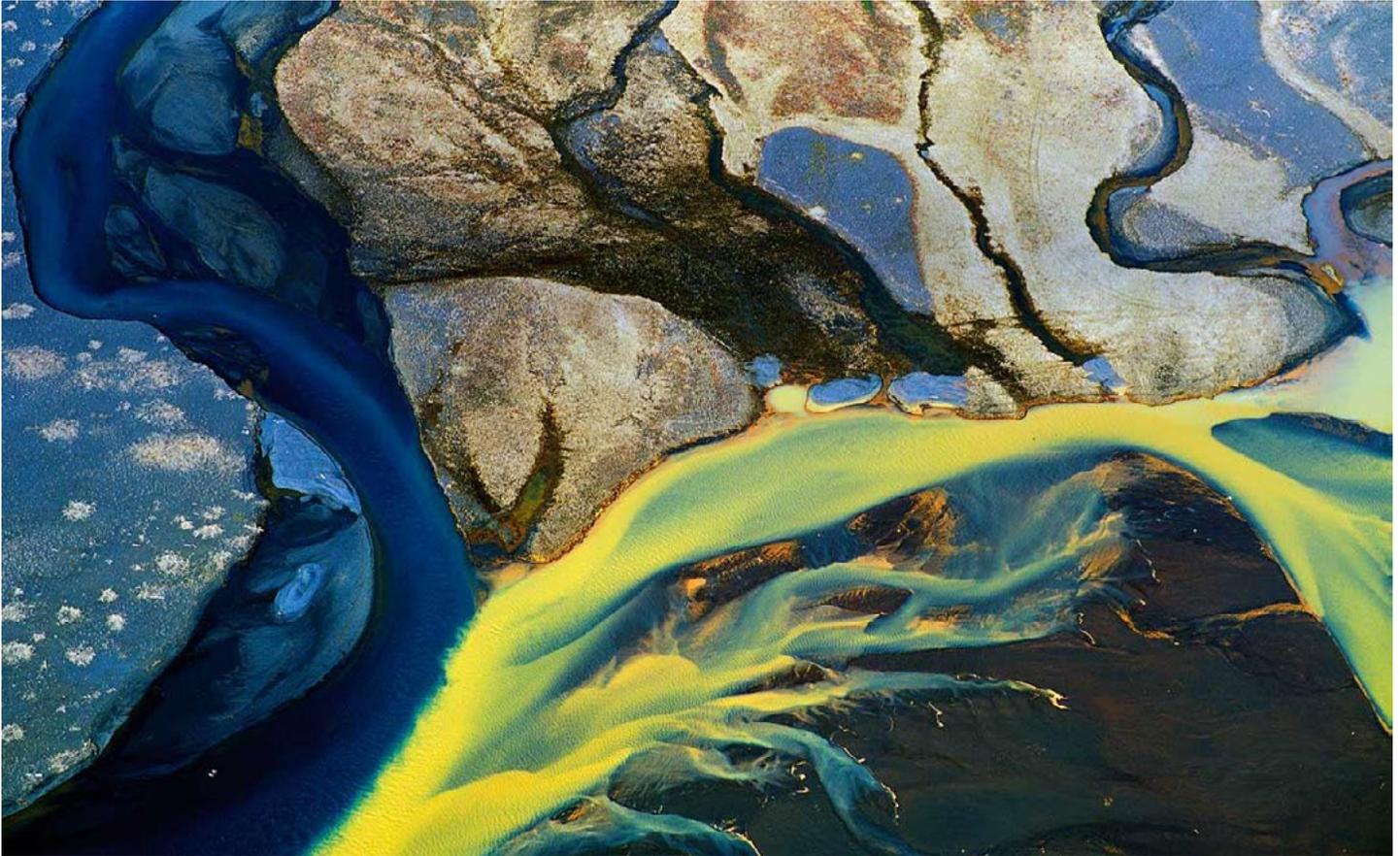


INTERNATIONAL SOCIETY FOR ENVIRONMENTAL ETHICS NEWSLETTER



VOL. 24, Nos. 1-3 2013
ISSN 2224-8250



ISEE'S SUMMER CONFERENCE AT UEA

THE FUTURE OF ENVIRONMENTAL PHILOSOPHY

Report from the World Congress
International Perspectives on Environmental Ethics
Environmental Philosophy and Ethics in Italy
by Piergiacomo Pagano

