



## Newsletter

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### SEND US YOUR UPDATES

Whether you landed a new job, won an award, defended your dissertation, retired from teaching, or did something peculiar, interesting, or enlightening, ISEE wants to know! If you have news to share, please contact [ISEE](mailto:isee@iseethics.org) with the subject heading "Member News."



### Letter from the Editor

Here at ISEE we are very excited about the numerous events and changes underway. As most of you already know, ISEE's [8th annual meeting](#) takes place in Nijmegen, The Netherlands on June 14-17, 2011. This year's meeting will focus on differences between Old World and New World perspectives on a range of topics in environmental philosophy including nature, landscape, wilderness, history and many others. The keynote speakers are Marcus Hall (University of Zurich, Switzerland) and Brian Schroeder (Rochester Institute of Technology, co-director of International Association for Environmental Philosophy). There will also be an author-meets-critics session on Matthias Groß's *Ignorance and Surprise: Science, Society, and Ecological Design*. A host of other events and informal activities are planned, making this year's conference a truly unique occasion.

Don't forget about ISEE's new [Online Bibliography of Environmental Thought \(OBET\)](#), the largest bibliography in the world on environmental ethics with nearly 15,000 entries. Though beginning in 2009, OBET includes the complete back catalog for *Environmental Ethics*, *Environmental Values*, *Ethics and the Environment*, and *The Journal of Agricultural and Environmental Ethics*. It is a fully searchable database with entries before and after 2009, which ISEE members have frequently placed in the bibliography. As a cooperative and volunteer effort, OBET is always looking for contributors. Email [David Lahti](mailto:David.Lahti@iseethics.org) if you would like to be involved in the OBET project.

Finally, ISEE's new website ([www.iseethics.org](http://www.iseethics.org)) is already generating considerable traffic. The site is intended to be a continuously updated clearing house for events and issues in the environmental philosophy community. In addition to announcements (calls, conferences, etc.), you will find ISEE's Special Collections library, tools for research and education, past newsletters, video presentations, and many other resources. The site is updated on a daily basis so check back often.

It is with great pleasure that I step into the role of editor of ISEE's Newsletter. Having reviewed issues spanning the past twenty years, I am impressed by the high caliber of the publication under its previous editors: Mark Woods, Amy Knisley, Phil Cafaro, Jack Weir, and Holmes Rolston, III. My central goal is to pick up where the others left off while simultaneously integrating the newsletter with the new website.

Questions, comments, complaints?—always feel free to drop me a line at [iseethics@hotmail.com](mailto:iseethics@hotmail.com).

—William Grove-Fanning

## General Announcements

—**Friendly Reminder about Nonpayment of Dues.** ISEE is cleaning up its member list. Anyone not renewing their membership for 2011-2012 will be dropped from the list and will not receive future ISEE newsletters. But we don't want to lose you, so please renew! Payments can be made at <http://iseethics.org/membership-dues/>.

—**ISEE at the XXIII World Congress of Philosophy at Athens in 2013.** The XXIII World Congress of Philosophy is scheduled for Athens in 2013. There has been some talk about ISEE sponsoring talks or panels there. In addition, there will also be opportunities for environmental philosophers to propose talks directly to the Athens schedulers. If anyone has ideas or proposals for sessions, please communicate them to ISEE President [Emily Brady](#) or to Vice President [Phil Cafaro](#).

—**Cary Conference 2011: “[Linking Ecology and Ethics for a Changing World: Values, Philosophy, and Action](#),”** May 10-12, 2011. This year's biennial conference builds on the experience of 13 prior Cary Conferences, all of which have addressed important core issues and problematic concepts within ecology, have explored key syntheses across disciplines and scales, and have linked ecological knowledge with such important broader concerns as conservation, restoration, ecological forecasting, policy, education, and urban design. The Conferences have resulted in impactful books and journal articles, and are routinely cited by both emerging workers and established scholars as changing their approach to their topic. The fundamental importance of human values in promoting the use of ecological knowledge in environmental decision making in this rapidly changing age makes this certainly one of the most compelling of the topics we have addressed in the 26 years of Cary Conference history. 2011's conference is organized by Steward T.A. Pickett (Cary Institute of Ecosystem Studies, President-Elect of the Ecological Society of America), Ricardo Rozzi (University of North Texas, Director of the Sub-Antarctic Biocultural Conservation Program), Claudia Rosen (Cary Institute of Ecosystem Studies), Juan J. Armesto (Universidad Católica de Chile), J. Baird Callicott (University of North Texas), Clare Palmer (Texas A & M University), and William H. Schlesinger (Cary Institute of Ecosystem Studies).

ISEE members in attendance: Ricardo Rozzi, J. Baird Callicott, Clare Palmer, William Grove-Fanning, Alexandria Poole, Chaone Mallory, Eugene Hargrove, Allen Carlson, and William Forbes.

—**The Astonishing Growth of Climate Ethics and Future Ethics.** Research into the ethics of climate change continues to expand rapidly. More than 40 works directly focused on some philosophical aspect of climate change have been published or documented since the last newsletter: 26 stand-alone articles, eight anthologies, four books, and two special journal issues. Listings for these can be found in the Recent Publications section (page 29). More generally, the rise of climate ethics has led to a resurgence of interest in future ethics, an area originally pioneered by, among others, ISEE's Ernest Partridge who wrote the first Ph.D. dissertation on the topic in 1976 and published one of the first anthologies, *Responsibilities to Future Generations: Environmental Ethics* in 1981.

—**Notable Encyclopedias.** Two ambitious encyclopedia sets are in the process of being published: Berkshire's 10-volume *Encyclopedia of Sustainability* and Sage Publications's 12-volume *Reference Series on Green Society*. The first two volumes of the Berkshire set have already been published while the remaining eight volumes are due out by the end of the summer. Six volumes of Sage's series were published last summer with the remaining six volumes slated to be released this

summer, including *Green Ethics and Philosophy: An A-to-Z Guide*. Information for both sets can be found in the [Reference Works section](#) of ISEE's website.

—**New Journals: *Environmental and Society* and *Journal of Animal Ethics*.** For a complete listing of journals see the ISEE website at <http://iseethics.org/journals-of-interest/>.

*Environment and Society*. The field of research on environment and society is growing rapidly and becoming of ever-greater importance not only in academia but also in policy circles and for the public at large. Climate change, the water crisis, deforestation, biodiversity loss, the looming energy crisis, nascent resource wars, environmental refugees, and environmental justice are just some of the many compelling challenges facing society today and in the future. As a forum to address these issues, we are delighted to present an important new peer-reviewed annual: *Environment and Society: Advances in Research*. Through this journal we hope to stimulate advanced research and action on these and other critical issues and encourage international communication and exchange among all relevant disciplines. Published in association with the Earth Institute of Columbia University, *Environment and Society* publishes critical reviews of the latest research literature including subjects of theoretical, methodological, substantive, and applied significance. Articles also survey the literature regionally and thematically and reflect the work of anthropologists, geographers, environmental scientists, and human ecologists from all parts of the world in order to internationalize the conversations within environmental anthropology, environmental geography, and other environmentally oriented social sciences. The publication will appeal to academic, research and policy-making audiences alike.

#### Table of Contents for the First Issue

1. "Introduction to the Journal and Issue" by Paige West, Dan Brockington, Jamon Alex Halvaksz II, and Michael L. Cepek
2. "Neoliberalism and the biophysical environment: a synthesis and evaluation of the research" by Noel Castree
3. "Neoliberal water management: trends, limitations, reformulations" by Kathryn Furlong
4. "Controversies in climate change economics" by Robert Eastwood
5. "Origins, uses, and transformation of extinction rhetoric" by Richard J. Ladle and Paul Jepson
6. "Climate changing small islands: Considering social science and the production of island vulnerability and opportunity" by Amelia Moore
7. "Adaptation genuine and spurious: Demystifying adaptation processes in relation to climate change" by Thomas F. Thornton and Nadia Manasfi
8. "Climate change resilience and adaptation, perspectives from two decades of water resources development" by Clive Agnew and Philip Woodhouse
9. Book Reviews

*Journal of Animal Ethics (JAE)*. The University of Illinois Press in collaboration with the Oxford Centre for Animal Ethics announces a new journal covering the issue of animal ethics. The JAE, which will be published bi-annually in the summer and winter, is jointly edited by the internationally known theologian the Reverend Professor Andrew Linzey, Director of the Oxford Centre for Animal Ethics, and Professor Priscilla Cohn, Emeritus Professor of Philosophy at Penn State University and Associate Director of the Centre. The JAE is the first academic journal in the world to include the phrase "animal ethics" in its title. The journal comprises full-length scholarly articles, "argument" pieces in which authors will advance a particular perspective (usually related to current

affairs) or respond to a previous article, review or research report, as well as review articles and book reviews. It is devoted to the exploration of progressive thought about animals and is multidisciplinary in nature and international in scope. It covers theoretical and applied aspects of animal ethics that will be of interest to academics from both the humanities and the sciences, as well as professionals working in the field of animal protection. It aims to publish groundbreaking work written by new and established academics from a wide range of disciplines including anthropology, ethics, history, law, literature, linguistics, political theory, religion and science. Contributions to the Journal are welcomed and submission guidelines can be found on the JAE's website.

