts should be sent to: Prof. Andrew Light, SAP/ISEE Conference, Department of Philosophy, SUNY Binghamton, Binghamton, NY 13902-6000. FAX: 607-777-2734. E-mail: alight@binghamton.edu. The deadline for proposals is 29 November 1998.

The conference fee, inclusive of meals and accommodation, will be in the region of £130, with some subsidised places for the unwaged (including students). Places can be reserved by sending a deposit of £10 (cheques payable to the Society for Applied Philosophy) to the Conference, payable to the Society for Applied Philosophy) to the Conference, Co-ordinator, Adam Hedgecoe, Dept. of Science and Technology Studies, University College London, Gower Street, London WC1E 6BT (tel: 0171 387705 ext.2094).

Conference on Ecosystem Health, 2-4 October 1998, Hamilton, Ontario CANADA. Sponsored by David Rapport (Journal for Ecosystem Health) and MacMaster University, speakers included Val Plumwood, Laura Westra, Jim Sterba, David Rapport, Victoria Davion, and Micheal Fox.

Workshop of the Wildlands Project, 8-12 October 1998, Estes Park, Colorado USA. Theme: "The Wildlands: Grassroots Rendezvous." Present were environmentalists and activists from Alaska to Costa Rica, from Newfoundland to California, and from most places between. Keynote addresses were given by Michael Soulé, Reed Noss, Dave Foreman, and Jim Estes, and most received standing ovations. Many workshops took place one regional implementation and approaches to re-wilding, as well as specific presentations on restoration, eco-forestry, eco-agriculture, and other topics related to the Wildlands Project. Information about future activities

can be obtained from the Executive Director, Steve Gatewood, at: 1955 West Grant Road, Suite 148, Tuscon, AZ 85745-1147; tel: (520) 88400857; fax: 884-0875; wildland@earthlink.net. Thumbs up to the organizers from Laura Westra for their support!

Symposium Darwin in Chiloe. The island of Chiloe in the forest region of southern Chile was extensively explored by Charles Darwin during his Beagle Voyage. A Symposium on Darwin will take place in Chiloe, 22-26 November 1998. Ecologists, evolutionary biologists, historians, philosophers from Europe, South- and North-America will discuss three main questions: How has the landscape changed since Darwin's visit to Chiloe? How have evolutionary theories and philosophy of science changed? What insights can this historical examination provide for current conservation efforts in the temperate forests of southern South America? The program and participants are posted at:

<http://www.eeb.uconn.edu/chiloe/Darwin.htm>

For more information, contact: Eric Rivera at darwin@codon.ciencias.uchile.cl (Institute of Ecological Research-Universidad de Chile) or Ricardo Rozzi at rmr96002@uconnvm.uconn.edu (Institute of Ecological Research-University of Connecticut).

CALL FOR PAPERS. The Bucknell Review, a biannual, multidisciplinary journal, invites critical or creative essays for a special issue on feminist literary ecocriticism (contracted to appear in the year 2000). Deadline: 15 January 1999. Earlier submissions are encouraged. For suggestions of topics, style guidelines, and so on, contact: Glynis Carr, Department of English, Bucknell University, Lewisburg, PA 17837, Tel: 717-524-3118, Email: gcarr@bucknell.edu

CALL FOR PAPERS: American Philosophical Association, ISEE Group Sessions. The annual deadlines for paper submissions for the ISEE sessions regularly held at the three divisional meetings of the American Philosophical Association are:

--Eastern Division: February 1st

--Central Division: September 1st

--Pacific Division: September 1st

For specific dates and locations, see "Events" (below).

--Submit Eastern Division proposals to Kristin Shrader-Frechette (ISEE Vice President-President Elect), Department of Philosophy, University of Notre Dame, Notre Dame, IN 46556; Tel 219-631-5000 (Campus), 219-631-7579 (Philosophy Dept.); Fax 219-631-8209 (Philosophy Dept. Fax); Email: Kristin.Shrader-Frechette.1@nd.edu

--Submit Central Division proposals to Laura Westra (ISEE Secretary), Dept of Philosophy, University of Windsor, Windsor Ontario N9B 3P4 CANADA; Tel: 519-253-4232; Fax: 519-973-7050.

--Submit Pacific Division proposals to Ernest Partridge (ISEE Treasurer), P.O. Box 9045, Cedar Pines Park, CA 92322 USA. Tel: 909-338-6173. Fax: 909-338-7072. Email: gadfly@igc.org

CALL FOR PAPERS. "Wilderness Science in a Time of Change." University of Montana, Missoula, 23-27 May 1999. Possible topics include wilderness values, policy, ethics, and science, changing societal definitions of wilderness, wilderness management. Contact: Natural

Resource Management Division, Center for Continuing Education, University of Montana, Missoula, MT 59812. 406/243-4623. 888/254-2544 Email: ckelly@selway.umt.edu. www.wilderness.net

ISSUES

Baca Ranch Purchase? Biggest in a quarter century. The U.S. Forest Service and the U.S. Congress have moved closer to buying 95,000 acres of land in New Mexico, a ranch so emblematic of the U.S. West that it has served as a backdrop for Marlboro and Stetson hat ads. It is also the largest such tract of land near major cities, in this case Albuquerque and Santa Fe. The ranch is surrounded by Santa Fe National Forest. The ranch has 7,000 elk and 3,000 cows. Story Brooke, James, "U.S. Hopes to Buy Picture-Perfect Slice of the West," New York Times, August 25, 1998, A1, A14.

Poisoning three species of trout to assist an endangered trout. In order to provide habitat for West slope cutthroat trout, the Gallatin National Forest in Montana plans to remove brook, rainbow, and Yellowstone cutthroat trout from Cherry Lake in the Lee Metcalf Wilderness by poisoning the lake and its tributaries. The West slope cutthroats are candidates for listing under the Endangered Species Act. Because a waterfall kept any fish from reaching upstream on their own, the drainage was barren of trout until people introduced the fish earlier this century. Thus none of these species of fish are "native to this habitat," though one might argue that 50 to 80 years is sufficient for the introduced fish to become "naturalized." Ironically, about 100 miles away, National Park Service officials are trying to protect the Yellowstone cutthroat by killing Midwestern lake trout, a species that was introduced into Yellowstone Lake. See Scott McMillion, "Cherry Creek Poisoning Plan OK'd," Bozeman Daily Chronicle (7/24/98): 3.

Norway fights flight to cities with rural highway projects. In an effort to keep people living in its rugged rural areas, Norway is building tunnels to some of the world's most remote locations. Recent additions to Norway's nearly 3,000 miles of tunnels include the deepest tunnel in the world (870 feet below sea level), which connects an island of 4,000 people to the mainland, and the longest tunnel in the world (15.2 miles), which links two towns with populations of 2,000 each. Many Norwegians see themselves as "pastoral dwellers" and "self-sufficient rustics," and desire to preserve their traditional settlement patterns. In addition to building rural infrastructure, the country provides incentives for rural living in the forms of unconditional per-inhabitant grants to local governments, tax exemptions for local businesses, increased child benefits payments, and funds to assist start-up enterprises. See Warren Hoge, "Norway's Awesome Nature, Awesomely Overcome," New York Times (8/28/98): A4.

Arson at Vail Ski Resort aimed at protecting lynx habitat. The "Earth Liberation Front" (ELF) has claimed responsibility for burning several buildings and chair ski lifts at the 11,000-foot level of Vail Mountain, Colorado USA, causing \$12 million in damage. Environmentalists and many residents of Eagle County, where Vail is located, have opposed the resort's planned 885-acre expansion into mountainous back country that is potential habitat in which to restore lynx. An ELF email message to news organizations states: "Putting profits ahead of Colorado's wildlife will not be tolerated. This action is just a warning. We will be back if this greedy corporation continues to trespass into wild and unroaded areas." The environmental activist in

Portland, Oregon, who sent out the communique for ELF, said: "As long as it doesn't harm humans lives, we approve."

In response, arch anti-environmentalist Ron Arnold of the Center for the Defense of Free Enterprise declared: "They've stepped over a line they've never crossed before. Now they no longer care what the public thinks." Newspapers are suggesting that such acts of "environmental terrorism" are increasing, citing the destruction of fences, burned livestock buildings, tree spiking to prevent logging, and acts by the Animal Liberation Front that include freeing animals from fur farms. See David Johnston, "Vail Fires Were Probably Arson, U.S. Agents Say," *New York Times* (10/23/98): A16, and Associated Press, "Vail Arsons Signal Eco-terrorism Trend," *The Charleston Post and Courier* (10/23/98): A3.

Corporate Wealth vs. National Incomes. The following data illuminate the current concentration of economic capital and power in multinational corporations. The figures (in millions of US dollars) compare the annual income of an entire country and a multinational corporation.

Country: Chile \$ 51.957

Coorporation: Philip Morris \$ 53.776

Country: Pakistan \$ 52.011

Coorporation: Chrysler \$ 52.224

Country: Hungary \$ 41.374

Coorporation: Nestle \$ 41.626

Country: Greece \$ 77.721

Coorporation: Wal-Mart \$ 83.413

Story in the Sierra: *The Magazine of the Sierra Club*, May/June 1998, p. 17. (Thanks to Ricardo Ricci for this item.)

RECENT ARTICLES AND BOOKS

Reminder: *Environmental Ethics*, *Environmental Values*, and the *Journal of Agricultural and Environmental Ethics* are not indexed here, but are included in the annual update on disk and on the website.

--Rehmann-Sutter, Christoph; Vatter, Adrian; Seiler, Hansjörg. *Partizipative Risikopolitik*. Opladen/Wiesbaden: Westdeutscher Verlag, 1998. 366 pp. DM 58. ISBN 3-531-13222-9. In German. This book contains the results from an interdisciplinary research project on technico-ecological risks, their implications for political and ethical thinking, and the need to develop new democratic political institutions. The project was based at the University of Basel in Switzerland. Several models for a democratic management of technico-ecological risks are screened and evaluated. An adapted form of mediation seems to fit best the given environmental requirements. A thorough analysis of the ethical problem of imposing risks intends to show the biggest hindrances for participative politics and to describe the positive effects for the political culture. Included perspectives are ethics, political science, and jurisprudence. Existing experiences are combined into a detailed new practical concept that should be implementable.

--Rehmann-Sutter, Christoph. "Involving Others: Towards an Ethical Concept of Risk." *Risk: Health, Safety & Environment* 9 (1998): 119-36. Criticizes the economic concept of risk that is widely used as the standard model in risk assessment literature, and develops an outline for an

ethical concept of risk based on jurisprudential discussions on causation. Combines risk assessment procedures with the perspective of an ethic of care.