RESPONSE TO DALE JAMIESON INTERVIEW
by Christopher Belshaw

BOOK REVIEWS

Original Content and Perspectives from ISEE members

NEW & NOTEWORTHY RESEARCH

Update on Climate Philosophy by Martin Schönfeld



ADVANCING THE FIELD OF ENVIRONMENTAL
ETHICS AND PHILOSOPHY SINCE 1990

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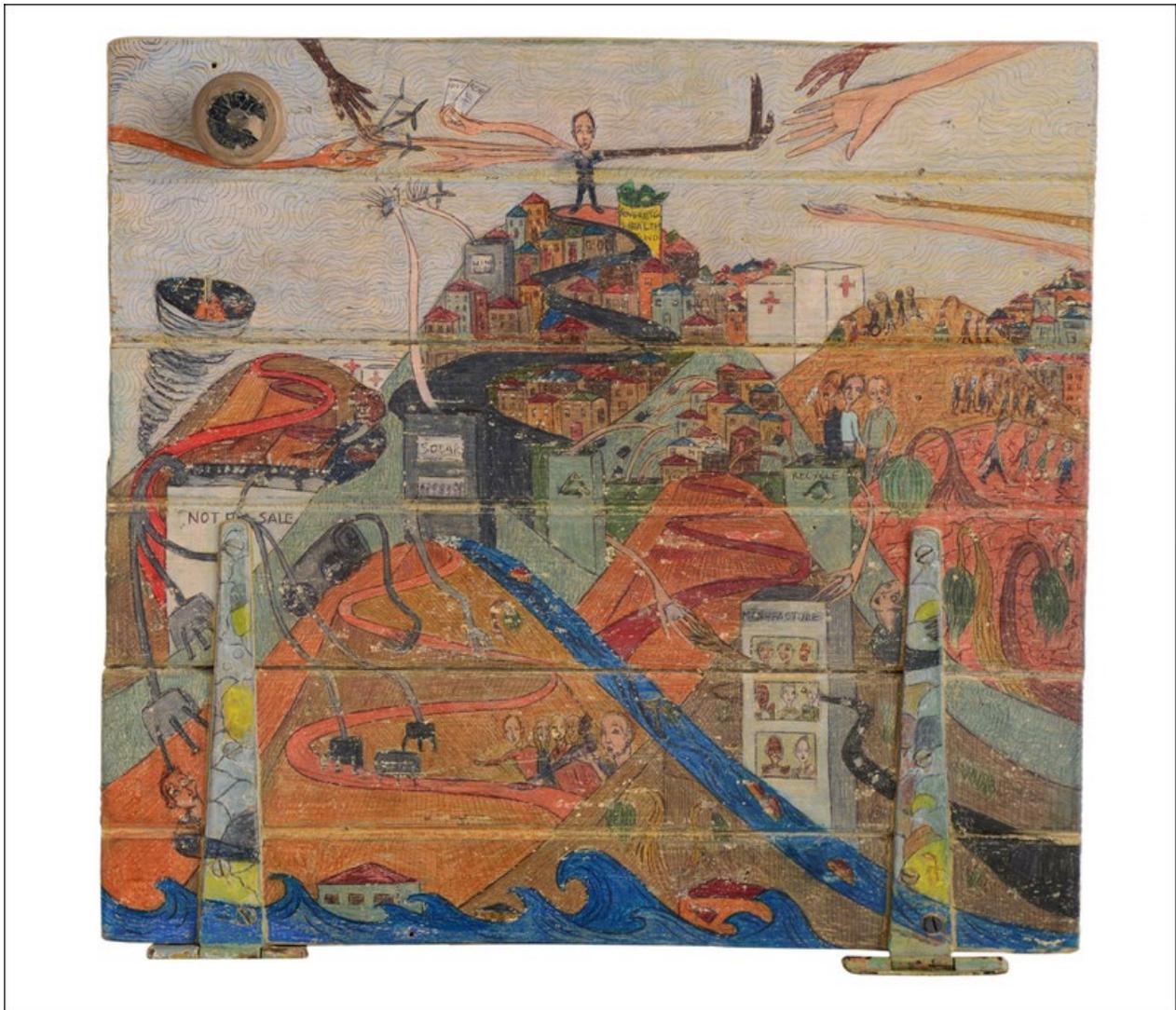
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Cover Photo: Aerial view of glacial ice on the river Thjorsa (Þjórsá) in southern Iceland (© David Yarrow Photography/Getty Images)