In the first issue David M. Lavigne and William S. Lynn address Canada's commercial seal hunt; Joel Marks writes on how animal suffering is unrecognized in research; Andrew Fenton and Frederic Gilbert question the use of animals in spinal cord research; Judith Benz-Schwarzburg and Andrew Knight examine the cognitive abilities of animals and asks how long they can be denied similar rights to humans; Grace Clement asks whether animals can be classed as "pets or meat"? Barbro Froding, Martin Peterson, and Mark J. Rowlands debate whether animal ethics should be based on friendship, and Jan Deckers and Jay B. McDaniel debate whether Whiteheadians should be vegetarians.

## Member News

—**Christopher Stevens**, Ph.D. Candidate in the Department of Philosophy at the University of Maryland, spent 2010-2011 as a Fulbright Fellow at the University of Oslo's Centre for Development and Environment. He is doing research there on environmental human rights. For more information on Chris's work see <http://www.sum.uio.no/staff/stevens-christopher.html>.

—**Ruth Thomas-Pellicer**, Doctoral Candidate in the Department of Sociology at the University of Surrey UK, is in discussion with [Greenhouse Press](#) to publish an edited collection of essays on the theoretical foundations of re-embodiment. Thomas-Pellicer claims that beginning with the Neolithic Revolution and the advent of metallurgy, Western society embarked upon a path of alienation and disembodiment from the living world. Current environmental crises, however, are forcing a re-imagining of the human-nature relationship, one that fundamentally embeds humans in ecological processes. The goal in articulating the basis of such re-embodiments is socio-political action and the positive transformation of Western culture. If you are interested in contributing to this anthology or have questions for Ruth, she can be reached at [r.thomas-pellicer@surrey.ac.uk](mailto:r.thomas-pellicer@surrey.ac.uk).

—**Allen Thompson**, Assistant Professor of Philosophy at Clemson University, is moving to Oregon State University beginning fall 2011. Allen will be joining Kathleen Dean Moore at OSU to develop OSU's [Environmental Humanities Initiative](#), a consortium of humanities scholars and scientists working in close collaboration to harness the powers of empirical knowledge and cultural, moral, and spiritual understanding.

### Appalachia

Sing, young river, of the hills you cut

Green vein through woody shoulders knotted and umber

Rain-throbbled vein, be-turtled and be-mineraled.

Sing now, gentle destroyer, of the human:

“Scalper of mountain, feller of tree.”

Flush your mercury bowels of his coal-dog droppings;

The slow erasure of things more quickly undone.

~*Adam Briggles*, University of North Texas

## Events & Issues

—**Bittersweet Year 2010.** Environmental author and activist Bill McKibben writes that “2010 was a bittersweet year—truly the worst of times and the best. It was a year when we suffered with our friends around the planet, as floods wracked one country after another, fires swept Russia, and 19 nations set new temperature records—2010 was the warmest year the earth has yet recorded. But it was also the year when we saw the forces of hope gathering momentum. Despite the debacle in Copenhagen, millions came together in 2010 to build a powerful movement. We’ve created a web page at [350.org](http://350.org) to highlight all that this movement accomplished this year, and we think you’ll like it.

—**Environmental Education Act in Taiwan.** The Taiwan Legislature passed the Environmental Education Act on May 18<sup>th</sup>, 2010, seventeen years after it was first drafted. The Environmental Education Law was promulgated by the President on June 5<sup>th</sup>, 2010. The law is comprised of six chapters and contains 26 articles:

- Chapter 1, general provisions (Articles 1 - 4)
- Chapter 2, environmental education policy (Articles 5 - 7)
- Chapter 3, authorities and responsibilities for agencies in charge of environmental education (Articles 8 - 17)
- Chapter 4, to promote and offer incentives to environmental education (Articles 18 - 22)
- Chapter 5, penalties (Articles 23 and 24)
- Chapter 6, supplementary provisions. (Articles 25 and 26)(26 provisions, p.1-9)

The new law mandates that citizens, including the nation’s president and vice-president, employees of government organizations at all levels and state-run enterprises, as well as staff and students of all schools below the senior high school level, must receive four hours of environmental education each year.

A special feature of the act is that it provides three types of environmental education certification for personnel, institutions and facilities. People who have received training at or passed exams held by government-authorized environmental education institutions would become certified educators, who could then provide their services to various agencies and businesses, and thereby help in the development of professional environmental education.

In the future, the curriculum will take into consideration environmental issues of greatest international concern at the time. Programs will include lectures, forums, online learning, firsthand experience, experiments, outdoor studies, field trips, film viewings and other diversified forms of hands-on implementation.

Organizations such as the Green Party and the Taiwan Environmental Protection Union believe that the enactment of this law will help promote environmental concepts. Related education should focus primarily on instilling environmental ethics and love for the Earth among the wider public, giving special and utmost importance to raising people’s level of moral conscience and environmental concepts.

The Taiwan Ministry of Education has organized workshops for school teachers in each part of the island, preparing them to be the personnel in charge of Environmental Education program in their school. Tsu-Mei Chen of the Taiwan Ecological Stewardship Association (TESA) was invited to give lectures on the topic for each workshop. (Thanks to [Tsu-Mei Chen](#) for this update.)

—**EPA Budget Slashed; Grey Wolves may be de-listed from the Endangered Species Act**

In the April 8th, 2011 budget compromise that was struck between Democrats and the GOP to prevent a shutdown of the federal government the Environmental Protection Agency was cut by \$1.6 billion, a 16 percent reduction. The prime targets in the budget deal accepted by Obama will undermine efforts to reduce pollution from mountaintop coal mining and mercury emissions from power plants, as well as the Brownfield program which dedicates funds to cleaning up and restoring contaminated industrial factories that are leeching pollutants into nearby neighborhoods, the Energy Star efficiency program, the greenhouse gas reporting system that's newly in place, and the Air Quality Management office.

In addition to cuts to the EPA's budget, the U.S. Congress has intervened to remove an animal from the Endangered Species List, attaching a rider to the federal budget that ends federal protection for gray wolves in the northern Rocky Mountains. The new provisions would instead put management of wolves in Montana and Idaho in the hands of state agencies, a shift that a federal judge had recently refused to approve, in part because it could increase the likelihood of commercial wolf hunts in the two states this fall. Environmental groups called passage of the budget rider a dangerous precedent that would allow Congress, rather than a science-based federal agency, to remove endangered species protections. "Now, anytime anybody has an issue with an endangered species, they are going to run to Congress and try to get the same treatment," Michael T. Leahy, the Rocky Mountain region director for Defenders of Wildlife, told the New York Times.

—**Goldman Environmental Prize Winners of 2011.** The Goldman Environmental Prize, sometimes dubbed the Nobel Prize for the environment, is the world's largest prize that honors grassroots environmentalists. The Prize recognizes individuals for sustained and significant efforts to protect and enhance the natural environment, often at great personal risk. Each winner receives an award of \$150,000, the largest award in the world for grassroots environmentalists. The Goldman Prize views "grassroots" leaders as those involved in local efforts, where positive change is created through community or citizen participation in the issues that affect them. Through recognizing these individual leaders, the Prize seeks to inspire other ordinary people to take extraordinary actions to protect the natural world. The 2011 Goldman Prize recipients tackled some of the most pressing environmental issues of the day through grassroots efforts, helping to educate and motivate local communities to get involved in the effort to protect the natural environment around them and to stand up for their rights. This year's winners are:

1. Africa: [Raoul Du Toit, Zimbabwe](#). Raoul du Toit coordinated conservation initiatives that have helped to develop and maintain the largest remaining black rhino populations in Zimbabwe.
2. Asia: [Dmitry Lisitsyn, Russia](#). Dmitry Lisitsyn fought to protect Sakhalin Island's critical endangered ecosystems while also demanding safety measures from one of the world's largest petroleum development projects.
3. Europe: [Ursula Sladek, Germany](#). In response to Germany's expanded reliance on nuclear energy, Ursula Sladek created her country's first cooperatively-owned renewable power company.
4. Islands: [Prigi Arisandi, Indonesia](#). Biologist Prigi Arisandi initiated a local movement to stop

- industrial pollution from flowing into a river that provides water to three million people.
5. North America: [Hilton Kelley, USA](#). Now leading the battle for environmental justice on the Texas Gulf Coast, Hilton Kelley fights for communities living in the shadow of polluting industries.
  6. South & Central America: [Francisco Pineda, El Salvador](#). Living under the constant threat of assassination, Francisco Pineda led a citizens' movement that stopped a gold mine from destroying El Salvador's dwindling water resources.