--Orton, David. "Industrial Forestry and a Critique of Natural Resource Management." Green Web Bulletin #66. Available to activists by contacting the Green Web. About 4,500 words (28 kb) long, it is based on a lecture by David Orton to students at Mount Allison University in Nebraska (USA) in early November 1998 for a course called "Natural Resource Management." The lecture, given from a left biocentric deep ecology perspective, used philosophical and practical examples situated in a Maritimes and larger context. Included are: a critique of "resourcism," which treats nature as an object to commodify for human and corporate use; descriptions of forestry conflicts like Nova Nada, the Christmas Mountains, and Clayoquot Sound; discussion of the human-centered language of industrial capitalist forestry; criticism of Elizabeth May's recent forestry book *At The Cutting Edge*; and an analysis of the industrial forestry situation, how it is getting worse and why, and the need to get involved. Contact Helga Hoffmann at the Green Web: greenweb@fox.nstn.ca

--DesJardins, Joseph, ed., *Environmental Ethics: Concepts, Policy, Theory*. Mountain View, CA: Mayfield Publishing Co., 1999. 620 pages. \$ 42.00 paper. A sizeable anthology that covers the field, and the latest entry into a market with now over two dozen anthologies. This one features many case studies. Sections (Chapters): 1. Philosophical Ethics and Environmental Public Policy. 2. The Environment in Western Thought. 3. Is There an Environmental Crisis? 4. Economics and Environmental Policy. 5. Aesthetics and Spiritual Values. 6. Extensionism and Anthropocentrism. 7. Holism: Ecology and Ethics. 8. Pollution. 9. Ethics and Animals. 10. Ethics and Land. 11. Wilderness Preservation. 12. Growth and Development. 13. Environmental Justice. 14. International Relations and the Environment. 15. Deep Ecology, Social Ecology, and Ecofeminism. 16. Political Theory and the Environment. 17. Multicultural Perspectives on the Environment. 18. Environmental Pragmatism. Should prove a solid contender against comparable such popular anthologies as Botzler and Armstrong, *Environmental Ethics: Divergence and Convergence* and Pojman, *Environmental Ethics: Readings in Theory and Application*. DesJardins is in philosophy at College of St. Benedict, Saint Joseph, MN. (A list of anthologies in environmental ethics can be found on the ISEE website bibliography under "Anthologies." A list of systematic works can be found under "Systematic works.")

--Varner, Gary, *In Nature's Interests? Interests, Animal Rights, and Environmental Ethics*. New York: Oxford University Press, 1998. 154 pages. \$ 39.95. Varner characterizes "two dogmas of environmental ethics": the assumptions that animal rights philosophies and anthropocentric views are each antithetical to sound environmental policy. Beginning from the view that all and only entities with interests have moral standing, Varner defends a biocentric individualist stance with affinities to both animal rights and anthropocentric views. He argues that every living organism has interests which ought, other things being equal, to be protected, but that some interests take priority over others. In particular, he defends a sentientist principle giving priority to the lives of animals with conscious desires and an anthropocentric principle giving priority to certain very inclusive interests which only humans have. He then shows that these principles are not only consistent with, but provide significant support for, the goals on the environmentalist agenda. Along the way, Varner surveys problems facing attempts to develop a holistic environmental ethic, provides a careful analysis of the notion of desire and its scope in the

animal kingdom, and improves upon available arguments for the claim that nonconscious organisms possess morally significant interests.

--Weston, Anthony, ed., *An Invitation to Environmental Philosophy*. New York: Oxford University Press, 1999. \$14.95. Five original essays by prominent philosophers in environmental ethics--David Abram, Jim Cheney, Val Plumwood, Holmes Rolston III, and Anthony Weston--together with an introduction and an epilogue and resource guide by Weston. The book aims to "animate the basic questions, tell compelling stories, and offer a range of philosophical responses as complementary--not antagonistic--exploratory strategies vital to this growing topic." Intended for use as a text in upper-level environmental philosophy as well as ethics courses, alternative to the heavy academic anthologies now available, and also as a somewhat different model of environmental philosophy itself, meant for those "looking for new and more inclusive ways to approach and practice [it]". Abram's essay is "A More Than Human World"; Weston's "Is It Too Late?"; Plumwood's "Paths Beyond Human-Centeredness: Lessons from Liberation Struggles"; Rolston's "Ethics on the Home Planet"; and Cheney's "The Journey Home". Weston teaches philosophy at Elon College, North Carolina.

--Palmer, Clare, *Environmental Ethics and Process Thinking*. Oxford: Clarendon Press, Oxford University Press, 1998. 243 pages. Palmer challenges the view that process thinking offers an unambiguously positive contribution to the philosophical debate on environmental ethics. She explores the approaches to ethics which may be drawn out of the work of process thinkers such as A. N. Whitehead and Charles Hartshorne, raising questions about the implications of such approaches for justice and individual integrity. She compares the ethics of process thinking with a variety of other approaches to environmental ethics, concluding that these raise a number of difficulties relating to process thinking about the environment. Although she does offer some reformations of process thinking in an attempt to address such difficulties, she suggests that a question mark remains over what process thinking can contribute to environmental ethics. Palmer is in Religious Studies at the University of Stirling, Scotland.

--Palmer, Clare, *Environmental Ethics*. Santa Barbara, California: ABC-CLIO, 1997 (P. O. Box 1911, Santa Barbara, CA 93116-1911). 192 pages. Hardback only, \$ 45.00, includes shipping. One of a series of reference books on Contemporary Ethical Issues (also including International Ethics, Journalism Ethics, and Business Ethics). This book provides an introduction to environmental ethics and is intended to assist those newly exploring the field--for instance upper high school or university students. The book contains sections:

--What is Environmental Ethics? (a one-chapter useful introduction to the field)

--Chronology (1650, Descartes, to 1996, founding of the most recent journal in the field, *Ethics and the Environment*)

--Biographical Sketches (historically important figures, such as John Muir; contemporary contributors, such as J. Baird Callicott)

--Major Issues in Environmental Ethics (such as, agriculture, deforestation, genetic engineering, population, tourism, wilderness). An A-Z section.

--Environmental Ethics and Environmental Law

--Codes of Practice in Environmental Ethics (such as Volkswagen's Environmental Policy, IBM Corporate Environmental Policy)

--Annotated Directory of Organizations with an interest in environmental ethics

--Selected Print Resources, extended bibliography
--Selected Media and Non-print Resources, including videos, CD-Roms and internet sites).
Excellent resource. Don't miss this one. Palmer is in the Department of Religious Studies,
University of Stirling, Scotland.

--Brennan, Andrew, "Environmental Ethics," in Craig, Edward, ed., Routledge Encyclopedia of Philosophy, 10 vols. (London: Routledge, 1998), in vol. 3, pages 333-336. Also available on CD. This competent article introducing the field in this major, ten-volume encyclopedia, effectively replacing the old five-volume Edwards Encyclopedia of Philosophy is a welcome addition to the literature, and recognizes that environmental ethics has become an established discipline within philosophy. Brennan is in philosophy at the University of Western Australia, Perth. (The set is expensive, about £2,000 with the CD, so your college and university librarians may need some encouragement to purchase it.)

--Dallmeyer, Dorinda, and Ike, Albert, eds. Environmental Ethics and the Global Marketplace. Athens, GA: University of Georgia Press, 1998. 184 pp. Ike is chair of the Environmental Ethics Certifical Program at the University of Georgia and Associate Vice President for Service and Outreach. Dallmeyer is research director of the Dean Rusk Center for International and Comparative Law, University of Georgia, School of Law. Contents include:
Forward: Andrew Young

--Ferré, Frederick, "Where Are We Going? A Statement of the Problem," pp. 1-6.

--Meyer, Judith, "The Changing State of the Global Environment," pp. 7-15.

--Hargrove, Eugene, "Taking Environmental Ethics Seriously: The Challenge Before Us," pp. 16-30.

--Sagoff, Mark, "Is the Economy Too Big for the Environment?", pp. 31-61.

--Bol, Jan Willem, "Challenging Business Education: The Environment, Ethics, and...?", pp. 62-74.

--Trzyna, Thaddeus C., "Sustainable Development: Linking Values and Policy," pp. 75-84.

--Kriesel, Warren, and Centner, Terence J., "Environmental Justice: Establishing Evidence of Discrimination," pp. 85-97.

McKinney, William J., "On the Value of Thought Experiments in the Industrial Marketplace," pp. 98-113.

--Oksanen, Markku, "Environmental Ethics and Concepts of Private Ownership," pp. 114-139.

--Skrbina, David, "The Ethics of Free Trade," pp. 140-152.

--Daigle, Doug, "Globalization of the Timber Trade," pp. 153-164.

--Ike, Albert, and Dallmeyer, Dorinda G., "Where Do We Go from Here?", pp. 165-168.

--Kelley, Michael, ed., Encyclopedia of Aesthetics. New York: Oxford University Press, 1998. 3 volumes. Contains:

--Berleant, Arnold, "Environmental Aesthetics," vol. 2, pp. 114-120.

--Carlson, Allen C., "Contemporary Thought [Nature]" (How experience and concepts of nature are understood in contemporary aesthetics).

--Carlson, Allen C., "Landscape Assessment," vol. 3, pp. 102-105.

--Foster, Cheryl, "Nature and Artistic Creation," vol. 3, pp. 338-340.

--Rolston, Holmes, III, "Landscape from Eighteenth Century to the Present," vol. 3, pp. 93-99.

--Saito, Yuriko, "Japanese Aesthetic Appreciation of Nature," vol. 3, pp. 343-346.

--Seel, Martin, "Aesthetics of Nature and Ethics," vol. 3, pp. 341-343.

--Primack, Richard B., *Essentials of Conservation Biology*, 2nd ed. Sunderland, MA: Sinauer Associates, Publishers, 1998. Second edition of a popular text. Contains: "A Statement of Ethical Principles," pp. 19-21, with one of the principles: "Biological diversity has intrinsic value." "Species possess value regardless of their economic, scientific, or aesthetic value to human society. This value is conferred not only by their evolutionary history and unique ecological role, but also by their very existence." "Ethical Values: A Duty to Protect Biological Diversity," pp. 125-130. "Each species has a right to exist." "Each species has value for its own sake--an intrinsic value unrelated to human needs or desires." Primack is in biology at Boston University.

--Kennedy, Robert F., Jr., "Why It Matters: How Wilderness Has Defined Our National Character," *Sports Afield*, August 1998, p. 65. One page article of interest mostly because of who Kennedy is.

--Kerasote, Ted, "What We Talk About When We Talk About Wilderness," *Sports Afield*, August 1998, pp. 68-73. "The essential ingredient is big, dangerous animals that can kill you." Well, that's the talk of the macho types anyway; ecofeminists might talk about something else. The macho talk at least sells outdoor sports magazines.

--Webb, Stephen H., *On God and Dogs: A Christian Theology of Compassion for Animals*. New York: Oxford University Press, 1998. \$ 30.00. A Christian perspective on responsibilities to animals, the relationships between humans and their pets, particularly dogs. The relationship can and should inform broader opinions about animal welfare and moral obligations to all animals.

--Miroiu, Adrian, "Global Warming and Moral Theorizing," *Theoria: Revista de Teoria, Historia y Fundamentos de la Ciencia* (San Sebastian, Spain) 11(no. 27, 1996):61-81. ISSN 0495-4548. In English. "The aim of my paper is to explore in some detail some epistemological issues concerning moral theorizing on global warming. First, I consider the issue of the structure of the theoretical approach in a field of inquiry requiring normative assessments. How do theoretical principles work here? What is to be regarded as a normative evidence for such a theory? Second, the criteria to determine which part, if any, of the theory gets normatively constrained, and which does not, are discussed. Third, I focus on the procedures to reach an equilibrium between such a theory and its evidence and to reach it, changes might be required on the normative side of the theory rather than on its non-normative side." Miroiu is in the faculty of philosophy, University of Bucharest, Romania.