Aleta Lederwasch, *Resource Security*, mixed media (pencil, ink on wooden gate), 17.1cm x 16.5 x 3.1

We are delighted to feature the work of Aleta Lederwasch in this issue of the *ISEE Newsletter*. Aleta is an artist and Sustainability Research Consultant at the [Institute for Sustainable Futures](#) at the University of Technology in Sydney, Australia. Aleta's work is inspired by an appreciation of art's unique capacity to facilitate collaborative decision-making and meaningful dialogue, and to evoke empathy, creativity, and encourage new perspectives and worldviews. Experiencing art's ability to facilitate these capacities has drawn Aleta toward researching the potential of art to drive a shift away from high levels of consumption and individualism toward taking creative and collaborative action that responds to sustainability challenges like climate change and resource depletion, thereby enabling a transition to sustainable futures.

Recently, Aleta has developed and applied a research method, called "Scenario Art," that uses artistic interpretations of sustainability data, trends, and scenarios to enable in-depth exploration of issues involving sustainability challenges. The method has been successfully used in the development of a sustainable vision and strategy for Australia's minerals and mining sector. It has become of particular interest to behavior change practitioners and those working across deliberative democracy and sustainable decision-making processes. Aleta hopes to begin a PhD in 2014 on the role of art for transition planning toward sustainable futures.

Aleta can be reached at Aleta.Lederwasch@uts.edu.au.

Environmental Philosophy and Ethics in Italy

by Piergiacomo Pagano

XXIII World Congress of Philosophy – Athens 4-10 August 2013

ISEE (International Society for Environmental Ethics) Meeting - Athens - Monday, August 5, 2013

“Good afternoon” to everybody, and “thank you” to the organization to give me this important opportunity. First of all I beg your pardon for my poor English and for reading my talk. I am not used to speak in English and, having little time, I don’t want to miss something important. I have to beg your pardon twice because I am not a philosopher. I am a biologist. I work for a technological/scientific institution and I have a scientific background. I had to cultivate my interest in environmental philosophy almost as an hobby. Fortunately something is changing. Anyway, I am persuaded that my scientific background mixed with philosophical studies I have done may be considered a value in some respect.

Environmental Philosophy and Ethics in Italy

What about environmental philosophy and ethics in Italy? In the ISEE summer 2012 newsletter my young friend Matteo Andreozzi wrote a brief review about the situation in Italy. He wrote: “...Since the 1970s, many Italian scholars have recognized the importance of environmental ethics and philosophy. Various studies ... have been published; and websites, journals, and classes have appeared, especially within the past ten years. It is thus clear that Italian scholars, affiliated or not with academic institutions, want to contribute to the debate...” This is all true, however some difficulties have taken Italians separated from the international debate. I’ll now try to argue about some reasons.

As you can see in table n. 1 few foreigners environmental ethics books were published in Italian.