—**Michigan Supreme Court Restricts Citizen's Ability to Sue State over Environmental Issues.** The Michigan Supreme Court's new conservative majority has reversed a major decision that expanded the ability to sue the state in some environmental disputes. For the full article, see [Michigan court overturns major environmental decision](#), *Detroit Free Press*, April 26, 2011. Also see:

- [Mich. court reverses ability to sue in environmental cases](#), *Detroit News*, April 26, 2011.
- [Michigan Supreme Court overturns major environmental decision that expanded ability to sue state](#), *MLive*, April 26, 2011.

—**One Year Later: Assessing the Lasting Impact of the Gulf Spill.** On the anniversary of the Deepwater Horizon explosion, the worst fears about the long-term damage from the oil spill have not been realized. But the big challenge is more fundamental: repairing the harm from the dams, levees, and canals that are devastating the Mississippi Delta and the Louisiana coast. And there may be some surprises. Most people feared major die-offs of fishes and shrimp in the northern Gulf. But when areas closed because of oil were reopened to fishing, fishing was generally excellent. A season closed to fishing may have done more to help the fish than the oil did to hurt them.

Researchers are still studying the ecological consequences of the April 20, 2010 Gulf explosion. While the oil was flowing, fewer dolphins died than many had feared; it seemed they perhaps dodged the brunt of the oil. But in March and April of this year, newborn dolphins were washing up dead in high numbers in the northern Gulf—a very unpleasant surprise, but not unprecedented. The Gulf is the only nesting area for Kemp's Ridley turtles—the world's most endangered sea turtle. Many turtles that washed up, including Kemp's Ridelys, showed no visible signs of oil. Did fishing nets kill them? And of those that did die in oil, how many went undetected? And while most people did not get sick, a disturbing number of individuals—perhaps more sensitive or more exposed—continue to complain of significant health problems since the blowout and the spill. The deep plumes have already dissipated, apparently eaten by the Gulf's oil-adapted microbes. Yet some of that deep oil seems lodged in seafloor sediments, and, up to seven miles from the wellhead, it appears to have killed some deep-sea coral.

But was it, as was often said, “the worst environmental catastrophe in American history”? Well, no. But while the blowout wasn't the ongoing ecological catastrophe that some predicted, there exist much bigger long-term problems we don't fear nearly enough. The worst environmental disaster in history isn't the oil that gets away. It's the oil we burn, the coal we burn, the gas we burn. The real catastrophic spill is the carbon dioxide billowing from our tailpipes and smokestacks every second, year upon decade. That spill is destabilizing the planet's life-supporting systems, killing polar wildlife, shrinking tropical reefs, dissolving shellfish, raising the sea level along densely populated coasts, jeopardizing agriculture, and threatening food security for hundreds of millions of people. Read the rest of [Carl Safina's story](#).

—**Plastics Industry Continues Efforts to Undermine Reusable Bag Use.** Recently, a lawsuit brought by the Save the Plastic Bag Coalition, a group of plastic bag manufacturers, against Manhattan Beach for its plastic bag ban was set to be heard in the Californian Supreme Court on May 4, 2011. Plastic bag manufacturers are not only targeting local governments who adopt anti-bag ordinances, but have targeted manufacturers of reusable bags. Plastic bag producers, Hilex Poly Company, Superbag Operating and Advance Polybag have filed a lawsuit against Chico Bag Company for a misrepresentation of its product due to misleading information its website. This lawsuit appears to be another tactic in the Plastic industry’s attempt to discredit reusable bag use. For more on this developing story see the report filed by [Californians Against Waste](#).

—**Reality Check on Energy Sources in the United States.** The world must face a glaring fact: Demand for energy is growing, and countries need to expand their energy sources if they want to keep up. The Obama administration made a commitment to clean energy. But here’s [a source-by-source look](#) by Jessica Rettig of U.S. News and World Report at nine types of energy that could change the landscape in the United States.

—**World Population to Pass 10.1 Billion by Century’s End, UN Says.** A new UN report predicts that the world’s population will surge past 10.1 billion by the end of the century, a forecast that would shatter earlier estimates that the number would stabilize at about 9 billion by mid-century. Much of the population growth will occur in so-called “high fertility” countries—where each woman is having, on average, more than 1.5 daughters—in Africa, Asia, Oceania and Latin America, [according to the report](#). While populations in low- and intermediate-fertility nations are expected to peak before the end of the century, the population in high-fertility nations will continue to increase. In Africa, where growth already threatens to overwhelm over-stretched food and water resources, the population could more than triple, from about 1 billion today to more than 3.6 billion. World population is expected to pass 7 billion later this year. The report, prepared by the UN’s Population Division, projects that there will be 9.3 billion people by mid-century, which is 156 million more than the group predicted in a 2008 report. Projections have increased because fertility has not declined as rapidly as expected in poorer countries and has increased slightly in wealthier nations.

—**On a more humorous note,** check out a comic book for strip and surface mining published by the Mined-Land Conservation Conference in the 1960s: [New Uses for Good Earth!](#)

## The Profession

For the most recent updates see ISEE’s website at <http://iseethics.org>.

## CALLS: PAPERS/BOOK REVIEWS/ANTHOLOGIES

—CALL FOR BOOK REVIEWS: [Capitalism Nature Socialism](#) (CNS), an international journal of socialist ecology, would like to have the following books reviewed.

- Roger Gottlieb’s [Engaging Voices: Tales of Morality and Meaning in an Age of Global Warming](#)
- [The Science and Humanism of Stephen Jay Gould](#) by Richard York and Brett Clark.

If interested in reviewing either of these books, please send your CV and a writing sample to the book review editor [Costas Panayotakis](#). Since CNS is a scholarly journal, you should have a doctoral



degree or be in the final stages of getting one (ABD status). The normal length of book reviews is about 900 words, but they can be longer should the need arise.

—**May 10, 2011.** CALL FOR PAPERS: “[Environmental Justice, Restoration, and Sustainability in Africa](#).” An International Conference at University of Lagos, Akoka, Nigeria. The Environmental Ethics Unit in the Department of Philosophy, Faculty of Arts, University of Lagos, Akoka-Lagos, Nigeria in collaboration with the Center for Environmental Philosophy (CEP) in the Department of Philosophy and Religion Studies, University of North Texas (UNT), located in Denton, Texas, United States.

Abstracts should be sent to the conference coordinator [Dr. Chigbo Ekwealo](#) at by May 10, 2011. The conference welcomes papers, reports, and presentations from academicians, civil societies, government, et cetera. It strongly encourages papers of inter-, multi-disciplinary perspective that contain theoretical and practical answers reflective of the conference theme. Papers from other African perspectives that address the theme of the conference will be considered. Papers will be considered for a special issue of *Environmental Ethics*, the first journal devoted to environmental ethics.

Africans, like the Greek and Western philosophers, identified fire, air, earth (land), and water as the contact agents in existence. They evolved principles and values with which to relate to these elements such that while enabling and furthering human existence and living, these agents would also be sustained. Unfortunately, as a result of non-altruistic theories and actions, these natural resources are either endangered or polluted. Over population, urbanization with its negative survivalist effects has created environmental imbalances and human injustices making the need for justice, restoration, and sustainability inevitable. Other human actions have also continued to create survivalist responses which do not translate into positive effects in the long-run. In Africa, these common problems have been responded to with general and universal principles which because of their inevitable metaphysical bias may not work for the African environment in the long run. Africa therefore needs principles (theories) and actions that take into consideration their peculiar mind-set, history, and culture to provide an authentic base for genuine environmental and human restoration.

The conference registration fee is \$100 or N15,000.00 (Naira) which includes all program materials, lunch for two days and the Saturday night banquet. There will be free transportation (to and from) the airport to the university as well as the lodging area which is within one kilometer of the university campus.

Questions should be directed to the Conference Coordinator [Dr. Chigbo Ekwealo](#) or [Dr. Gene Hargrove](#), Director of CEP.

—**May 15, 2011.** CALL FOR PAPERS: “Ecological Inequalities and Interventions: Contemporary Environmental Practices.” The Cultural Studies Student Organizing Committee (SOC) of George Mason University invites paper proposals for our 5<sup>th</sup> annual Cultural Studies Graduate Student Conference to be held Friday, September 23, 2011 at George Mason University in Fairfax, Virginia. The current and future impacts of ongoing, globalized environmental crises have animated scholars, activists, and professionals from a wide variety of disciplines and backgrounds and generated a burgeoning field of work that seeks to come to grips with the ecologies of the present as well as the possible ecologies of the future. This conference will provide a forum for emerging scholars and practitioners involved in cultural studies, environmental studies, the arts and humanities, public

policy, political ecology and related fields to engage in conversations regarding contemporary and prospective environmental practices and politics. We seek to engage in efforts to develop a deeper understanding of human interventions—in the forms of work, art, and politics—into the environment. We also wish to examine the ways in which concepts such as “nature” and “human practice” inform, articulate with and determine one another. “Ecological Inequalities and Interventions: Contemporary Environmental Practices” will offer an appropriately interdisciplinary forum for work in this emerging area of inquiry. We welcome proposals for traditional academic paper presentations, as well as alternative formats such as panel discussions, workshops, and film screenings. In addition we hope to publish select conference papers in an edited volume or curated journal issue.