--Binswanger, Hans Christoph, "The Challenge of Faust," *Science* 281(31 July 1998):640-641. "Human progress entails curbing nature ... [this may have] unforeseen consequences because nature reacts according to its own laws, which humans can never entirely predict. ... Perhaps Faust, or modern man, may never ... achieve a moment so lovely that he would want to hold on to it forever. But if we strive to develop a more respectful relationship with nature, we may very well come closer to creating just such a moment." Binswanger is emeritus in economics, University of St. Gallen, Switzerland.

--Küng, Hans, and Schmidt, eds., *A Global Ethic and Global Responsibilities: Two Declarations*. London: SCM Press, 1998. 1998 is the fiftieth anniversary of the UN Universal Declaration of Human Rights, here reprinted, but the authors contend that this needs to be supplemented by the Universal Declaration of Human Responsibilities, here printed, with discussion. Küng, a Roman Catholic theologian, is president of the Global Ethic Foundation. Schmidt is a former Chancellor of the Federal Republic of Germany.

--Linzey, Andrew, *Animal Rites: Liturgies of Animal Care*. London: SCM Press, 1998. Fourteen new liturgies that are animal-friendly and animal-inclusive, affirming other sentient beings as co-creatures with humans. Linzey is on the faculty at Mansfield College, Oxford.

--Bayet, Fabienne, "Overturning the Doctrine: Indigenous People and Wilderness--Being Aboriginal in the Environmental Movement." *Social Alternatives* 13(no. 2, July, 1994):27-32. There is no such thing as wilderness in Australia and has not been for millennia. "The whole of Australia is an Aboriginal artefact" (p. 28). "'Wilderness', in this [European] perspective, denotes land which is wild, uninhabited, or inhabited only by wild animals. Such conceptions of wilderness and conservation are yet another form of paternalism and dispossession if they continue conceptually to remove Aboriginal people from the Australian landscape" (p. 27). Bayet is an Australian Aboriginal and in research at the Aboriginal Research Institute, University of South Australia.

--Langton, Marcia, "What Do We Mean by Wilderness? Wilderness and Terra Nullius in Australian Art." *The Sydney Papers*, (The Sydney Institute) 8(no. 1, 1996):10-31.

--Rose, Deborah Bird, *Nourishing Terrains: Australian Aboriginal Views of Landscape and Wilderness*. Canberra, ACT: Australian Heritage Commission, 1996. 95 pages. ISBN 0 642 23561 9. Features Aboriginal peoples explanations, stories, poetry, songs, song-poems, reflecting Aboriginal identity and history on the Australian landscape. Were Aboriginals conservationists? Some say no, for there were wasteful practices and extinctions by the Aboriginals. Some say yes, since they had little destructive impact on the land, compared to the Europeans. There is much to learn from Aboriginal people about land management with fire, about the species of the continent, about their interrelationships, about seasonal forces, about how to understand human society as part of living systems, taking humanity seriously without making it the center of creation. Australians are perhaps the most ecologically conscious people in the world, and nowhere else in the world are there greater possibilities for the regeneration of ecosystems, and for the development of a truly coherent relationship between human and ecological rights. Aboriginals and Europeans need to develop a sustainable relation to the land together (pp. 1-5, pp. 83-84). Rose is at the North Australia Research Unit, Australian National University, Canberra.

--Cheater, Mark, "Wolf Spirit Returns to Idaho," *National Wildlife* 36 (no. 5, August/September 1998):32-41. The Nez Perce Indians bring a spiritual dimension to restore endangered gray wolves to former habitat. The Indians are in charge of a group of wild wolves transplanted to Idaho by the U.S. federal government. Horace Axtell, spiritual leader of the tribe, says, "I told them they're back on their land and gave them a blessing so they'll multiply and become part of this circle of life again."

--Sepänmaa, Yrjö, ed., *Real World Design: The Foundation and Practice of Environmental Aesthetics*. Helsinki: University of Helsinki, Lahti Research and Training Centre, 1997. Proceedings, XIII International Congress of Aesthetics, Lahti, Finland, August 1-5, 1995. 134 pages. ISBN 951-45-7646-2. In English and French, one article in German. Short articles.

Contains, among many others:

--Park, Ynhui, "The Transfiguration of the World into an Artwork--A Philosophical Foundation of Environmental Aesthetics," pages 13-20.

--Paetzold, Heiz. "How to Fill the Gap Between the Philosophy of Art and the Aesthetics of Nature?," pages 21-25.

--Hepburn, Ronald W., "Aesthetic and Religious: Boundaries, Overlaps, and Intrusions," pages 42-48.

--Eaton, Marcia Muelder, "The Role of Aesthetics in Designing Sustainable Landscapes," pages 51-63.

--Kliver, Miroslav, "Ecological Aesthetics," pages 64-66.

And others.

--Arnhart, Larry, *Natural Right: The Biological Ethics of Human Nature*. Albany, NY: State University of New York Press, 1998. 331 pages. How Darwinian biology supports an Aristotelian view of ethics as rooted in human nature. Defending a conception of "Darwinian natural right" based on the claim that the good is desirable, Arnhart argues that there are at least twenty natural desires that are universal to all human societies because they are based in human biology. The satisfaction of these natural desires constitutes a universal standard for judging social practice as either fulfilling or frustrating human nature, although prudence is required in judging what is best for particular circumstances. The familial bonding of parents and children and the conjugal bonding of men and women illustrates social behavior that conforms to Darwinian natural right. Slavery and psychopathy illustrate social behavior that contradict Darwinian natural right. The natural moral sense does not require religious belief, although such belief can sometimes reinforce the dictates of nature. Arnhart is in political science at Northern Illinois University.

--O'Riordan (O'Riordan), Timothy, and Cameron, James, eds. *Interpreting the Precautionary Principle*. London: Earthscan Publications, Ltd., 1994. 315 pages. O'Riordan is in the School of Environmental Sciences, University of East Anglia, Norwich. Includes:

--Bodansky, Daniel, "The Precautionary Principle in US Environmental Law," pages 203-228.

--Sorabji, Richard, *Animal Minds and Human Morals*. Ithaca, NY: Cornell University Press, 1995. 267 pages. The crisis: the denial of reason to animals. Concepts and perceptual appearance without reason or belief. Memory, preparation and emotion without rational belief. Forms, universals, and abstraction in animals. The shifting concept of reason. Speech, skills, inference and other proofs of reason. Oikeiosis and bonding between rational beings. Did the Greeks have the idea of human or animal rights? Anarchy and contracts between rational beings. Religious sacrifice and meat-eating. Augustine on irrational animals and the Christian tradition. One-dimensionality of ethical theories.

--Alverson, W. S., and Waller, D. M., "Is It Un-Biocentric to Manage?" *Wild Earth* 2 (no.4, 1992): 9-10.

--Waller, Bruce N., *The Natural Selection of Autonomy* (Albany, NY: State University of New York Press, 1998). 193 pages. \$ 18.00 paper. Challenges the traditional assumption that autonomy, morality, and moral responsibility are uniquely human characteristics. Genuine open alternatives are valuable for providing adapted fit for both for humans and other animals, and human reason strengthens, rather than creates, autonomous behavior. Waller finds the evolution of autonomous moral behavior in many species, including but not limited to, human animals. Waller is in philosophy, Youngstown State University.

--vanHeerden (van Heerden), J., ed. *Lions and Leopards as Game Ranch Animals*. Proceedings of a Symposium, October 1997. Wildlife Group of the South African Veterinary Association. Onderstepoort, South Africa. 265 pages. Rand 110.00. U.S. \$ 45.00. ISBN 1-875088-1. Ecotourism is a major and burgeoning industry in southern Africa, and tourists want to see the "Big Five": lion, leopard, elephant, buffalo, and rhino. "Game ranches," as they are called, offer tourists an opportunity to see them, with some puzzles about keeping wild animals within reasonably likely view of their customers. Twenty-six contributions to this issue. Biology of the predators and prey, interactions of predators with humans, capture and care techniques, diseases, and conservation issues.

--Souffrant, Eddy, "Multinational Ethics at Work in Nigeria," *Philosophy in the Contemporary World* 4 (no. 4, winter, 1997):34-41. Cases of intervention in international affairs are often thought justifiable if the intervention is exercised against rogue political leaders and delinquent nation-states. Analogously, one ought also to include an increasingly ubiquitous international agent, the profit generating corporation. A cosmopolitan ethics of responsibility renders corporations accountable in the international environment. This ethics of responsibility is applied to British/Dutch Shell, Inc., in Nigeria to argue the merits of international intervention. Souffrant is in philosophy at Marquette University.

--Marshall, Alan, "A Postmodern Natural History of the World: Eviscerating the GUT's from Ecology and Environmentalism," *Studies in History and Philosophy of Biological and Biomedical Sciences* 29 (no. 1, 1998):137-164. The plant ecologist Henry Gleason in 1926 was already a postmodernist. If we characterize postmodernism as an emphasis on heterogeneity, ephemerality, and anti-foundationalism, pluralism, fragmentation, indeterminacy, schizophrenia, chaos, antiformalism, discontinuity, absence, playfulness, irony, localism, anarchy and ontological meaninglessness, Gleason's theory reflects such ideas in the ecological arena. There remains a need for a neo-Gleasonian postmodern approach in which ecological phenomena are examined using non-determinant, pluralist and local perspectives and that reject the foundationalism and unifying approach of modernist science. This posits a view of the Earth's biota highlighting fragmentation, anarchism, and non-interaction. Community ecology, as opposed to the unifying and totalizing tendencies of ecosystems ecology, can claim to be the intellectual site of such a postmodern natural history. But there is a final irony. There cannot be a postmodern natural history, since natural history is fractured into undefinable and indefinite fragmented associations which defy generalization. Marshall is in science and technology studies, University of Wollongong, Sydney, Australia.

--Drury, Jr., William Holland (1921-1992). *Chance and Change: Ecology for Conservationists*. Edited by John G. T. Anderson. Berkeley: University of California Press, 1998. 223 pages. \$ 25.

Most of the environmental movement has ignored or rejected the changes in thinking that have infiltrated ecological theory since the 1970's. Disorder is what makes the natural world work, and clinging to the romantic notion of nature's grand design only saps the strength of the conservation movement. Humans tend to impose more structure and order on landscapes, when they interpret them, than is in fact there. What is actually there is a vital and dynamic collection of organisms, each with its own strengths and weaknesses, each selected over vast periods of time to do as well as possible under a conflicting array of changes. Evolution can involve a tendency toward greater and greater liberation from environmental constraints, including other organisms, rather than the ever-stronger dependencies proposed by community ecologists. Natural selection is not so much bleak in extreme, "nature red in tooth and claw," as a source of continuous hope and possibility. Drury, an ornithologist and botanist, taught biology at the College of the Atlantic, Bar Harbor, Maine.