TABLE N. 1 - SOME ENVIRONMENTAL PHILOSOPHY AND ETHICS PUBLISHED IN ITALIAN

Author/s	Year of last edition	Italian/English title	Publisher
Devall B., Sessions G.	1989	Ecologia profonda. Vivere come se la natura fosse importante. Deep Ecology: Living as if Nature Mattered	Edizioni Gruppo Abele
Hargrove E. C.	1990	Fondamenti di etica ambientale. Foundations of Environmental Ethics	Franco Muzzio
Passmore J.	1991	La nostra responsabilità per la natura Man’s Responsibility for Nature	Feltrinelli
Naess A.	1994	Ecosofia Ecology, Community and Lifestyle: Outline of an Ecosofy	Red Edizioni
Leopold A.	1997	Almanacco di un mondo semplice A Sand County Almanac	Red edizioni
Callicott J. B., Norton B. G., Holmes Rolston, III, et al.	2005	Valori selvaggi. L’etica ambientale nella filosofia americana e australiana (Italian version edited by Peverelli R.)	Medusa

On the contrary you can find many books published in Italian by Italian authors. If you digit “etica ambientale” (namely “environmental ethics”) and “filosofia ambientale” (“environmental philosophy”) on an Italian internet bookstore you will find about 90 books on our disciplines. Table n. 2 shows some of them. Many of these books are collective books. More than 60 authors wrote or edited an environmental philosophy and ethics book, more than a hundred wrote papers about these disciplines. Many publishers are little one. Some of them are related with Catholic Church.

A Reply to Jamieson on the Badness of Death

by Christopher Belshaw

Editor's Note: Belshaw's reply is to the Dale Jamieson interview featured in the [summer 2012 Newsletter, pp. 26-31](#).

How bad is it to die, and so lose everything you have? Is it really bad? The worst thing possible? Or does it depend in part on how much you have, how much you want to keep it, on what the alternatives are? I will either kill you, painlessly, or torture you for a week, then let you go. You might choose death. I will either kill your cat, painlessly, or torture it for a week, and then let it go. You might choose death for your cat. (Let's assume you're not in a position to choose instead death for me).

Dale Jamieson suggests (*ISEE Newsletter* 23, no. 3, 2012, p. 28) that thinking about the wrongness of killing is difficult because there are conflicting intuitions in play. On the one hand, there is the thought that killing Einstein's 90 year old mother, an Alzheimer's sufferer, would be worse than killing her talented son; on the other hand, there is the thought that these are in some sense equally bad, as both people would be deprived of everything they have, both would lose a totality. The former intuition – and he says it's one we all have – is allegedly in the forefront of what he calls the Singer-Belshaw view, while the latter has predominance in the thought of Tom Regan, and others of that ilk. Jamieson doesn't want to take sides here, but suggests (in a way that isn't further unpacked) that this is the wrong way of looking at things. I imagine he'd like to reconcile the two positions, and put an end to squabbling.

Let's take a lead from Jamieson and refer to these contrasting intuitions about killing as the *comparative view* and

The problem with the total view is that equally losing everything doesn't imply equal losses....It's hard to think that the death of your tree is just as bad as the death of your plumber.

the *total view* respectively. They roughly correspond, of course, to the quality and sanctity views about life's value, with the difference that here, there's explicit consideration of more-than-human lives. And let's also, prompted by this correspondence, shift the emphasis from the wrongness of killing to the badness of death. Killing the mother is no less of a crime than killing the son – we can hold on to that while still doubting their deaths are equally bad. And let's bracket out instrumental values: both sides