Possible Paper Topics. Environmental activism: past, present, and future; Labor, Nature and Culture; Marxism and Ecology; Ecology as critique and self-critique; Creative expression and Ecology; Neoliberalism and Discourses of Sustainability; Ecology and the Politics of the Global South; Environmentalism and Citizenship; Green economies; Academic interventions and public policy

Submission Procedure. Abstracts of 300 words and a current CV should be sent to [Jason Morris](#). Please include the title, presenter’s name, institutional affiliation, contact information, A/V requests and any other special needs required. Abstracts should be sent as .doc, .rtf or PDF file attachments.

—**May 31, 2011.** CALL FOR PAPERS: “Forward-Looking Collective Responsibility” at the Manchester Workshops in Political Theory 2011, Eighth Annual Conference: August 31-September 2nd 2011 to be held at The University of Manchester, England. Most of the discussion about collective responsibility is focused on backward-looking or retrospective responsibility of collectives *for what they have done or brought about*. By contrast, relatively little attention is paid to the idea that collectives such as states, nations, corporations, segments of society, or random collections of people might have forward-looking or prospective responsibility to *perform actions from now on*. This workshop invites papers that discuss this idea of forward-looking collective responsibility, as well as the related ideas of collective obligations (what collectives are obliged to do) and collective oughts (what collectives ought to do).

Deadlines. May 31, 2011: Deadline for submission of abstracts. June 15, 2011: Notification of acceptance. July 15, 2011: Registration deadline. August 15, 2011: Submission of full papers for circulation. August 31 – September 2: Workshop.

Paper Topics. In terms of scope, this workshop invites papers about any aspect of forward-looking collective responsibility, collective obligations, and collective oughts. Papers about backward-looking or retrospective collective responsibility will also be considered if they concern the relation between such responsibility and forward-looking collective responsibility.

Submission Procedure. If you are interested in presenting a paper, please submit an abstract of at most 500 words [here](#). If you already have a full draft of the paper, you can also submit the draft prefaced by an abstract. Full drafts of accepted papers are due August 15 for circulation among workshop participants.

—**May 31, 2011.** CALL FOR ABSTRACTS: “Workshop in Applied Philosophy: Ethical Issues in Engineering Biological and Ecological Systems.” The 2011 Workshop in Applied Philosophy will be

held from September 30th – October 2nd at Northeastern University in Boston. Biological and ecological problems are increasingly understood and approached from an engineering perspective. In environmental contexts this is exemplified in the discourses around geoengineering, designer ecosystems, and assisted colonization. In human health contexts it is exemplified in the discourses around synthetic biology, bionanotechnology, and human enhancement. This workshop will bring together ethicists, philosophers, and others working on issues related to engineering complex biological and ecological systems. The workshop is designed to provide speakers with constructive feedback from colleagues working on related issues.

#### Keynote Speakers.

- Andrew Light (Associate Professor, George Mason University and Senior Fellow, Center for American Progress)
- Inmaculada de Melo-Martin (Associate Professor of Public Health and Medical Ethics, Cornell Medical College)

Paper Topics. We invite the submission of abstracts (no more than 750 words) from researchers working on topics related to ethics and engineering biological and ecological systems. Possible topics include, but are not limited to, the following:

- Evaluation of the engineering approach to environmental and human health issues
- Ethical issues associated with particular environmental engineering practices or proposals—e.g. geoengineering, designer ecosystems, and re-wilding
- Ethical issues associated with particular biological system engineering practices or proposals—e.g. synthetic biology, artificial life, and robust human enhancement.
- The role of ethical considerations in policy and regulation regarding engineering biological and ecological systems (either in general or for particular areas, such as geoengineering or genetic enhancement)
- Epistemological and decision theoretic issues that arise in the context of engineering ecological and biological systems

Submission Procedure. Please email submissions (and questions) to [Ronald Sandler](#). The abstract submission deadline is May 31<sup>st</sup>. Abstracts will be reviewed by a program committee. Those selected for the program will be asked to submit papers one month prior to the workshop, and papers will be made available on the workshop website. Papers can be of any length, but speakers will be limited to twenty-five minutes to present their ideas, followed by thirty minutes of discussion. The Workshop on Applied Philosophy is sponsored by the Department of Philosophy and Religion and The Nanotechnology and Society Research Group at Northeastern University.

—**June 30, 2011.** CALL FOR PAPERS: “Traditional Ecological Knowledge: Past-Present-Future.” Proposals are invited for the second annual Interdisciplinary Indigenous New England conference to be held at the University of New Hampshire. This year’s theme is Traditional Ecological Knowledge: Past, Present, and Future. The goal of this conference is to generate conversation among academic scholars, tribal professionals and community knowledge keepers about the spaces of interaction between traditional ecological knowledge and scientific methodologies. Our aim is that these conversations can create opportunities for and strengthen collaborative efforts between indigenous communities, academic institutions and science professionals. The Browne Center offers a perfect setting for this conference with opportunities for indoor and outdoor activities. An indoor conference room offers seating in the round, with a maximum of 60 audience members. Outdoors,

we have access to a wooden yurt that can comfortably accommodate 25 audience members. There are wooded trails, a salt marsh and nearby fresh water wetlands. Workshops and roundtables will run concurrently, rain or shine, as indoor and outside sessions.

### Proposal Formats

- Roundtable Interactive Discussions: Consisting of 3-4 presenters and a moderator. Each presenter will have 5 minutes to present on the roundtable topic, followed by a 20 minute interactive discussion among presenters. The remainder of the 60 minute session will be centered on open discussion between presenters and audience.
- Experiential Outdoor Workshops: Consisting of 1-2 facilitators/presenters. These will be interactive outdoor workshops with a 60 minute duration. Themes might include field walks, plant knowledge, material culture projects, and indigenous ecologies. Potential workshop facilitators are encouraged to discuss their ideas with the conference organizers prior to submitting a proposal

### Suggested Themes

- Adaptation, including introduced and adaptive species; sustainability; subsistence and TEK (hunting, fishing, gathering, planting); environmental, social, political and economic change
- Ethno-botany, including food, medicine and material culture
- Teaching & Learning, including TEK embedded in storytelling, art, music and dance; youth perspectives; classroom and outdoor learning
- Environmental Justice, including intellectual property; bio-piracy; land rights and land tenure; natural resource management; clean waters, air and community health
- We highly encourage proposals that engage audience members, including high-school youth. Proposals are welcome from faculty and university students; from community-knowledge keepers and elders; from tribal natural resource professionals and from professionals working in the field.

Submission Procedure. Please submit an abstract (250 words or less) describing the proposed topic and the presenter's knowledge of that topic to [tek.conference@unh.edu](mailto:tek.conference@unh.edu). Also include a one-page c.v. or one-paragraph personal biography. (First Nation elders and community knowledge keepers may also contact the program committee and discuss their submissions orally.) Please submit only one proposal, and indicate whether you want to conduct a workshop, roundtable (3-4 members) or participate as an individual in a roundtable. Individuals submitting proposals should specify the type of space (indoor or outdoor) they would prefer to use.

Date & Location. September 22-24, 2011, University of New Hampshire, Durham (Browne Center)

Contacts. For additional information please contact:

- [Meghan Howey](#)
- [Kristen Wyman](#). Phone: 781-242-9669
- [Rick Pouliot](#). Phone: 603-673-3089

Accommodations. We will have rates available at several area hotels and limited tent camping will be available at the Browne Center. Meals: Presenters and audience members will have the choice of taking meals from nearby restaurants or through community style meals at the Browne Center.

Presented by the University of New Hampshire (Center for Rural and Indigenous Science Education, Center for the Humanities, Anthropology Department) and Gedakina.

—**July 6, 2011.** CALL FOR AUTHORS: *Encyclopedia of Global Warming and Climate Change*, 2nd Edition. We are inviting academic editorial contributors to the *Encyclopedia of Global Warming and Climate Change*, the second edition of the 3-volume reference to be published in 2012 by SAGE Publications. This comprehensive work will be marketed and sold to college, public, and academic libraries, and includes some 700 articles covering all aspects of the world environment and related disciplines in the social sciences, including terms and practices, profiles of climate change by country, biographies, and descriptions of environmental organizations. Each article, ranging from 700 to 5,000 words, is signed by the contributor. The General Editor of the encyclopedia is S. George Philander, Ph.D., Princeton University, who will review all the articles for editorial content and academic consistency. If you are interested in contributing to the encyclopedia, it can be a notable publication addition to your CV/resume and broaden your publishing credits. Payment for the articles are honoraria that range from a \$50 book credit at Sage Publications for article submissions totaling 500 to 1,000 words up to free access to the online edition of the encyclopedia for contributions over 10,000 words. More than this, your involvement can help assure that credible and detailed data, descriptions, and analysis are available to students of climate issues. The list of available articles (Excel file) and Style Guidelines are prepared and will be sent to you in response to your inquiry. Please then select which unassigned articles may best suit your interests and expertise. If you would like to contribute to building a truly outstanding reference with the *Encyclopedia of Global Warming and Climate Change*, please contact Sue Moskowitz, Director of Author Management at Golson Media. Make sure to provide a brief summary of your background in climate change issues.