--Neumann, Roderick P., *Imposing Wilderness: Struggles over Livelihood and Nature Preservation in Africa*. Berkeley: University of California Press, 1998. 271 pages. \$ 35 cloth. Arusha National Park in northern Tanzania illustrates all the political-ecological struggles in Africa. The roots of the ongoing struggle between the park on Mount Meru and the neighboring Meru peasant communities go much deeper than the issues of poverty, population growth, and ignorance usually cited. By imposing a European idea of pristine wilderness, establishing such national parks and protected areas displaced Africa meanings as well as material access to the land. An analysis of the symbolic importance of natural landscapes among various social groups and how it relates to conflicts between peasant communities and the state. Neumann is in international relations at Florida Atlantic University. (Africa).

--Davis, Susan G., *Spectacular Nature: Corporate Culture and the Sea World Experience*. Berkeley: University of California Press, 1997. 325 pages. \$ 19.00 paper. An analysis of one of the most ambiguous of American commercial institutions, the nature theme park, with contradictions between a world dedicated to profit and also, supposedly, to public knowledge, compassion, and conservation. Davis teaches communications at the University of California, San Diego.

--Gilbar, Steven, ed., *The Natural State: A Literary Anthology of California Nature Writing*. Berkeley: University of California Press, 1998. 400 pages. \$ 16 paper. The first anthology of nature writing that celebrates California, with a great diversity of wild places. Forty writers, many familiar names, some less familiar. Gilbar is a California author, living in Santa Barbara.

--deWaal (de Waal), Frans B. M., "Survival of the Kindest," *Chronicle of Higher Education*, August 7, 1998, B4-B5. A summary of de Waal's claims contesting the selfish genes theories, which he has made recently in a number of publications, such as *Good Natured* (Harvard University Press). There is frequently genuine altruism in animals (and people). "When George Williams ... declared ... that 'natural selection maximizes short-sighted selfishness,' he confused the utilitarian language of evolutionary biology with what actually drives animals and people to act. Selfishness implies an intention to serve oneself, a purpose that depends on knowing what one stands to gain from a particular behavior. Without such knowledge, selfishness is a much more problematic concept than many evolutionary thinkers realize. ... In my work on the evolution of empathy and morality, I have found many instances of animals' caring for one

another and responding to one another's distress--evidence so rich that I am convinced that survival depends not only on strength in combat but also at times on cooperation and kindness." "The helping behaviors shown by dolphins, gorillas, or people toward strangers in need probably evolved in the context of close knit group life, in which most such actions benefited relatives and companions able to return the favor. The impulse to help was therefore never totally without self-interest and survival value to the individual displaying it. But, as so often is the case, the impulse became divorced from the consequences that shaped its evolution. This permitted it to express itself even when payoffs were highly unlikely. In this sense, the impulse became genuinely unselfish." De Waal is in psychology and primate behavior at Emory University.

--Clugston, Rick, "Soul of the Wilderness: Consumption Gone Wild," *International Journal of Wilderness* 4(no. 2, July 1998):4-6. Consumerism is destroying the wilderness and us. This obsession with owning and consuming more is driving whole worlds of life, consciousness, and experience into extinction. Clugston directs the Center for Respect of Life and Environment, an affiliate of the Humane Society of the United States.

--deGroot (de Groot), Kristi, "Highlights from the First Latin American Congress on National Parks and Other Protected Areas" "Primer Congreso Latinoamericano de Parques Nacionales y Otras Areas Protegidas," *International Journal of Wilderness* 4(no. 2, July 1998):7-11. In Columbia, South America, 650 persons met May 21-18, 1998 to address national parks and protected areas, indigenous peoples, biodiversity threats, land degradation, tourism, and related issues. de Groot is a student in wildlife biology at the University of Montana.

--Estrada, Reinaldo Estrada and Puga, Antonio Perera, "Determining Significance of Protected Areas in Cuba. Sistema Nacional De Areas Protegidas." *International Journal of Wilderness* 4(no. 2, July 1998):13-16. The authors are Cubans in planning and management of protected areas.

--Echenique, Lázaro Miguel, "Zapata Swamp: Cuba's Largest, Wildest Wetland," *International Journal of Wilderness* 4(no. 2, July 1998):17-20. Echenique is with the National Center for Protected Areas of Cuba.

--Yung, Laurie, Yetter, Bob, Friemund, Wayne A., and Brown, Perry J., "Wilderness and Civilization: Two Decades of Wilderness Higher Education at the University of Montana," *International Journal of Wilderness* 4(no. 2, July 1998):21-24. A summary of the Wilderness Institute of the School of Forestry at the University of Montana, now 23 years old. The authors are associated with the center; Brown is a dean of forestry at the University of Montana.

--Conservation Ecology is a new electronic journal, launched by the Ecological Society of America. Website address:

<http://www.consecol.org/Journal>

C. S. Holling is editor. The journal will feature interdisciplinary communications and insight. It is available free of charge at the website or by e-mail subscription. To subscribe send an e-mail message to:

subscribe@consecol.org

Include "subscribe conservation-ecology" in the body of the e-mail text.

--Schneider, Paul. *The Adirondacks: A History of America's First Wilderness*. New York: Henry Holt and Co., 1997. 365 pages. \$ 25 cloth. Bob Marshall's father, Louis Marshall, fought for the "forever wild" clause of New York State's constitution, the primary precedent for statutory protection of wilderness. A narrative history of the Adirondacks--the fur trade, the French and Indian Wars, land speculation schemes, mining, farming, logging, and the "forever wild" response. Schneider thinks New Yorkers are finally "mature" in their relationship to the Adirondacks.

--Terrie, Philip G., *Contested Terrain: A New History of Nature and People in the Adirondacks*. Syracuse, NY: The Adirondack Museum/Syracuse University Press, 1997. 223 pages. \$ 30 cloth. "I want to show that the history of the Adirondacks is a tale of contested terrain and to connect current conflicts to their historical, social, and cultural roots." Terrie wants "to bring to the dialogue certain groups, mainly the year-round residents, whose voice has been noticeably absent from most previous efforts to write Adirondack history."

--Gruenfeld, Jay, *Purple Hearts and Ancient Trees: A Forester's Life Adventures in Business, Wilderness, and War*. Seattle, WA: Peanut Butter Publishing, 1998. 352 pages. Gruenfeld is an industrial forester and wilderness enthusiast. He runs his own forestry consulting business in the Seattle area, specializing in international log marketing. He earned two forestry degrees from Colorado State University and was a Fulbright scholar at Oxford University in philosophy and politics. He was an infantryman in combat in World War II in the Pacific, wounded five times and awarded the Purple Heart three times. Wilderness is vital to Gruenfeld, primarily because wilderness is the setting for his favorite forms of outdoor recreation. Nevertheless he would open up existing designated wilderness to commercial timber harvesting of about 25% of the total volume. The war theme returns in the Pacific Northwest, where there is a "war" between contesting parties over the future of the forests.

--Player, Ian, *Zulu Wilderness: Soul and Shadow*. Golden, CO: Fulcrum Publishing, 1998. Player's involvement with the conservation movement in South Africa, including a lifelong friendship with a Zulu chief and game scout, Magqubu Ntombela. Their successful effort to save the white rhino in Africa and their never ending effort to protect wilderness, a story placed in the broader framework of South African history, Zulu history, apartheid, and the growing environmental ethic in South Africa.

--Stevens, William K., "Dead Trees and Shriveling Glaciers as Alaska Melts," *New York Times*, August 18, 1998, B7, B10. Alaska is thawing and much of northern Russia and Canada with it, and many think this is one of the most telling signs of global warming. Experts have long said this bellwether region should warm more and faster than Earth as a whole. The Columbia Glacier has retreated more than eight miles in the last sixteen years. Warmer temperatures have encouraged beetle epidemics in spruce forests. There is a longer growing season but less rain. Melting permafrost ruins roads, telephone poles, and trees sink into swamps.

--Tardiff, Andrew, "A Catholic Case for Vegetarianism," *Faith and Philosophy* 15(1998):210-222. Very few Catholics become vegetarians for moral reasons, and virtually no one would expect them to since vegetarianism seems to go hand in hand with views which are incompatible with the Catholic faith. But the Catholic Church accepts principles--widely accepted by others,

too--which imply a conditional, though broadly applicable, obligation to avoid killing animals for food. Catholic thinkers have not hitherto applied these principles to vegetarianism, but have long used them in other ways. The case is built on texts from St. Thomas Aquinas and the Catechism of the Catholic Church. Tardiff is at Rhode Island College.

--Kerr, Richard A., "The Next Oil Crisis Looms Large--and Perhaps Close," *Science* 281(1998):1128-1131. Many economists foresee another half century of cheap oil, but a growing contingent of geologists warns that oil will begin to run out much sooner--perhaps in only ten years. Everyone agrees that the fossil fuel accumulated over half a billion years will be all consumed in a two century binge of profligate energy use.

--Cafaro, Philip Justin. *Thoreau's Vision of a Good Life in Nature: Towards an Environmental Virtue Ethics*. Ph. D. thesis, Boston University Graduate School of Arts and Sciences, 1997. Major Professor: Michael Martin, Professor of Philosophy. Environmental ethics from a virtue ethics perspective. Positive relationships to nature are necessary to a good human life, while negative relationships stunt and limit us. The thesis is developed through a consideration of the writings of Henry David Thoreau, focusing on his analyses of two important areas of our lives: economic activity and the pursuit of knowledge. It brings Thoreau into current environmental debates with the goal of furthering the creation of a strong environmental virtue ethics, arguing that an enlightened self-interest demands environmental protection and the preservation of wild nature.

Part one outlines a theory of virtue ethics and develops a position on the nature and limits of ethical justification. It then explores Thoreau's method of ethical theorizing, a blend of analysis, experiment, exhortation and story-telling.

Part two presents Thoreau's economic philosophy and argues for its contemporary relevance. Treating economics within the context of virtue ethics, Thoreau argues that the real importance of our economic lives lies in what sorts of people they make us, and in how they relate us to other people and to nature. Because modern economic theory takes a narrower view of the purpose of economic life, these chapters challenge both our economic lives and currently accepted ways of understanding them.

Part three considers the role of the search for knowledge in a good life. One chapter explores Thoreau's career as a naturalist and argues that the study of natural history is an important avenue for personal growth and fulfillment. A second considers Thoreau's ambivalent yet lasting interest in natural science and his contributions to the nascent science of ecology. Building on recent insights into the importance of narrative to virtue ethics, it discusses the stories that individual scientists may tell about their activities, and the stories that we may tell of science itself, as the career of humanity knowing nature. This dissertation argues that stories which include loving and respectful relationships to nature are superior to those which promote its control and domination.

Cafaro is now assistant professor of philosophy at Southwest State University, Marshall, Minnesota.

--Cafaro, Philip, and Verma, Monish. "For Indian Wilderness." *Terra Nova* 3 (no. 3, 1998): 53-58. A wilderness, on one important definition, is a place which remains largely unmodified by human beings. Due to increased human numbers and technological power, only places mandated by law will remain as wildernesses in the coming centuries. Wilderness preservation gains

support from two cornerstone positions of Western environmentalism, as it has developed over the past twenty years. First, the view articulated within environmental ethics that wild, non-human nature, or at least some parts of it, has intrinsic value and that it should be treated respectfully as a consequence. Second, the understanding developed within conservation biology that we have entered a period of massive anthropogenic extinction of biological species and biodiversity loss, that human economic activities are the major cause of this, and that landscape-level habitat preservation is essential for ameliorating it.