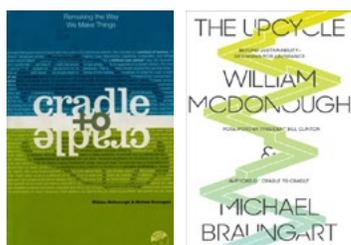
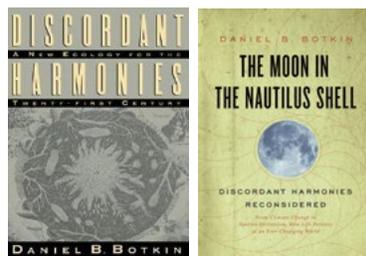
might agree that Einstein is the more useful to society but agree too that this isn't the issue. The problem with the total view is that equally losing everything doesn't imply equal losses. Totalities come in different sizes. It's hard to think that the death of your tree is just as bad as the death of your plumber. And it's hard too to think that your death at 30 is just as bad as your death at 90. Even though I'll allow that support for the total view is widespread, I'm not sure that many will have contrary intuitions about particular cases like these.

So those who think, as of course most do, that an animal's death can be bad for it, even if a tree's death can't, presumably think there's something about the animal, something about the sort of life it has, and in particular something about its mental life, that makes this true. And those who think that age can make a difference to the badness of death are surely likely to think that other factors too are relevant, so that even within a species, one death can on various grounds be worse than another. A relevant feature of animal lives that bears on how they should be treated is that they feel pain. That's a reason not to torture them. And for what it's worth, it seems to me that torturing animals is not only bad but other things equal, is as bad as torturing people. On this score, contra Jamieson, I'm not sure the comparative view is self-serving. That animals feel pain, and dislike it, can be a reason to kill them painlessly. Similarly with people. But

Research on climate change reached new heights in 2013. While specific issues (species loss, population growth, sustainability, etc.), discussions about the meaning and implications of the “anthropocene,” the continued mining of philosophical traditions for intellectual resources, and the environmental turn in English departments (labeled, somewhat erroneously, the “environmental humanities”), are receiving considerable attention, climate change is rapidly becoming the central nexus of concern, with all other topics being situated in relationship to it. As a case in point, no less than 10 books, 9 special journal issues, and 24 chapters or articles involving climate change were published in 2013. Interested readers can identify these works in the current bibliography by performing a quick keyword search. Also don't miss **Martin Schönfeld's** report on climate philosophy which follows this update (p. 38).

In addition to climate research, a number of books that have been influential on philosophers or received broad exposure have been updated.

Daniel Botkin, known for *Discordant Harmonies* (1990), has published *The Moon in the Nautilus Shell: From Climate Change to Species Extinction, How Life Persists in an Ever-Changing World: Discordant Harmonies Reconsidered* (2012).



William McDonough and **Michael Braungart** have followed-up *Cradle to Cradle* (2002) with *The Upcycle: Beyond Sustainability, Designing for Abundance* (2013).

J. Baird Callicott provides a sequel to the anthology *Nature in Asian Traditions of Thought* (1989; with Roger T. Ames), titled *Environmental Philosophy in Asian Traditions of Thought* (2014, this time with James McRae).

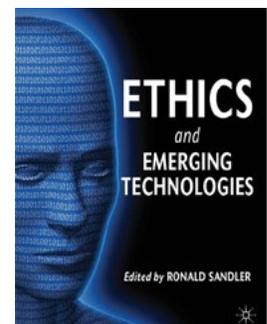
Finally, **Alan Weisman** has followed up his NY Times bestseller *The World Without Us* (2007) with *Countdown: Our Last, Best Hope for a Future on Earth?* (2013).



Another trend deserving attention is the sustained consolidation of heretofore distinct applied ethical issues surrounding technology and engineering. **John Basl** and **Ronald Sandler**, among others, have been identifying similarities and points of intersection that cut across engineering approaches to nature. As the book description from *Designer Biology: The Ethics of Intensively Engineering Biological and Ecological Systems* (p. 43) states:

[B]iological and ecological problems are increasingly understood and approached from an engineering perspective. In environmental contexts, this is exemplified in the pursuits of geoengineering, designer ecosystems, and conservation cloning. In human health contexts, it is exemplified in the development of synthetic biology, bionanotechnology, and human enhancement technologies.