—**July 14, 2011.** CALL FOR PAPERS: “Special Issue on Food & the Environment.” *Southern Cultures*, the award-winning quarterly from UNC’s Center for the Study of the American South, would like to strongly encourage submissions from scholars and teachers and other thoughtful writers from around the world for our 2012 special issue devoted entirely to Food, especially regarding work that connects Food to the Environment and/or Environmental History.

To read all of our last decade’s content on the Environment and Environmental History, please visit: [http://www.southerncultures.org/content/read/read\\_by\\_subject/environment/](http://www.southerncultures.org/content/read/read_by_subject/environment/). To access our submission guidelines and content in many other subject areas, and find more information, please visit: <http://www.southerncultures.org/content/submissions/>.

—**August 1, 2011.** CALL FOR AUTHORS: *The Ethics of Geoengineering: Investigating the Moral Challenges of Solar Radiation Management*. Interest in the idea of deliberately altering the climate in order to mitigate the worst effects of global climate change has accelerated dramatically. While 2010 saw a rush of books and articles published on geoengineering from a popular and a scientific perspective, there has still been very little devoted to the ethical, legal, and social issues. Yet it is widely acknowledged that these issues—rather than the scientific or technical ones—may be the determining factors about whether or not to proceed. To fill this gap, we are issuing a call for papers for an anthology that will clearly and insightfully articulate the ethical territory surrounding geoengineering. Topics being sought for the anthology include risk, precaution, and uncertainty; social, procedural, and environmental justice; the moral hazard and the technological fix; public trust in science; environmental ethics; privatization and vested interests; public participation; vulnerable populations; governance; and other topics. We are requesting 5000-8000 word original contributions (single-authored or co-authored). This will be a scholarly anthology. However, given the interdisciplinary

nature of the ethical, legal, and social issues, we ask that you write in a style suitable for an engaged and multi-disciplinary audience. Please contact [Christopher Preston](#) if you are interested in contributing. If you have colleagues or friends that you know are interested in these topics, please let them know about the anthology and/or pass their names on to Christopher.

—**November 5, 2011.** CALL FOR PAPERS: “Environment, Culture & Place in a Rapidly Changing North.” ASLE Off-Year Symposium June 14-17, 2012. University of Alaska Southeast. We invite paper and panel proposals for the Association for the Study of Literature and Environment’s Off-Year Symposium, “Environment, Culture, and Place in a Rapidly Changing North,” to be held June 14-17 at the University of Alaska Southeast in Juneau. Proposals related to the field of literature and environment broadly, or to the symposium theme specifically, should include a 250-word abstract, paper title, your name, and affiliation. Proposals for pre-organized panels are also welcome. Submit proposals to [Sarah Jaquette Ray](#) and [Kevin Maier](#).

Theme. The North American “North” of Alaska and Canada is an excellent geographical imaginary through which to understand the human-nature concerns of our time. Ecosystems transgress national boundaries, for instance, and Northern communities experience the symptoms of climate change disproportionately relative to their contribution to its acceleration. A symposium focusing on “the North” suggests a transnational perspective of this paradox, as well as a range of concerns, from peak oil and climate change to traditional ecological knowledges and tourism. While the North is often seen as an isolated place with a unique character, safe from the economic and environmental woes of “down south,” this imaginary belies the North’s place within transnational phenomena, such as colonialism, global climate change, and globalization.

Keynote. Julie Cruikshank, Professor Emerita of Anthropology at University of British Columbia, and author of *Do Glaciers Listen? Local Knowledge, Colonial Encounters and Social Imagination*. One secured plenary speaker, Ellen Frankenstein, will screen her documentary film, *Eating Alaska*.

Suggested Topics. We welcome proposals for papers, interdisciplinary research, or creative work on issues related to literature and the environment, and also work that explores the North American North, addressing (but not limited to) the following themes: the North in the environmental imagination; global indigenous environmental movements; subsistence/food security/food justice/food cultures; traditional/local ecological knowledges; climate change; transnational North; animals/animality/wildlife; boundaries/borders in the North; migrations.

—**December 31, 2011.** CALL FOR PAPERS: “[Ecosophies of Communication/Ecology of Mind](#).” A Special Issue of *The Trumpeter: Journal of Ecosophy*. Imagine that Arne Naess and Gregory Bateson sat down together, each with his favorite tippie, to discuss their unique approaches to understanding human and non-human communication. Imagine that you were able to eavesdrop on their chat. What did you hear? We are issuing this call-for-papers to explore the concept of ecosophies of communication and ecology of mind based on the legacy of Gregory Bateson and Arne Naess. Some of you may have known Arne Naess or Gregory Bateson. We welcome your personal insights, yet we also want to encourage you to breathe life into these memories. We’re also looking for contributors who will explore the merged conceptual spaces of these two outstanding philosophers and their boundary dissolving investigations of the landscape of consciousness. We seek intellectual contributions that embody our emotions—unifying mind and body, nature and culture. Contributions ideally should transcend the divisions of natural and social science and the humanities; in short, contributions that have their heads in the clouds and their feet on the ground.

Submission Procedure. Submissions will be accepted from now until December 31, 2011, and published in December 2012 or the winter/spring of 2013. Submissions should be uploaded to: <http://trumpeter.athabasca.ca/index.php/trumpet>. Contributors must register with The Trumpeter in order to upload submissions.

For further information

- [Mark A. Schroll](#)
- [Michael T. Caley](#)
- [Katherine MacDowell](#)

We also welcome suggestions that any of you may have for venues, meetings, seminars, or conferences that would facilitate conversation on the theme of this Special Issue.

—**January 15<sup>th</sup>, 2012.** CALL FOR PAPERS: “[Creation, Creatureliness, and Creativity: The Human Place in the Natural World](#).” The Society for Continental Philosophy and Theology’s 2012 conference takes today’s ecological crises as its point of departure. We invite theological and philosophical contributions informed by continental traditions such as phenomenology, hermeneutics, eco-feminism, post-structuralism, post-colonial studies, deconstruction, and social and deep ecology that help us understand and implement a sustainable future together. Authors may submit papers that address ecological issues head on, as well as those that tackle philosophical and theological themes that underlie these issues. Keynote Speakers include Bruce Foltz (Eckerd College), Janet Martin Soskice (Cambridge University), and Norman Wirzba (Duke Divinity School).

Submission Procedure: Only complete papers with a maximum of 3,000 words will be accepted. Papers should be prepared for blind review and sent to [Bruce Ellis Benson](#).

Date & Location: April 20-22, 2012. Loyola Marymount University, Los Angeles

## **Upcoming Events: Classes/Institutes/Conferences**

—**May 26-29, 2011.** “[Technology & Security](#).” The Society for Philosophy and Technology (SPT) conference series is the leading international event devoted to the philosophical examination of technology. This biennial conference rotates between Europe and North America, and the University of North Texas is proud to host the 17<sup>th</sup> international SPT conference. The theme of SPT 2011 is Technology and Security. Technology promises to reduce the risks and insecurities intrinsic to the human condition as posed by disease, drought, war, famine, flood, and more. Citizens of modern technological societies lead lives that are in many ways more secure than their predecessors. Yet modern technology also creates new risks and new insecurities. SPT 2011 is about far more than security. They are on such topics as development, culture, media, emerging technologies, sustainability, the good life, religion, and more.

Keynote: Peter W. Singer, senior fellow and director of the 21st Century Defense Initiative at the Brookings Institution. For his keynote address, Singer will be discussing the ethics of emerging military technologies. He will do so by taking a reflective look at the field of philosophy of technology and the challenges we face in everything from dealing with science to the role of funding.

Presidential Address: Philip Brey, head of the Department of Philosophy at the University of Twente, will be delivering the SPT Presidential Address at our 17th International Conference.

Plenary Panel 1: “Technology and Human Development.” This panel will explore the role of technology in human development, with particular emphasis on the capabilities approach to the definition and assessment of development. The Panelists are: Ilse Oosterlaken, PhD Candidate at Delft University of Technology and member of the 3TU Centre for Ethics and Technology, Paul Thompson, W. K. Kellogg Chair in Agricultural, Food and Community Ethics at Michigan State University, and Evan Selinger, Associate Professor of Philosophy at Rochester Institute of Technology and member of the Graduate Program Faculty at the Golisano Institute of Sustainability

Plenary Panel 2: “Military Technology and National Security.” This panel will explore the role of technology in national security and military operations, with particular emphasis on cyberwar, enhanced and robotic soldiers, and other emerging technologies. The Panelists are: George Lucas, Professor of Philosophy and Ethics Section head in the Department of Leadership, Ethics, and Law at the US Naval Academy, Braden Allenby, Chair of the Consortium for Emerging Technologies, Military Operations, and National Security and Lincoln Professor of Engineering and Ethics at Arizona State University, and Patrick Lin, Director of the Ethics + Emerging Sciences Group and Assistant Professor at California Polytechnic State University.