Recently, some writers have argued that wilderness preservation is a specifically American or Western preoccupation, whose promotion in the third world amounts to cultural imperialism. According to Ramachandra Guha, for example, wilderness preservation is inappropriate and unnecessary in the third world, whose peoples face more pressing environmental issues, centered on meeting basic human needs. In effect, Guha denies the intrinsic value of non-human nature and dismisses as unimportant the loss of biodiversity in the third world.

In opposition to this well-intentioned anthropocentrism, we argue that non-human nature retains intrinsic value in the third world, as in the first. Furthermore, biodiversity loss is not in the interests of third world citizens, but will lead rather to their material, intellectual and spiritual impoverishment. In order to stem such loss, we advocate, with Guha, sustainable development for the poor, decreased consumption among the rich, and wilderness preservation, worldwide. Cafaro teaches philosophy at Southwest State University, Marshall, Minnesota. Verma is a consultant for UNICEF in New Delhi, India.

--Cafaro, Philip, "Less is More: Economic Consumption and the Good Life." *Philosophy Today* 42(1998): 26-39. We should judge economic consumption on whether it improves or detracts from our lives, and act on that basis. The issue of consumption is placed in the context of living a good life, in order to discuss its justifiable limits. Two important areas of our economic activity, food consumption and transportation, are examined from an eudaimonist perspective. From the perspective of our enlightened self-interest, we see that when it comes to economic consumption, less is more. Not always, and not beyond a certain minimum level. But often, less is more; especially for the middle and upper class members of wealthy industrial societies. This is the proper perspective from which to consider environmentalists' calls for limiting consumption in order to protect nature.

--Cafaro, Philip, "Thoreauvian Patriotism as an Environmental Virtue." *Philosophy in the Contemporary World* 2 (1995): 1-9. In *Walden* Henry David Thoreau argues for and against patriotism. Thoughtful environmentalists should do likewise. Thoreau's accounts of "settling" and farming are efforts to rethink and deepen his connections to the land. These efforts define a patriotism that is local, thoughtful and moral, and Thoreau's economic philosophy can be seen as applied patriotism. Like other virtues such as courage or prudence, patriotism is liable to a skewed development and various kinds of misuse. Yet properly developed it is a part of a good human life. Thoreauvian patriotism provides a strong base from which to oppose militarism and xenophobia, which many intellectuals mistakenly equate with patriotism.

--Carter, Jimmy, "Who's Afraid of Genetic Engineering," *New York Times*, August 26, 1998, p. 23. The former U.S. President argues that a team studying threats to biodiversity from genetically engineered crops and other organisms has come under the influence of environmental extremists. The team was constituted under the U.N. Biodiversity Convention and has members

from more than 100 different governments. Anti-technology activists, especially in third world nations, exaggerate the threats to biodiversity and prohibit useful genetically engineered crops, such as the soybeans Carter raises on his own farm in Georgia.

--Turner, Jack, *The Abstract Wild*. Tucson: University of Arizona Press, 1996. 136 pages. Turner takes on the mantle of cantankerous iconoclast, reminiscent of Edward Abbey. The issue of wildness versus domestication is the central issue for the future of both humans and nonhumans on Earth. The central trouble is the human desire for management and control. Our relationship with the nonhuman world must be a spiritual one. The nonessential manipulation and management of wild ecosystems by biologists and others is unacceptable. Wildlife biologists introducing wolves to Yellowstone, with collars on the wolves, tracking them on the internet, are instances of this management mentality; these are not wild wolves at all. Most outdoor recreation is superficial and destructive, resulting from human desires use wilderness for their recreational pleasures.

The dominant economic paradigm must be marginalized for the good of both humans and nonhumans. Commercializing everything, including the natural environment, merely feeds into the paradigm that's causing the problem. "We must examine processes at the heart of modernity that are only vaguely understood, however pernicious their consequences for the wild earth, processes that not only destroy the wild but diminish our experience of the wild" (p. xiii). "What we need now is a culture that deeply loves the wild earth" (p. xvii). Turner lives in a remote ranch on the Mexican border during the winter and in Grand Teton National Park in the summer, where he is a mountain guide. He once taught philosophy at the University of Illinois. But he now finds of little importance "the byzantine world of environmental philosophy -- (one of the elements, I believe, of 'shallow' ecology" (p. xv). He has a book on the Tetons, published by Henry Holt.

There is an interview with Turner in *Wild Duck Review* (Nevada City, CA), December 1996, and a discussion in the February 1997 issue, including a response by George Sessions, particularly to Turner's claim that deep ecology contains no first rate thinkers (although Turner concedes that Arne Naess influenced him greatly, enough to persuade him to leave philosophy, p. xv). Sessions also speaks to Turner's intense dislike of management in conservation biology.

--Williams, Ted. "Courage Under Fire," *Audubon* 100 (no. 5, Sept./Oct. 1998):36-45.

Government workers who are willing to blow the whistle on their employers are rare. They are also essential. Five case studies of government employees in natural resource agencies. Quite revealing of the social forces that push political decisions about environmental conservation. A successful advocate of such employees is the Forest Service Employees for Environmental Ethics, with director Andy Stahl. Jeff DeBonnis who founded FSEEE now directs a similar organization for all state and federal resource agencies, Public Employees for Environmental Responsibility (PEER). FSEEE phone: 541-484-2692. PEER phone: 202-265-7337.

--Davis, Mike. *Ecology of Fear: Los Angeles and the Imagination of Disaster*. New York: Metropolitan Books, 1998. 484 pages. \$ 25. Los Angeles' tales of disaster resulting from a discrepancy between the genuine natural ecology of southern California--including earthquakes, fires, floods, droughts, and tornadoes--and the nearly delusional stories that have been told to naturalize the region for the many millions who have settled there in the twentieth century. An ecology of catastrophe leads to a sociology of catastrophe. Even seemingly unrelated troubles

can root in ecology. Disaster relief, for example, provided by the government flows most expeditiously to well-to-do neighborhoods, leaving poorer neighborhoods more vulnerable, and prone to riots. And political and economic forces continue to try to normalize such a massive, poorly planned human presence in a place where disaster lies dormant.

--Reader, John, *Africa: A Biography of the Continent*. New York: Alfred A. Knopf, 1998. London: Hamish Hamilton, 1997. 801 pages. "Africa as a dynamic and exceptionally fecund continent, where the evolution of humanity is merely one of many developmental trajectories that are uniquely evident there. The narrative follows the development of the continent from its earliest manifestation to the present; it identifies the physical processes which have determined the course of the developmental progressions and, where relevant, defines the ecological context in which they occurred. Human evolution is an important case in point, because critical stages of human evolution were adaptive responses to the ecological imperatives of the African environment" (p. xi). "Once established for a few generations, civilization might seem durable enough to last forever. But the skin of enlightened self-interest is very delicate, easily eroded, and the human capacity for unspeakable barbarity lies just beneath its surface. Africa's horrors are chilling examples of what people are capable of doing to another when short-term exploitation has taken over from long-term regulation, when the notion of accountability has been swept aside and the promise of the future is hidden by the trials of surviving in the present. Africa's tragedies diminish everyone, for humanity evolved in Africa, and we hold everything in common--not least our destiny, now that the limits of global exploitation are understood" (pp. x-xi). "Africa is the 'dark continent,' ... the place where a very particular form of darkness is found--the darkness of humanity" (p. x). Reader is a British/African photojournalist.

--Macer, Darryl R. J., *Bioethics Is Love of Life: An Alternative Textbook*. Christchurch, New Zealand: Eubios Ethics Institute, 1998. 160 pages. ISBN 0-908897-13-8. Bioethics interpreted as the love of life. "'Love of life' is the simplest and most all encompassing definition of bioethics, and it is universal among all peoples of the world" (p. 1). Chapter 7 is "Love of Nature and Environmental Ethics." Environmental ethics as love of life, biophilia, loving especially the integrity of life, organismic and holist. An alternative view published in a location that might not otherwise come to your attention. Macer is a New Zealander who has spent many years teaching at the University of Tsukuba, Tsukuba, Japan, and has also been instrumental in promoting bioethics in India. A website for the Eubios Ethics Institute is:
<http://www.biol.tsukuba.ac.jp/~macer/index.html>

--Beardsley, Tim, "Where Science and Religion Meet" Profile of Francis S. Collins, Director of the National Human Genome Research Institute. *Scientific American* 278 (no. 2, February 1998):28-29. The head of the U.S. human genome project is a conservative Christian who worries that the resulting genetics will be used for unjustified abortions, of fetuses who have what prospective parents judge to be undesirable traits, such as a genetic disposition to obesity. Humans have an innate sense of right and wrong that "doesn't arise particularly well" from evolutionary theory, but has religious origins. One needs much ethical sensitivity facing the possibilities in human genetics.

--Merkel, Angela, "The Role of Science in Sustainable Development," *Science* 282(1998):336-337. "If we are to move toward sustainable development, the industrialized communities will

have to accept special responsibilities--not only because of their past ecological sins, but also because of their present technological know-how and financial resources." "Sustainability, as a strategic aim, involves optimizing the interactions between nature, society, and the economy, in accordance with ecological criteria." "In the long term, 'progress' works against us if it continues to be detrimental to nature. . . Environmental protection will play a central role in the 21st century and will be a major challenge for politicians and scientists alike." Nerke is a member of the German Parliament and Minister for the Environment, Nature Conservation, and Nuclear Safety.

--Lane, Belden, *The Solace of Fierce Landscapes: Exploring Desert and Mountain Spirituality*. New York: Oxford University Press, 1998. 282 pages. Especially the desert wilderness. The ways the wilderness reveals, in part paradoxically by concealing, the love of a God who seems most silent, most absent in the waste places. 1. Connecting spirituality and the environment. Purgation: Emptiness in a Geography of Abandonment. Mythic Landscape: Grace and the Grotesque / Reflection on a Spirituality of Brokenness. 2. Places on the Edge: Wild Terrain and the Spiritual Life. Mythic Landscape: Fierce Back-Country and the Indifference of God. 3. Prayer Without Language in the Mystical Tradition / Knowing God as "Inaccessible Mountain" - - "Marvelous Desert." Mythic Landscape: Stalking the Snow Leopard / A Reflection on Work. 4. Mythic Landscape: Dragons of the Ordinary / The Discomfort of Common Grace. The Sinai Image in the History of Western Monotheism. Mythic Landscape: Encounter at Ghost Ranch. 5. Sinai and Tabor: Mountain Symbolism in the Christian Tradition. Mythic Landscape: Imaginary Mountains, Invisible Lands. Transformation as the Fruit of Indifference. Mythic Landscape: Transformation at Upper Moss Creek. 6. Desert Catechesis: The Landscape and Theology of Early Christian Monasticism. Mythic Landscape: Desert Terror and the Playfulness of God. 7. Attentiveness, Indifference, and Love: The Countercultural Spirituality of the Desert Christians. Mythic Landscape: Scratchings on the Wall of a Desert Cell. Rediscovering Christ in the Desert. Lane teaches theological studies at St. Louis University, St. Louis, Missouri.