The merging of these ethical issues under a single conceptual rubric opens new horizons of exploration that transcend the subfields of environmental ethics, bioethics, and technology ethics. In addition to *Designer Biology*, readers wishing to come up to speed on this emerging area should review Sandler's *Ethics and Emerging Technologies* (p. 51), **Ingmar Persson** and **Julian Savulescu's** *Unfit for the Future: The Need for Moral Enhancement* (2012), and **Paul Thompson's** article on “platform technologies,” titled “Synthetic Biology Needs a Synthetic Bioethics” (*Ethics, Policy, & Environment* 15, no. 1 [2012]: 1-20).



Update on Climate Philosophy

by Martin Schönfeld



Climate change impacts the academy across the board, and numerous disciplines integrate it in their research. But compared to the quick academic reaction to this new reality, philosophy was a bit late to the party. Pioneering ethical studies of climate change were done early on, by Dale Jamieson (1990), John Broome (1992), and Henry Shue (1993), to name just a few, but their work remained a niche interest.¹ For years, the philosophical community was indifferent to the emerging planetary reality. Finally, Stephen Gardiner (2004) reached a wider philosophical audience with a deliberate “primer” on climate change in the journal *Ethics*.² This did the trick, and since then, interest in the problem among ethicists is booming.

A topic issue edited by Simon Caney and Derek Bell for *The Monist* (2011) illustrates recent ethical work on climate change.³ Going by the papers collected there, such inquiries explore options for compensating climate refugees; analyze the maximin principle on its policy-grounding potential; assess the share of individual responsibility for the new reality; dissect the normative aspects of the inevitable perpetration of climate change, at least temporarily; clarify whether and when ignorance is excusable; apply the fair distribution principle to mitigation; and examine

the right to sustainable development.⁴ These inquiries are collectively called Climate Ethics, and this has put climate change on the philosophical map.

While philosophical inquiry into climate, climate change, and climatology is “climate philosophy” by lexical default, and surely also includes climate ethics, the emerging area of research we call Climate Philosophy is a very different animal. In 2006, a first conference on climate and philosophy at the University of South Florida drew colleagues from fields as diverse as Marxism, Heidegger studies, Latin American thought, and African sagacity. This raised the possibility of a line of inquiry that would be less applied and more foundational, and involve less analysis and more synthesis. In 2008, at a workshop on the human dimension of climate at Western Washington University, Marcel Cano (Barcelona) pointed to the cultural roots of the climate crisis. This gave the incipient inquiry its direction.⁵

The premise of climate philosophy, then, is that climate change is fundamentally a cultural problem—not a scientific problem, not an engineering problem, and not an ethical problem either. The cultural level of the problem refers to the ensemble of policies, practices, and lifestyles; the socioeconomic life-world. On the other levels, climate change is not a basic problem anymore because those inquiries, from climatology to electrical engineering to climate ethics, already yield answers.

1. John Broome, *Counting the Cost of Global Warming* (Isle of Harris, UK: White Horse Press, 1992); Henry Shue, “Subsistence Emissions and Luxury Emissions,” *Law & Policy* 15 (1993): 39-59; Dale Jamieson, “Managing the Future: Public Policy, Scientific Uncertainty, and Global Warming,” 67-89 in Donald Scherer, ed., *Upstream/Downstream: Essays in Environmental Ethics* (Philadelphia, PA: Temple University Press, 1990).

2. Stephen Gardiner, “Ethics and Global Climate Change,” *Ethics* 114 (2004): 555-600; cf. 595: “This article has been intended as something of a primer. Its aim is to encourage and facilitate wider engagement by ethicists with the issue of global climate change.”