To register for the conference see: <https://spt2011.unt.edu/registration>.

Conference Location: SPT 2011 is hosted by the University of North Texas, a dynamic public research university with over 36,000 students. UNT boasts a beautiful 875 acre campus in the heart of historic Denton, TX, located just north of Dallas and Ft. Worth.

—**June 14-17, 2011.** “[Old World and New World Perspectives](#).” 8th Annual Meeting of the International Society for Environmental Ethics (ISEE) in Nijmegen, The Netherlands. Organized by the Institute for Science, Innovation and Society, of the Radboud University Nijmegen, in cooperation with ISEE. Sponsored by:

- International Society for Environmental Ethics
- International Association for Environmental Philosophy
- Institute for Science Innovation and Society, Radboud University Nijmegen
- Applied Philosophy Group, Wageningen University
- Netherlands School for Research in Practical Philosophy
- Center for Environmental Philosophy, University of North Texas

The intended establishment of a European Network for Environmental Ethics in 2011 is a nice occasion for ISEE to have its next annual meeting in Europe. The meeting will focus on differences between Old World and New World perspectives on a range of topics in environmental philosophy including nature, landscape, wilderness, history and many others. Our hope is to attract a broad cross-section of the environmental philosophy community from America, Europe, and other continents. We especially encourage participation by graduate students.

The conference plan includes free time for hiking/cycling and conversation. With ample time for excursions conference participants will be able to discuss issues such as the conflicts between ecological restoration and cultural landscape protection in their real life context. We will visit some



demonstration projects for the conservation of cultural landscape, that show how landscapes can be improved through the use of traditional (agricultural) land use practices. In addition, we will visit the “Gelderse Poort” ecological restoration project along the borders of the Rhine where the attempt has made to ‘liberate the land from past human interventions’ and create ‘new wilderness’. Environmentalists from different groups representing different views will be invited to take part in our debates.

### Keynote Speakers

- Marcus Hall (environmental history, University of Zurich, Switzerland), on the transatlantic history of ecological restoration
- Brian Schroeder (environmental philosophy, Rochester institute of Technology, and co-director of International Association for Environmental Philosophy), on Old World and New World perspectives in environmental philosophy

Author meets critics. Matthias Groß’s *Ignorance and surprise: Science, Society, and Ecological Design* (MIT Press 2010)

Venue. Nijmegen is the oldest city in the Netherlands; it celebrated its 2000th anniversary in 2005. It lies at the borders of the Rhine River, close to the German border. Nijmegen is a typical university town: it harbors the Radboud University and several institutes for professional education. It is world-famous for its annual four-day marches, the largest hiking event in the world (more than 40.000 hikers walk 200 km). Nijmegen is one of the greenest cities of the Netherlands, both politically (the Green Party won the latest elections) and in terms of surroundings. The conference will take place in De Holthurnse Hof, a former estate in a forest clearing, close to the city border of Nijmegen and less than 1 km from the German border. On site, there is a former Roman pottery. The conference center is spacious, fitted with all modern conveniences, has a fairly good hotel, restaurant and brasserie/bar. The venue lies along the famous Seven Hills Road (Zevenheuvelenweg), and is situated in a designated Natura 2000 area; amidst a centuries-old cultural landscape with a mix of farmland and woods. The hilly terrain was formed by a glacial moraine in the last ice age and attracts many hikers from the Netherlands and elsewhere. The landscape contains many signs of history, ranging from ancient Roman remains such as aqueducts to remains of the 2nd World War such as the large Canadian military cemetery that remembers one of the biggest WWII battles, Operation Market Garden, that took place in these surroundings.

Housing. We have reserved 42 rooms at Holthurnse Hof, each of which comfortably house one or two guests. You can book a room at the venue through this website only, as part of the conference registration. For those who cannot or do not want to stay at the venue, there are alternative housing options. There are several hotels (and camp sites) available nearby. Details on housing can be found in the ‘accommodation’ section of this website.

Transportation. Nijmegen can easily be reached from Amsterdam Airport by a direct train which takes about 1.5 hours (or, alternatively, from Düsseldorf Airport (Germany) by train in less than 2 hours). Attendees traveling from European destinations are encouraged to travel by train to Nijmegen (or to the neighbouring German city of Kleve). The venue itself, ‘De Holthurnse Hof’, is easily accessible from Nijmegen train station by city bus in 20 minutes (or by bicycle in less than 30 minutes). When necessary, rental bikes and shuttle bus can be arranged.

### Conference Information

- [Program](#)
- [Conference Schedule](#)
- [Registration](#)
- [Accommodation](#)

For more information about the conference please contact [Martin Drenthen](#) or [Jozef Keulartz](#).

—**June 20-July 2, 2011.** “[Environmental Justice, Restoration, and Sustainability in Africa.](#)” An International Conference at University of Lagos, Akoka, Nigeria. The Environmental Ethics Unit in the Department of Philosophy, Faculty of Arts, University of Lagos, Akoka-Lagos, Nigeria in collaboration with the Center for Environmental Philosophy (CEP) in the Department of Philosophy and Religion Studies, University of North Texas (UNT), located in Denton, Texas, United States.

Africans, like the Greek and Western philosophers, identified fire, air, earth (land), and water as the contact agents in existence. They evolved principles and values with which to relate to these elements such that while enabling and furthering human existence and living, these agents would also be sustained. Unfortunately, as a result of non-altruistic theories and actions, these natural resources are either endangered or polluted. Over population, urbanization with its negative survivalist effects has created environmental imbalances and human injustices making the need for justice, restoration, and sustainability inevitable. Other human actions have also continued to create survivalist responses which do not translate into positive effects in the long-run. In Africa, these common problems have been responded to with general and universal principles which because of their inevitable metaphysical bias may not work for the African environment in the long run. Africa therefore needs principles (theories) and actions that take into consideration their peculiar mind-set, history, and culture to provide an authentic base for genuine environmental and human restoration.

The conference registration fee is \$100 or N15,000.00 (Naira) which includes all program materials, lunch for two days and the Saturday night banquet. There will be free transportation (to and from) the airport to the university as well as the lodging area which is within one kilometer of the university campus. Questions should be directed to the Conference Coordinator [Dr. Chigbo Ekwealo](#) or [Dr. Gene Hargrove](#), Director of CEP.

—**June 20-July 15, 2011.** “[Rethinking the Land Ethic: Sustainability & the Humanities.](#)” Institute for College and University Faculty, Flagstaff Arizona. This year’s theme for the Aldo Leopold Summer Institute is “Rethinking the Land Ethic,” a four-week NEH Summer Institute that will take place in the high country of Flagstaff, Arizona in 2011. Up to 22 college and university professors, and three graduate students, will join our outstanding faculty to investigate one of the most common, if ambiguous, terms in contemporary discourse: sustainability. With the inspiring Colorado Plateau as our backdrop, the institute’s faculty, guest speakers, readings across the curriculum, field trips, and other engaging activities are designed to demonstrate the important role the humanities play in helping us understand a topic that is all too often framed in technical terms only. During the month in Flagstaff, the 25 NEH Summer Scholars will be encouraged to explore the conceptual background and contemporary thinking about sustainability by focusing on its historical development with Julianne Warren, literary and cultural contributions with Simon Ortiz, religious dimensions with Bron Taylor, and philosophical and ethical aspects with Bryan Norton.

Our conversation begins with forester Aldo Leopold's 1947 essay "The Land Ethic," which describes a relationship to nature that re-imagines society's responsibilities to current and future generations. Leopold's vision was informed by the humanities, especially "the wisdom," he writes, afforded by history, philosophy, religion, and literature. In 2009, the Institute for Humanities Research at Arizona State University conducted a stimulating NEH Summer Institute, "A Fierce Green Fire at 100," that examined the humanities' contributions to Leopold's statements—many of them captured in his posthumous masterpiece, *A Sand County Almanac* (1949), or more than 300 other published articles. "Rethinking the Land Ethic" builds on the earlier institute, suggesting that Leopold's call to supplement scientific research with humanistic reflection is critical to researching and teaching sustainability.

The concept has lately been thrust center stage, earning both buzzword popularity and sharp criticism. Regrettably, given sustainability's visibility, its conceptual boundaries and implications are seldom interrogated from multiple perspectives, leaving its practice open to confusion and exploitation. Something should be sustained. But what? For what purpose? And who gets to say? Revisiting Leopold's Land Ethic, which some scholars see as one of the first modern philosophies of sustainability, will help educators better comprehend the term's history and meanings, providing a new roadmap for research, teaching, and practice—a point others have made as well. In 2009, for example, Cambridge University published *The Top 50 Sustainability Books*; the book at Number 1 on author Wayne Visser's list is not a scientific text or technical manual. It is, instead, a collection of essays that never uses the word "sustainability": *A Sand County Almanac*.