--Lane, Belden C., *Landscapes of the Sacred: Geography and Narrative in American Spirituality*. New York: Paulist Press, 1988. 237 pages. The way particular groups of Americans have found religious meaning in the places where they lived. Meaning and place in American spirituality. 1. Axioms for the Study of Sacred Place. Mythic Landscapes: The Ordinary Mask of the Holy. 2. Seeking a Sacred Center: Places and Themes in Native American Spirituality. Mythic Landscapes: The Mountain That Was God. 3. Baroque Spirituality in New Spain and New France. Mythic Landscapes: The Desert Imagination of Edward Abbey. 4. The Puritan Reading of the New England Landscape. Mythic Landscapes: Galesville, Wisconsin: Locus Mirabilis. 5. The Correspondence of Spiritual and Material Worlds in Shaker Spirituality. Mythic Landscapes: Liminal Places in the Evangelical Revival. 6. Precarity and Permanence: Dorothy Day and the Catholic Worker Sense of Place. Epilogue: Confronting the Study of Sacred Place in American Spirituality. Lane is in theological studies and American studies at St. Louis University.

--Chertow, Marian R., and Esty, Daniel C., eds., *Thinking Ecologically: The Next Generation of Environmental Policy*. New Haven: Yale University Press, 1997. 15 articles. Samples: Gordon, John, and Coppock, Jane, "Ecosystem Management and Economic Development"; Stavins, Robert, and Whitehead, Bradley, "Market-Based Environmental Policies"; Dowdeswell, Elizabeth and Charnovitz, Steve, "Globalization, Trade, and Interdependence"; Strauss, Todd and Urquhart, John A., "Energy Prices and Environmental Costs." And more.

--Sneath, David, "State Policy and Pasture Degradation in Inner Asia," *Science* 281(1998):1147-1148. Much of inner Asia is rolling grassland, used since ancient times for raising livestock. Over 6% of the world's grassland is here. Compared to massive degradation (50% - 75%) of arable land in northern China, Inner Mongolia, and southern Siberia, there is relatively little pasture degradation in the independent state of Mongolia (about 9%). These dramatic differences result from very different state policies. Sneath is in social anthropology, Cambridge University.

--Martinez, Graciella, "Ecoturismo en la Sierra Tarahumara" published in *El Heraldo*, a newspaper of Chihuahua, Mexico, February 7, 1998. Available on website at: http://www2.planeta.com/mader/planeta/0898/0898_Tarahumara.html
A warning for the local communities and the State Government of Chihuahua, Mexico, about the possible adverse consequences of ecotourism. There are negative impacts on the Tarahumara indigenous peoples and on the environment in the Copper Canyon area, and such impacts are typical of many others elsewhere around the globe. Ecotourism needs careful regulation if its benefits are to be realized. Martinez also read a paper at the South West Texas and New Mexico Philosophical Society, El Paso, Texas, in April 1998, "Bringing Environmental Ethics down to Earth," arguing that grand theories in environmental ethics are not particularly helpful in solving the on-the-ground problems of ecotourism. Martinez is a Mexican philosopher, who has recently completed a master's degree in the philosophy of environment and development at Colorado State University.

--Allen, Colin; Bekoff, Marc; and Lauder, George, eds. *Nature's Purposes: Analyses of Function and Design in Biology*. Cambridge, MA: MIT Press, 1998. 603 pages. 22 papers, mostly from philosophy journals. The dogma is that teleology is unscientific, and in some contexts it is, but in other contexts biologists can avoid it only with implausible circumlocution. Long hair on dogs has the purpose (function) of keeping them warm; it does not have the purpose of harboring fleas, though it does both these things well. Some scientists consider teleology a shorthand for phenomena that could be expressed more accurately eliminating it, but others find it the best way to express what they need to say about what is going on in the world. The editors are a philosopher, a student of animal behavior, and a functional morphologist.

--Loomis, John B., and Walsh, Richard G., *Recreation Economic Decisions: Comparing Benefits and Costs*. 2nd edition. State College, PA: Venture Publishing, 1997. A textbook and for managers of parks and recreation areas. The appropriate framework for decision-making. The unique definitions of quantity and price appropriate to outdoor recreation. Benefit-cost analysis of public reaction, so as to maximize benefits. Loomis and Walsh are in economics at Colorado State University.

--Pinches, Charles. "Eco-minded: Faith and Action," *Christian Century* 115 (no. 22, August 12-19, 1998):755-757. A review of Rasmussen, Larry L., *Earth Community, Earth Ethics* (Orbis, 1996), as well as a reflection over ecotheology. Pinches thinks ecotheologians, including Rasmussen, are too trendy and not well grounded in systematic theology. Pinches teaches theology at the University of Scranton, Pennsylvania.

--Alverson, William, Kuhlmann, Walter, and Waller, Donald, *Wild Forests: Conservation Biology and Public Policy*. Washington, DC: Island Press, 1994.

- Bryant, Raymond, and Bailey, Sinead, *Third World Political Ecology*. New York: Routledge, 1997.
- Cloke, Paul, and Little, Jo, *Contested Countryside Cultures: Otherness, Marginalization and Rurality*. New York: Routledge, 1998.
- Cozic, John, *Global Resources. Opposing Viewpoints Series*, San Diego: Greenhaven Press, 1998.
- DeSimone, L. and Popoff, F. *Eco-Efficiency: The Business Link to Sustainable Development*. Cambridge: MIT Press, 1997.
- Kgathi, D., Hall, D., Hategeka, A. and Sekhwela, M., eds., *Biomass Energy Policy in Africa*. New York: Zed Books, 1998.
- Kohm, Kathryn and Franklin, Jerry, eds. 1997. *Creating a Forestry for the 21st Century: The Science of Ecosystem Management*. Covelo: Island Press, 1997.
- O'Brien, Karen, *Sacrificing the Forest: Environmental and Social Struggles in Chiapas*. Boulder: Westview Press, 1998.
- O'Neill, Helen and Toye, John, eds. *A World Without Famine?: New Approaches to Aid and Development*. New York: St. Martin's Press, 1998.
- Pezzoli, Keith, *Human Settlements and Planning for Ecological Sustainability: The Case of Mexico City*. Cambridge: MIT Press, 1998.
- Shapland, Greg. 1997. *Rivers of Discord: International Water Disputes in the Middle East*. New York: St. Martin's Press, 1997.
- Shiva, Vandana, *Biopiracy: The Plunder of Nature and Knowledge*. Boston: South End Press, 1997.
- Starrs, Paul F., *Let the Cowboy Ride: Cattle Ranching in the American West*. Baltimore: Johns Hopkins University Press, 1998.
- Victor, David, Raustiala, Kal and Skolnikoff, Eugene, eds. *The Implementation and Effectiveness of International Environmental Commitments: Theory and Practice*. Cambridge: MIT Press, 1998.
- Yaffee, Steven et al. *Ecosystem Management in the United States: An Assessment of Current Experience*. Covelo: Island Press, 1996.
- Nelson, Lance E., ed., *Purifying the Earthly Body of God: Religion and Ecology in India*. Albany: State University of New York Press, 1998. Religion and ecological concern in India from textual, theological, anthropological, feminist, and eco-activist approaches. The ecological implications of pilgrimage and sacred geography, earth and river goddesses, the beliefs and ritual

practice of villagers, caste consciousness, and Vedanta, Tantra, and Goddess theologies. 12 articles. Samples: Harold Coward, "The Ecological Implications of Karma"; Christopher Key Chapple, "Toward an Indigenous Indian Environmentalism"; Ann Grodzins Gold, "Sin and Rain: Moral Ecology in Rural North India." Nelson is in theological and religious studies at the University of San Diego.

--Boerner, Christopher, and Lambert, Thomas, *Environmental Justice?* St. Louis, MO: Center for the Study of American Business, Washington University, 1994. 30 pages.

--Manaster, Kenneth A., ed., *Environmental Protection and Justice: Readings and Commentary in Environmental Law and Practice.* Cincinnati, OH: Anderson Publishing Co., 1998. 239 pages. ISBN 0870842536.

--Hilborn, Ray and Mangel, Marc, *The Ecological Detective: Confronting Models with Data.* Princeton, NJ: Princeton University Press, 1997. 334 pages. How well are environmental models tested against data? Assessment of a variety of types of testing and evaluation of testing. The authors emphasize comparing multiple alternative models. Hilborn is at the University of Washington School of Fisheries. Mangel is at the University of California Santa Cruz Department of Environmental Studies.

--Tucker, Evelyn and Berthrong, John, eds., *Confucianism and Ecology: The Inter-relation of Heaven, Earth, and Humans.* Cambridge, MA: Harvard University Center for the Study of World Religions, 1998. 378 pages. ISBN 0945454155.

--Ingman, Stanley et al., eds., *An Aging Population, An Aging Planet, and a Sustainable Future.* Denton, TX: Center for Texas Studies, University of North Texas, 1995. ISBN 1885196075.

--Nordquist, Joan, *Radical Ecological Theory: A Bibliography.* Santa Cruz, CA: Reference and Research Services (511 Lincoln St., Santa Cruz, CA 95060), 1993. 71 pages. \$ 15. ISBN 0-937855-59-6

--Nordquist, Joan, *Animal Rights: A Bibliography.* Santa Cruz, CA: Reference and Research Services (511 Lincoln St., Santa Cruz, CA 95060), 1993. 71 pages. \$ 15. ISBN 0-937855-40-5

--Eder, Klaus, *The Social Construction of Nature: A Sociology of Ecological Enlightenment.* London and Thousand Oaks, CA: Sage, 1996. \$ 25.00 paper. \$ 82.00 cloth. "The relationship between nature and society can be conceived of in two mutually exclusive ways: as a natural constitution of society or as a social construction of nature" (p. 7). There is either a "natural history of society" or a "social history of nature" (p. 19). Modern, industrial societies have become increasingly destructive of nature, because they see nature as object. Other cultures socially construct nature using symbolism, taboo, and ritual. Nature is always socially constructed; there is an inevitable pluralism of views about nature, though some can be more socially functional than others. Eder is at Humboldt University, Berlin, and European University, Florence.

--Figueroa, Robert, *Environmental Justice: Debating the Distributive Justice Paradigm*. Ph.D. thesis at the University of Colorado, Boulder, 1998. Claudia Mills was the principal advisor. Figueroa is from Puerto Rico.

--Elbers, Joan S., *Changing Wilderness Values 1930-1990: An Annotated Bibliography* Westport, CT: Greenwood Press, 1991. 160 pages. \$ 45.00!!

--Humphries, George, *North Carolina: Images of Wilderness* Englewood, Colorado: Westcliffe Publishers, 1993. Photographs and some interpretive texts of North Carolina in the wild. Humphries is an Asheville, NC, photographer.

--Johnson, Randy,, *Hiking in North Carolina*. Helena. MT: Falcon Press, 1996. 200 hikes in all regions of the state. Johnson lives in Greensboro, NC, and is the senior editor of United Airlines inflight magazine, *Hemispheres*.

--Botkin, Daniel B., *Our Natural History: The Lessons of Lewis and Clark*. New York: Berkeley Publishing Group, A Perigee Book, 1995. 300 pages. What Lewis and Clark found in geography, fauna, flora, compared with what is there today, an environmental history, with prospects for the future. botkin is at the Center for the Study of the Environment, Santa Barbara, also with the Program for Global Change, George Mason University, Fairfax, VA.