3. Simon Caney and Derek Bell, eds., *Morality and Climate Change*, topic issue of *The Monist* 94, no. 3 (2011).

4. The contributions to the *Monist* 94 (2011) volume are Simon Caney and Derek Bell, “Morality and Climate Change,” 305-309; Avner de Shalit, “Climate Change Refugees, Compensation, and Rectification,” 310-328; Greg Bognar, “Can the Maximin Principle Serve as a Basis for Climate Change Policy?” 394-348; Avram Hiller, “Climate Change and Individual Responsibility,” 349-368; Benjamin Hale, “Nonrenewable Resources and the Inevitability of Outcomes,” 369-390; Derek Bell, “Global Climate Justice, Historic Emissions, and Excusable Ignorance,” 391-411; Edward Page, “Climatic Justice and the Fair Distribution of Atmospheric Burdens,” 412-432; and Darrel Moellendorf, “A Right to Sustainable Development,” 433-452.

5. The workshop was organized by Thomas Heyd (University of Victoria) as a session on Human Dimensions of Climate Change, held at the Conference of the Society for Human Ecology (2008), Western Washington University, Bellingham, WA, USA. In 2010, Thomas Heyd and Nick Brooks edited the papers of this workshop as “Cultural Dimensions of Climate Change,” special issue of *Human Ecology Review* 17, no. 2 (2010): 83-192.

Andreozzi, Matteo (ed.). *Etiche dell'ambiente: voci e prospettive*. Milano: LED, 2012.

In the last few decades, several international authors have been leading their research in environmental ethics and a growing attention has been paid toward this debate in Italy. There are already many publications in Italian language about environmental ethics, and both national and international voices have been documented pretty well. However, this volume is original in his scope, because it stages a dialogue between some of the most important national and international scholars in the field of environmental ethics and young Italian authors. While it illustrates some of the most representative perspectives in the field, it also encourages new protagonists to directly enter the debate, asking themselves questions about the ethical value of our actions toward the environment.

Appleton, Jack. *Values in Sustainable Development*. New York: Routledge, 2014.

To enhance sustainable development research and practice the values of the researchers, project managers and participants must first be made explicit. *Values in Sustainable Development* introduces and compares worldviews and values from multiple countries and perspectives, providing a survey of empirical methods available to study environmental values as affected by sustainable development. The first part is methodological, looking at what values are, why they are important, and how to include values in sustainable development. The second part looks at how values differ across social contexts, religions and viewpoints demonstrating how various individuals may value nature from a variety of cultural, social, and religious points of view. The third and final part presents case studies ordered by scale from the individual and community levels through to the national, regional and international levels.

Attfield, Robin. *Environmental Ethics: An Overview for the Twenty-First Century*. 2nd ed. Cambridge, UK: Polity, 2014.

In this revised introduction to environmental ethics, Robin Attfield guides the student through the key issues and debates in this field in ways that will also be of interest to a wide range of scholars and researchers. The book introduces environmental problems and environmental ethics and surveys theories of the sources of the problems. Attfield also puts forward his own contribution to the debates, advocating biocentric consequentialism among theories of normative ethics and defending objectivism in meta-ethics. The possibilities of ethical consumerism and investment are discussed, and the nature and basis of responsibilities for future generations in such areas as sustainable development are given detailed consideration. Attfield adopts a cosmopolitan perspective in discussions of global ethics and citizenship, and illustrates his argument with a discussion of global warming, mitigation, adaptation and global justice. The revised edition features a new chapter on climate change, new treatments of animal issues, ecofeminism, environmental aesthetics, invasion biology and virtue ethics, and new applications of the precautionary principle to fisheries, genetic engineering and synthetic biology. The glossary and bibliography have been updated to assist understanding of these themes.

Bannon, Bryan E. *From Mastery to Mystery: A Phenomenological Foundation for an Environmental Ethic*. Columbus, OH: Ohio University Press, 2014.

From Mastery to Mystery is a new contribution to the burgeoning field of ecophenomenology. Informed by current debates in environmental philosophy, Bannon critiques the conception of nature as “substance” that he finds tacitly assumed by the major environmental theorists. Instead, this book reconsiders the basic goals of an environmen-

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