—**June 21-26, 2011.** "[Species, Space, and the Imagination of the Global.](#)" The Association for the Study of Literature and Environment (ASLE) 2011 Conference at Indiana University, Bloomington, IN. This year's conference seeks to engage with questions of humans' relation to nonhuman species, both plant and animal, and to explore intersections between work on nonhuman species in disciplines such as biology, anthropology, philosophy, neuroscience, literature, and art. The goal is to do so in a transnational framework that will allow us to reflect on how different historical, geographical and cultural contexts shape our encounters with the natural world and with environmental crises.

Themes: Ecocriticism and Theory, Ecocriticism Across Borders, Climate Change, Toxicity, Disaster, and Resistance, Environmental Justice, Food Production, Food Consumption, and Waste, Imagining the Plant World, Animality, Humanism, and Posthumanism, Indigenities, Geographies, Landscapes, and Regionalisms, Ecocriticism Beyond Literature, Ecocriticism, Literature, and Science, Ecopoetics and Ecopoetry, Ecology and the Built Environment, Ecopedagogy and Children's Literature

#### Conference Site

Bloomington, Indiana, is a vibrant and friendly college town in the rolling hills of southern Indiana, an hour's drive from the Indianapolis International Airport and four hours from Chicago. The city has a lively arts scene with half a dozen theater companies, a wide range of music performances (including folk punk), colorful murals, and the Bloomington Arts & Entertainment District (BEAD), established in 2006 with lots of galleries, artworks and entertainment opportunities. IU Bloomington is home to the Lilly Rare Books Library, the Kinsey Institute for Research in Sex, Gender and Reproduction, as well as the internationally renowned Jacobs School of Music, which each summer hosts a high-profile classical music festival that attracts thousands of visitors. Plentiful restaurants and the Bloomington Community Farmers' Market highlight the city's investment in locally grown food. Griffy Lake, a 1,200-acre nature preserve, lies just minutes from downtown

Bloomington. The region also offers many possibilities for hiking, bird watching and aquatic adventures. National Geographic recently ranked Bloomington one of America's "top adventure towns" thanks to the many opportunities for recreation it offers. Indiana University's campus, which landscape artist Thomas Gaines has called one of the five most beautiful in America, is located near downtown Bloomington. The campus is fully wired and wireless, and all classrooms for concurrent sessions are equipped for computer projection and Internet access.

### Housing

Conference housing will be provided in the university's newly built residence center offering 2, 3, or 4-bedroom suites. Accommodations will also be available at the Hilton Garden Inn, within easy walking distance from campus. Downtown Bloomington can be reached via regular shuttle bus service from the newly built Indianapolis International Airport. Both Indiana University and ASLE are committed to making the conference as accessible for the disabled as possible; the conference website will provide more detail.

### Field Sessions and Post-Conference Field Trips

As with past conferences, there will be a number of half-day field excursions on Friday afternoon and several post-conference field trips on Sunday. Destinations will include the Lilly Rare Book Room; Goose Pond, one of the largest restored wetland areas in the Midwest; Lake Monroe, a successful bald eagle restoration site; the Stone Age Institute; New Harmony, site of two of America's utopian communities; and the Audubon Museum in Kentucky.

—**June 23-26, 2011.** "[Confronting Complexity](#)." Association for Environmental Studies and Sciences (AESS) 2011 Annual Meeting and Conference hosted by the University of Vermont, Burlington, Vermont. AESS recognizes and embraces complexity as the hallmark of our field. Social, physical, biological and ideological factors in environmental problems are intricately linked, and environmental problems are so tightly interconnected that addressing one invariably affects others, limiting our predictive capacity, and challenging the assumptions embedded in our models of natural and social phenomena. Engaging in dialogues about complexity presents challenges in both classroom and public sphere. Confronting complexity is critical to our ability to develop effective responses, which is why we have chosen this theme for our upcoming meeting.

—**June 26-29, 2011.** "[Building a Green Economy](#)." The United States Society for Ecological Economics (USSEE) will hold its 2011 conference at Michigan State University in East Lansing, Michigan at the Kellogg Hotel & Conference Center, which is located on the campus of MSU.

### Keynote Speakers

- Larry Walker (Cornell University)
- David Korten (author, lecturer)
- Eban Goodstein (Bard College)
- Dave Dempsey (International Joint Commission)
- Kristen Sheeran (Economics for Equity and the Environment Network)
- Bobbi Low (University of Michigan).

### About USSEE

The USSEE is one of many regional societies within the umbrella society of the International Society for Ecological Economics (ISEE). All ecological economics societies hold professional

meetings that serve as a forum for exchanging ideas, presenting cutting-edge research, and advancing practical solutions toward a future that is ecologically sustainable, socially equitable, and economically viable. This transdisciplinary approach to studying the integration of economic, social, and ecological systems brings together academics and practitioners from a variety of natural and social science disciplines.

We invite you to register for the conference at the [Conference Registration](#) web page. Take advantage of lower rates by registering early; these rates are in effect through May 15. Information about the venue, travel, and hotel accommodations can be found on the Conference Venue web page.

—**June 28-30, 2011.** “[Seeking Sustainability through Collaborative Governance: Using the Full Spectrum of Collaborative Techniques, from Public Engagement to Shared Decision Making.](#)”

Come to beautiful Portland State University in Portland, Oregon and treat yourself to three days of networking, learning and reflecting about the changing nature and demands of our professional practice! During the conference you will have three rewarding days of finding synergy among people like you who work toward durable solutions to complex problems through collaboration. Spend time with others in the fields of:

- Environmental and public policy conflict resolution
- Collaborative decision-making
- Deliberative democracy, business and non-profits
- Science, and all levels of government

and explore two powerful and evolving concepts that can promote this synergy—Collaborative Governance and Sustainability.

This conference will explore these challenges and analyze the role of collaboration in developing sustainable solutions; investigate the growing spectrum of approaches that our field now draws upon to do its work; and examine how we as practitioners, participants, or advocates of collaborative decision making can do our jobs better and more sustainably. Co-sponsored by the Environment and Public Policy Section of the Association for Conflict Resolution and the National Policy Consensus Center (NPCC) at Portland State University.

—**August 4-7, 2011.** “[The fourth annual Rocky Mountain Ethics Congress](#)“ (RoME). An international conference geared to offer the highest quality, highest altitude discussion of ethics, broadly conceived, with a special [pre-conference symposium](#) on August 3, 2011. Location: Eaton Humanities Building, University of Colorado, Boulder

Keynote Speakers:

- Dale Jamieson (NYU)
- Cheshire Calhoun (Arizona State)
- Stephen Darwall (Yale)

Contacts/Organizers of RoME

- [Alastair Norcross](#)
- [Benjamin Hale](#)
- [Duncan Purves](#)

—**August 21-25, 2011.** “[The Art of Ecology: Transdisciplinary Research in Practice.](#)” The Society for Ecological Restoration (SER) 2011 World Conference in Mérida, Mexico. The SER 2011 World Conference is the ideal event to generate and gather research material around the theme of ‘The Art of Ecology: Transdisciplinary Research in Practice’. The main focus for this Symposium is to identify potential ‘transdisciplinary’ practices emerging from a broad ecology of disciplines. The intention is to appeal to a growing number of artists, designers, architects and social scientists who reference and/or integrate ecological principles and practices in their work. Artists like The Harrisons, Meirle Laderman Ukelese, Betsy Damon, and Susan Leibowitz Steinman continue to inspire new generations of artist, as environmental, social, financial, and political crises become more apparent. While designers, architects and social scientists embrace and critique sustainability, many earth scientists and engineers are focused on restoration. However, new forms are emerging from this broad ecology of disciplines as ‘transdisciplinary’ practices, and this phenomenon provides the area of exploration for this initiative.

This event will provide good opportunities for in-person dialogue, as well as an online wiki (TBC) on the subject to develop the discourse. In collaboration with an existing international peer review journal, a number of papers from the Symposium will be selected for development and review for a special edition (2012) that focuses on the questions and issues emanating from ‘Ecology in Practice’. This process will target audiences within and without the field of ecological arts and thereby strengthen the credibility of such practices, through due academic process. Evidence of creative methodologies through ecological arts practice will be one of the main criteria for the selection of papers for publication.

SER (Society for Ecological Restoration) is an authoritative scientific and professional organisation concerned with environmental remediation in many countries. It has, previously, held three ‘World Conferences’, two of which had sessions on ecological art (Liverpool, 2000 and Zaragoza, 2005). These Conferences offer great opportunities to meet with some of the world’s top ecological scientists and activists from diverse cultures. On occasion, the language of art and science have converged, to emerge as a common language—an ecology of cultures, perhaps.