--Clark, Stephen R. L., "Natural Goods and Moral Beauty," pages 83-97 in Knowles, Dudley and Skorupski, John, eds., *Virtue and Taste: Essays on Politics, Ethics and Aesthetics*, vol. 2 in the *Philosophical Quarterly Supplementary Series*. Oxford: Basil Blackwell, 1993. "How can animals set us good examples of how to behave, without being moral agents? About as easily, I might reply, as they can set us good examples in engineering, without being technologists." (p. 85). Animals do not intend to do beautiful things, but their engineering and survival constraints result in their doing beautiful things, and humans with their aesthetic capacities can discover this objective beauty in the world. "My own conclusion is that the Beautiful is indeed a constraint on what can happen, and that natural selection and engineering efficiency have generated--because they were so intended--creatures that can look directly toward the Beautiful, and not merely at its reflection and shadow, natural good. There is indeed a Beautiful that does not die, and all that passes beautifully in the long nightmare of our present living is eternal There" (pp. 94-95). Clark is in philosophy at the University of Liverpool.

--Freyfogle, Eric T., "Illinois Life: An Environmental Testament," *University of Illinois Law Review*, volume 1997, number 4, pages 1081-1108. "The environmental movement in Illinois, now decades old, brings together diverse citizens from all around the state and varied walks of life. Some live amid urban skyscrapers; others in sparsely populated rural townships. What motivates them to act, individually and through groups, is a felt concern for the health of the Illinois landscape and all that dwells on it, including humans. The thinking of these citizens ranges widely, both in terms of how they comprehend environmental problems and what they believe ought to be done about them. Despite this variety, particular values and hopes emerge over and over, in the daily talk of individual environmentalists, in the position papers of environmental groups, and in the growing literature of environmentalism" (pp. 1081-1082). Freyfogle is in law at the University of Illinois.

--Freyfogle, Eric T., "The Price of a Sustainable Environment," *Dissent*, Spring 1998, 37-43. "In the end, market-based tools [for environmental conservation] must fit into a larger scheme of environmental policy that has as its principal aim not the promotion of markets, but the achievement and maintenance of a healthy land. Out of our deliberations on environmental goals should come new understandings of what it means to be a good citizen. Owning land must come to entail belonging to a natural community with obligations to respect the integrity and fertility of that community. Rights to use water must be understood as a form of stewardship, constrained by duties to use water in beneficial ways. The possession of a pollution permit does not mean that pollution is a good activity; such permits, however useful and legally protected, must never give rise to anything like a right to pollute" (p. 43). Freyfogle is in law at the University of Illinois.

--Freyfogle, Eric T., "Boundless People, Boundless Land," pages 15-37, in Knight, Richard L., and Peter B. Landres, *Stewardship Across Boundaries* (Washington, DC: Island Press, 1998). "We see some of the character traits and tendencies that justify our continued use of certain boundaries: our ability to know and love only a human-size piece of land; our need to feel attached to the land and hence connected to our labor; our ingrained love of territory and our firm attachment to private property; our need to feel a part of a community; our desire for engagement with others in dignified ways. . . . Beyond these limits, though are other limits that now constrain us, and may of these limits we would do well to unbind and discard. Our love of individualism and love of liberty have simply become too strong, so much that they constrain our ability even to talk seriously about the common good. We are similarly hampered by our infatuation with the free market, with market-set valuations of things, and with the market's tendency to view nature as merely a collection of discrete resources. Intellectual limits like these have prompted us to bound the land needlessly and to make our boundaries more important than they ought to be. We somehow have to get away from them" (pp. 34-45). Freyfogle is in law at the University of Illinois. He has a book under this title forthcoming.

--Freyfogle, Eric T., "Consumption and the Practice of Land Health," pages 181-201, in Westra, Laura, and Werhane, Patricia H., eds., *The Business of Consumption: Environmental Ethics and the Global Economy* (Lanham, MD: Rowman and Littlefield, 1998). A sound ethic of consumption needs to build upon a ethical consideration toward the land and its health. Land health encompasses, howbeit vaguely, the kind of durable, flourishing, self-recreating communal life that is the mark of a lasting link between people and place. Land health is not an easy matter to come to grips with, particularly when land is understood as the entire ecological community in a place, including the human members. Nevertheless, land health is a foundational limit on consumption. Freyfogle is in law at the University of Illinois.

--Silvard, Ruth Leger, *World Military and Social Expenditures*, 1996. 16th edition. Washington, DC: World Priorities (Box 25140, Washington, DC 20007), 1996. 50 pages. A slim book packed with statistics, graphs, documenting the lunacy of arms races.

--McQuillan Alan G., and Preston, Ashley L., eds., *Globally and Locally: Seeking a Middle Path to Sustainable Development*. Lanham, MD: University Press of America, 1998.

--Dinerstein, Eric, et al., *A Conservation Assessment of the Terrestrial Ecoregions of Latin America and the Caribbean*. Washington, DC: World Bank and World Wildlife Fund, 1995. 129 pages. Reviewed by Eldon Kenworthy in *Environmental Ethics* 20(1998):325-328.

--Ward, Geoffrey C., "Making Room for Wild Tigers," *National Geographic* 192 (no. 6, December 1997):2-35. Perilous, but not hopeless, the future of the world's few thousand tigers hinges on providing them with land, prey, and protection.

--Macnaghten, Phil and Urry, John, *Contested Natures*. London and Thousand Oaks, CA: Sage Publications, 1998. \$ 26.50 paper. \$ 82.00 cloth. There is no singular "nature" out there that is the fountainhead of pure and positive values waiting to be saved. Rather, there are multiple "natures." Nature is constantly changing its significance in daily life. Nature is irreducibly contested and embedded in highly diverse and ambivalent social practices. All notions of nature are bound up with different forms of social life from which they cannot be disentangled. The apparently natural world has been produced in many ways within particular social practices. Different times, different senses, produce different and distinct spaces, from the local to the global. The authors are at Lancaster University, UK.

--Rescher, Nicholas, *Complexity: A Philosophical Overview*. Somerset, NJ: Transaction Publishers, 1998. The world is enormously sophisticated and nature's complexity is literally inexhaustible. As a result, projects to describe and explain natural science can never be completed. The nature of complexity and its bearing on our world and how we manage our affairs within a socially, technologically, and cognitively complex environment with vast management problems and risks of mishap. "Technological escalation" is a sort of arms race against nature in which scientific progress requires more powerful technology for observation and experimentation, and, conversely, scientific progress requires the continual enhancement of technology. The increasing complexity of science and technology means problems growing faster than solutions, and major management and decision problems. Rescher is in philosophy at the University of Pittsburgh.

--Berry, R. J., "Environmental Ethics--From Eden to Rio--and Back Again?" *Faith and Thought*, April 1998, No. 23. *Faith and Thought* is published by The Victoria Institute, Croydon, Surrey, UK. ISSN 0955-2790. A prominent British ecologist, geneticist, and conservative Christian reflects on the Biblical concept of nature and humans in nature (Eden), contemporary movements in environmental conservation, surrounding and resulting from Rio, and wonders whether we are not returning to a concept of humans as trustees of creation (aka managers in secular circles). Christians should be making up their minds about environmental issues and sharing them with others, taking the lead and witnessing to the glories in God's creation. Photographs of Earth seen from space have become icons, awakening people to the environment and its fragility. We are living in a finite, not infinite, world and this is all we have.

--Kwiatkowska, Teresa, and Wilchis, Ricardo Lopez, "Critical Reflections on the 'Ethics of Integrity' (Reflexiones criticas sobre la 'etica de la integridad') *Contactos* no.27, May-June 1998. The article revises the use of some ecological concepts like ecosystem and biodiversity within the ethical environment. It deals as well with the concept of nature preservation with little or no human influence. The modern understanding of environmental conservation implies the

management of natural resources defined as a design of ecosystems for the mutual benefit of humans and nature. The integrated approach that includes human society and natural systems permits the attainment of social goals and evolutionary potential of natural ecosystems.

--Reflections: Newsletter of the Program for Ethics, Science, and the Environment, Department of Philosophy, Oregon State University, Special Issue 3, August 1998, is devoted to Aldo Leopold, after fifty years. "Aldo Leopold: A Critical Celebration of his Land Ethic." With short contributions by Peter List (Oregon State University), Laura Westra (University of Windsor, Canada), Lawrence E. Johnson (Flinders University, Australia), Kathleen Dean Moore (Oregon State University), Karen J. Warren (Macalaster College), Holmes Rolston, III (Colorado State University), Robin Attfield (University of Wales, Cardiff), Alan McQuillan (forest management, University of Montana), Richard E. Roy (environmental law, Northwest Earth Institute, Portland, OR), Kristin Shrader-Frechette (University of Notre Dame), J. Baird Callicott (University of North Texas). Copies by request from Courtney S. Campbell, Coordinator, Program for Ethics, Science, and the Environment, Department of Philosophy, Hovland 101, Oregon State University, Corvallis, OR 97331-3902. 541/737-5648. e-mail: PESE@orst.edu

--Hettinger, Ned, "Enhancing Natural Value?" Human Ecology Review 3 (no. 1, Autumn, 1996):8-11. There is widespread skepticism about the idea that humans can improve upon nature. While it seems obvious that humans can alter nature better to serve human purposes, it is far from clear that human can improve nature in non-utilitarian ways. Can humans enhance intrinsic natural value? The strongest reason for skepticism about this possibility is the value that many see in the "wildness" of nature. Alleged human improvements degrade nature in terms of its wilderness value. Such valuing of pristine nature has been severely criticized for instituting a false human/nature apartheid that provides no positive role for humans in the natural world. Can human participation in nature be seen as enhancing rather than degrading intrinsically valuable natural systems. Hettinger is in philosophy, College of Charleston, SC.

--Throop, Bill, "Humans and the Value of the Wild," Human Ecology Review 3 (no. 1, Autumn, 1996): 3-7.

--Varner, Gary E., "The Takings Issue and the Human-Nature Dichotomy," Human Ecology Review 3 (no. 1, Autumn, 1996): 12-15.

--Visvader, John, "Natura Naturans: Remarks on the Nature of the Natural," Human Ecology Review 3 (no. 1, Autumn, 1996): 16-18.

--Johnson, Lance, Philosophical Problems in the Evaluation of Genetic Engineering. M.A. thesis, Colorado State University, December 1998. Analysis of the ethical models that are used to consider the moral import of genetic engineering, a "scientific naysayer" model and an "intrinsically wrong model." Their evaluation involves the autonomy/provincialism debate in the philosophy of biology, the importance of ecology as a bridge between biology and the physical sciences, and the use of models in ecology. There are difficulties in assessing the potential effects of genetically engineered organisms released into the environment. This is demonstrated with a case study, a genetically modified canola (*Brassica nigra*), widely used and a plant with numerous wild relatives. Virus resistant plants are a special concern; genetically engineered

microorganism are another. Rissler and Mellon's tiered approach to risk assessment here identifies two potential ethical difficulties. Genetically engineered organisms may be unique enough not to model analogously to wild species. Human activities disturbing the environment may invite invasive species problems; non-genetically engineered aggressive weedy species humans have introduced are already a quite serious problem. Users seeking commercial benefits are likely to underestimate the risks of harms. The thesis advisor was Holmes Rolston. Johnson is now finishing his teaching certificate in secondary school science at Metro State College, Denver, a post-baccalaureate certification. He has been for several years the supervisor of Inverness Water and Sanitation District, a subdivision of the Colorado state water authority, in the metro Denver area.

EMPLOYMENT OPPORTUNITIES

Sarah Lawrence College, a small liberal arts college close to New York City, seeks applicants to teach in Public Policy for a tenure-track position, beginning Fall semester 1999. "The Joanne Woodward Chair in Public Policy" was endowed in honor of Joanne Woodward, as a tribute to the breadth of Ms. Woodward's social commitment and concern with public issues. The Chair provides a prominent focus for interdisciplinary work, and the College's efforts to integrate liberal arts courses with major public policy issues. It emphasizes the power of informed citizen advocacy to affect outcomes in areas such as promoting peace, protecting the environment, safeguarding human rights, alleviating poverty and supporting a free and uncensored forum for original voices in the arts. The holder of the chair will be expected to develop courses and public policy field placements for students. The ideal candidate will have teaching and public policy practice experience, evidence of active engagement in scholarly research, and a commitment to liberal arts education. Candidates should have demonstrated scholarship and teaching experience in areas such as Legal Studies, Racial/Ethnic Studies, Environmental Studies, Poverty Studies. Applicants should send a letter addressing the criteria noted above, including a concise statement about their public policy work, scholarship and research interests, a curriculum vita, two relevant course syllabi or descriptions of courses to be proposed, and three letters of reference by December 15, 1998 to: Regina A. Arnold, Ph.D., Professor of Sociology, Chairperson, Search Committee in Public Policy, Social Science Division, Sarah Lawrence College, 1 Mead Way, Bronxville, N.Y. 10708. Early submission is strongly recommended. An equal opportunity employer, Sarah Lawrence College encourages applications from minority candidates and women.

University of South Carolina, Columbia, SC. Department of Philosophy and the School for the Environment seek an Assistant Professor, tenure track, beginning Fall semester 1999. Candidates should specialize in some aspect of environmental ethics, and must be able to work in an interdisciplinary setting. Candidates with training in interdisciplinary programs will be seriously considered, but the ability to teach philosophy courses, and to satisfy tenure and promotion criteria in the Department of Philosophy is necessary. Responsibilities include teaching four courses per academic year, one of which must serve the programmatic needs of the School of the Environment. Additional duties include supervision of MA and PhD students, and service. Applicants should send complete dossier, including current CV, graduate transcript, three letters of recommendation, sample of written work, and evidence of teaching ability. Complete applications must be received by December 2, 1998. Applications should be addressed to Chair,

Environmental Ethics Search Committee, Department of Philosophy, University of South Carolina, Columbia, SC, 29208. Interviews will take place at the Eastern Division meetings of the American Philosophical Association in late December. The University of South Carolina is an affirmative action/equal opportunity employer and encourages women and members of minority groups to apply. Department of Philosophy (<http://www.cla.sc.edu/PHIL>) and the School for the Environment (<http://www.sc.edu/environment>) Contact: Alfred Nordmann, Philosophy Department, University of South Carolina, Columbia, SC 29208. Phone: 803-777-3739. Fax: 803-777-9178. ANordmann@sc.edu

Colorado State University: Assistant Professor of Philosophy; tenure-track. AOS: Environmental Ethics; AOC: Ethical Theory or Social and Political Philosophy. Ph.D., publications in AOS, and teaching experience required. Undergraduate and graduate teaching; teaching load is 5 courses/seminars per year, with course reductions possible. Advising and committee work required. Salary will be commensurate with qualifications and experience. The position is effective August 15, 1999. Send complete dossier, including a statement of interest, complete curriculum vitae, and three current letters of recommendation by November 30, 1998 (postmark date) to Holmes Rolston, Chair of Search Committee, Department of Philosophy, Colorado State University, Fort Collins, CO 80523. Colorado State University is an equal opportunity/affirmative action employer and complies with all Federal and Colorado State laws, regulations and executive orders regarding affirmative action requirements in all programs. [Note: As of publication deadline, this position had not yet been formally approved by Dean and Provost, but approval is anticipated.

EVENTS

1998

--November 4-7, 1998. Global Bioethics: East and West, North and South. Fourth World Congress of Bioethics. Tokyo, Japan. With an impressive list of participants. Sponsored by the International Association of Bioethics, in conjunction with the Asian Bioethics Association. Various sections on environmental ethics. A website is:
<http://www.biol.tsukuba.ac.jp/~macer/IAB4.html>

--November 15-19, 1998. International Society for Ecological Economics. Santiago, Chile. Biennial meeting, on the theme "Beyond Growth: Policies and Institutions for Sustainability." Co-sponsored by the Society for Conservation Biology. This is "the other ISEE"! Organizing Committee, ISEE, University of Chile, Diagonal Paraguay 265, Torre 15, of. 1302. Phone 56 2 678 2308. Fax 56 2 678 2581. Website: www.uchile.cl/facultades/ISEE3.html

--November 22-26, 1998. Symposium Darwin in Chiloe. The island of Chiloe in the forest region of southern Chile was extensively explored by Charles Darwin during his Beagle Voyage. A Symposium Darwin in Chiloe will take place there on November 22-26, 1998. Ecologists, evolutionary biologists, historians, philosophers from Europe, South and North America will discuss how the landscape has changed since Darwin's visit to Chiloe, and appropriate conservation efforts in the temperate forests of southern South America. Contact: Eric Rivera at darwin@codon.ciencias.uchile.cl (Institute of Ecological Research-Universidad de Chile), or

Ricardo Rozzi at rmr96002@uconnvm.uconn.edu (Institute of Ecological Research-University of Connecticut). Web page: <http://www.eeb.uconn.edu/chiloe/Darwin.htm>

--November 23-27, 1998. Short course on the topic "Values, Ethics and the Environment: Theory and practice of putting values on the environment." Case studies and role plays. £595. Contact: Mrs P A Savill, Centre for Environmental Strategy, University of Surrey, Guildford GU2 5XH United Kingdom; Tel: +44 (0)143 259047; Fax: +44 (0)143 259394; Email: p.savill@surrey.ac.uk

--December 27-30, 1998. American Philosophical Association: Eastern Division. Washington Hilton, Washington, DC.

1999

--January 6, 1999. "Ecology and Ethics," Session at the British Ecological Society Winter Meeting, University College London. Organized by R. J. "Sam" Berry, Biology, University College. Speakers include: R. J. Berry, "Ethics: Irrelevant, Luxury, or Essential"; D. W. H. Walton (British Antarctic Survey), "Where to Draw the Line: Ethical Dilemmas for the Public Affairs Committee"; S. Trudgill (University of Cambridge), "Environmental Education, Ethics and Ecology"; G. B. Usher and M. B. Usher (Diocese of York), "Ethical Questions in Biodiversity"; S. M. Buckland (University of Sheffield), "Speaking Out for Biodiversity but Selling Out to Weeds: An Ethical and Ecological Dilemma"; Kate Rawles (University of Lancaster), "Ecological Management, Values and Sentient Animals"; N. S. Cooper (Diocese of Chelmsford), "What Understanding of Nature Should Underlie our Management of Nature Reserves"; W. A. Fox (University of Central Lancashire, Preston), "Ethics and the Environment"; Robin Attfield (University of Wales, Cardiff), "Ethics and Sustainability"; J. Sheail (Institute of Terrestrial Ecology, Monks Wood), "Ecology: A Science Put to Use"; A. D. Thomas (Field Studies Council, Preston Montford), "Values, Policy and Practice--Is There Any Connection?" Contact R. J. Berry, Department of Biology, University College London, Gower Street, London, WC1E 6BT. Phone 171 380 7098. Fax 171 380 7096.

--January 21-26, 1999. American Association for the Advancement of Science, Annual Meeting, Anaheim, California. The AAAS millennium meeting, with a section on "Instability in Earth and Human Systems," and a session entitled: "The 21st Century Environment: Potential for Human Dominance." Lecture by Frans B. M. de Waal, "Natural Conflict Resolution."

--March 4-6, 1999. European Congress on Agricultural and Food Ethics. Wageningen, The Netherlands. See "Conferences" above.

--March 18-21, 1999. Conference on "John Ray and His Successors: The Clergyman as Biologist." Braintree, Essex, UK. Bookings and details from Janet Turner, John Ray Trust, Town Hall Centre, BRAINTREE, Essex, CM7 3YG United Kingdom. Tel (+44) 1376-557776; Fax - 344345.

--March 19-20, 1999. Symposium on Genes and Development. Institut für Geschichte und Ethik der Medizin, University of Basel, Switzerland. See "Conferences" above.

--March 31-April 3, 1999. American Philosophical Association: Pacific Division. Claremont Hotel, Berkeley, CA.

--April 19-22, 1999. In Situ and On-Site Bioremediation. The Fifth International Symposium, at San Diego California. Call for papers, to Carol Young, Battelle, 505 King Avenue/Room 10-123, Columbus, Ohio 43201. Information from The Conference Group, 1989 West Fifth Avenue, Suite 5, Columbus, Ohio 43212. Fax 624/488-5747.

--May 5-8, 1999. American Philosophical Association: Central Division. Hyatt Regency Hotel, New Orleans, LA.

--May 23-27, 1999. Wilderness Science in a Time of Change. University of Montana, Missoula. Includes wilderness values, policy, ethics, and science. Changing societal definitions of wilderness, wilderness management. Contact: David N. Cole, Aldo Leopold Wilderness Research Institute, P. O. Box 8089, Missoula, MT, 59807; 406/542-4199; www.umt.edu/wildscience; or Natural Resource Management Division, Center for Continuing Education, University of Montana, Missoula, MT 59812. 406/243-4623. 888/254-2544 Email: ckelly@selway.umt.edu. www.wilderness.net

--June 17-21, 1999. Society for Conservation Biology. Annual Meeting. University of Maryland, College Park (in Washington, DC, area). See "Conferences" above.

--June 27-29, 1999. The Society for Applied Philosophy. Annual Conference. In Conjunction with ISEE. Theme: "Moral and Political Reasoning in Environmental Practice." Mansfield College, Oxford University, UK. See "Conferences" above.

--July 7-10, 1999. International Symposium on Society and Resource Management. University of Queensland, Brisbane, Australia. <http://www.geosp.uq.edu.au/issrm99>. Contact: Sally Brown, Conference Secretariat, The University of Queensland, 4072 Australia. 627/3365 6360 Fax: 617 3365 7099.

--September 23-26, 1999. Wilderness Horizons. Conference at the Sigurd Olson Institute of Northland College, Ashland, WI. See "Conferences" above.

--October 8-10, 1999. Utah State University Philosophy Colloquium. Topic: Environmental Aesthetics. Eccles Conference Center, Utah State University, Logan, Utah USA. For more information, see "Conferences" above.

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The project's goal is to collect information from throughout the world about what courses are taught, by whom, in which colleges and universities, and to make this available for teachers, administrators, students, prospective grad students, etc. Materials are submitted by the instructors. The site has many interactive links to environmental sites, home pages, universities, etc.

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j.weir@morehead-st.edu

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