To register for the extraordinary event please see <http://www.ser2011.org/en/registration/>.

—**September 15-16, 2011.** “[Gender and Climate Change: Women, Research and Action.](#)” Prato, Tuscany Italy. “Gender and Climate Change” is an international conference that will seek to bring together the latest research in key areas of gender and climate change, to highlight impacts of climate change on women, and to draw together a body of knowledge for input into the 2011 United Nations Framework Convention (COP 17) and the Earth Summit 2012. The conference organizers are the Gender Leadership and Social Sustainability (GLASS) Research Unit at Monash University, Australia, in collaboration with the Worldwide Universities Network, and Gender Justice and Global Climate Change (G2C2). The conference aims to bring together researchers, advocates, and policy makers, to form a coherent picture of the differential impacts of climate change and to convey that knowledge in formats that assist in policy development. The conference will highlight links to global poverty, sustainability, policy, and change. The complex couplings between human and natural systems that must be understood to respond to climate change demands a robustly multi and interdisciplinary approach to research. Furthermore, attention to the differential gendered impacts and opportunities of climate change require a deeply intersectional approach in which the relevance of factors such as class and race are considered alongside gender. For this reason, the theme of this conference recognizes the importance of engaging experts from multiple disciplines and engaging

local and indigenous knowledges to address critical gender and climate change issues. Strong partnerships among researchers, policy-makers, and community stakeholders are essential for identifying and implementing promising, sustainable solutions that are relevant to the people who are most affected.

—**October 1 - 3, 2011.** [“Psychology and the Other Conference 2011”](#). Cambridge, MA. Eric Fromm bemoaned the divorce of psychology from philosophical and religious traditions and, in many ways, this artificial separation from our historical and conceptual siblings has only increased. The purpose of this conference is to enrich conversations at the intersections of philosophy, psychology, and theological/religious studies, particularly emphasizing scholarship around the notion of the “Other.” The term “Other” constitutes a shared space for continental thought, theology, and a variety of psychological discourses. This phenomenon bears significantly on ethical, epistemological, and phenomenological scholarship in each of these fields. As an interdisciplinary conference, presentations will explore the rich discourses that have emerged around the concept of the “Other” in various intellectual traditions, ranging from phenomenological work like that of Emmanuel Levinas to the work of John Zizioulas in theology or that of Jessica Benjamin in psychoanalysis. We invite psychologists, psychoanalysts, psychiatrists, social workers, philosophers, sociologists, anthropologists, theologians, clergy, and graduate students of all persuasions to participate in this year’s event. Our hope is that our conversations and collaborations will challenge and deepen our various disciplines.

#### Plenary Addresses

- Jeffrey Bloechl, Ph.D., Boston College
- Mark Freeman, Ph.D., College of the Holy Cross
- Lynne Layton, Ph.D., Harvard Medical School
- Stuart A. Pizer, Ph.D., ABPP, Harvard Medical School

#### Invited Addresses:

- Donna Orange, Ph.D., Psy.D. Institute for the Psychoanalytic Study of Subjectivity
- Merold Westphal, Ph.D., Fordham University
- Kenneth Gergen, Ph.D., Swarthmore College
- Jonathan Slavin, Ph.D., ABPP Harvard Medical School
- Alfred Tauber, MD., Boston University
- Frank Richardson, Ph.D., University of Texas at Austin
- Suzanne Kirschner, Ph.D., College of the Holy Cross
- Humphrey Morris, M.D., Harvard Medical School
- Alvin Dueck, Ph.D., Fuller Graduate School of Psychology
- Marie Hoffman, Ph.D., Society for Exploration of Psychoanalytic Therapies & Theology

[Register for this conference](#)

## Employment Opportunities

—**May 13, 2011.** ASSISTANT OR ASSOCIATE PROFESSOR OF SUSTAINABILITY STUDIES for Associate and Bachelor Degree Programs, Colorado Mountain College, Edwards Campus. Colorado Mountain College seeks applicants for a fulltime Associate or Assistant Professor in Sustainability

Studies. This teaching position begins August 2011. The selected candidate is expected to teach undergraduate courses in Sustainability, for freshman to senior level courses. The selected candidate is expected to nurture a diverse educational experience for students, grounded in the current themes of sustainable thinking, being, and action as these relate to opportunities to engage in local, regional, and national communities. The teaching load is the equivalent of five classes per semester (Fall, Spring), 30 credit hours or equivalent per academic year. Lab or field experiences are also part of the student learning experience. Faculty load may include evening or weekend classes. Additional responsibilities include student advising and participation in various college committees, grant writing, and community outreach. Research is encouraged but not mandated.

Weekend, evening and on-line teaching may be required. CMC is a multi campus structure; faculty may be requested to teach at more than one location. Salary range: \$58,407 - \$71,918 depending upon education and experience.

Required: Master's degree or higher in Sustainability Studies, Environmental Studies, Alternative Energy or closely related field with a minimum of one year college teaching experience.

Preferred: Ph.D. preferred with college-level teaching experience in sustainability studies, sustainable development, or environmental studies. Work experience in the field of sustainability and knowledge of local environmental issues and grants is a plus. Also, experience in a variety of teaching delivery modes; excellent written and oral communication skills, flexibility and collegiality are essential. The successful candidate must also have a commitment to Colorado Mountain College to work with other faculty to grow the new interdisciplinary BASS degree program college-wide.

To apply submit the required letter of interest; curriculum vitae; a list of three professional references; and transcripts to <http://coloradomtn.edu/>. To be considered as an applicant, transcripts must be attached with the online application material. Please do not send transcripts separately. Review of applications will continue until the position is filled. Official transcripts are required upon hire. CMC is an EOE committed to diversifying its workforce.

—**May 15, 2011.** FULL-TIME WRITER/EDITOR, INSTITUTE FOR PHILOSOPHY & PUBLIC POLICY. The Institute for Philosophy and Public Policy at George Mason University, Fairfax, VA, seeks to hire a full-time writer/editor to support its research mission. Responsibilities include working with members of the Institute to develop and prepare research proposals, helping Institute members to find appropriate venues for submission of proposals, editing the Institute periodical, creating and updating Institute materials, including its web page, and managing the external relations of the Institute. Writing and editing skills are crucial to the position; an advanced background in philosophy, political theory, or policy studies would be preferred. Salary is competitive. The position will start as soon as possible after July 1. Applications should include (1) a letter describing the applicant's, interests, and experience in writing and editing; (2) a CV, and (3) samples of work the applicant has written or edited. Applications should be sent to Mark Sagoff, Institute for Philosophy and Public Policy, Mail Stop 3F1, George Mason University, Fairfax, VA 22030. Questions may be sent to [Mark Sagoff](#). The Fairfax campus of George Mason University is located in the greater Washington, D.C. metropolitan area within commuting distance by public transportation. George Mason is an Affirmative Action Equal Opportunity Employer. The College of Humanities and Social Sciences particularly encourages and welcomes applications from women, minority candidates, and persons with disabilities.



## Prizes/Grants/Awards/Fellowships

—**June 1, 2011.** “Holmes Rolston III Early Career Essay Prize in Environmental Philosophy.” To mark the 20th anniversary of the International Society for Environmental Ethics (ISEE), ISEE and the Center for Environmental Philosophy are inaugurating an annual essay prize for scholars in the early stages of their career. The prize is named in honor of Professor Holmes Rolston III, for his pioneering work in the field of environmental philosophy.

### The Prize

Papers are invited on all aspects of environmental philosophy or environmental affairs (with a strong theoretical component). A prize of \$500 will be awarded to the winning essay. All submitted papers that qualify (see conditions) will be reviewed by an Essay Prize Committee in consultation with the Editorial Board of Environmental Ethics. The winning essay will be published in the journal *Environmental Ethics*.

### Submission Guidelines and Conditions

- Scholars who have earned their doctorate no more than five years prior to submission are invited to submit an essay. Submissions must be accompanied by a one-page CV to provide evidence of early career status.
- Word limit: 60,000 characters (including spaces), including notes and references. An abstract of 100-150 words should also be included.
- Style: consult the Chicago Manual of Style or any recent issue of *Environmental Ethics*.
- Essays must be prepared for blind review (cover page with contact information and email on a separate page).
- Submissions should be emailed to [Emily Brady](#). Please put ‘Essay Prize’ in the subject line of the email submission.
- The essay should not be under consideration for publication elsewhere and should not be submitted to any other journal until the outcome of the competition is announced.
- The decision of the committee will be final. There is only one prize per year and the committee reserves the right not to award the prize if submissions are not of an appropriate standard.

—**August 1, 2011.** [Fulbright Scholar Program for United States Faculty and Professionals](#) for 2012-2013. US faculty and professionals are invited to apply for Fulbright scholar grants. The Fulbright Scholar Program offers 59 grants in lecturing, research, or combined lecturing/research awards in environmental science, including 4 Fulbright Distinguished Chairs, the African Regional Research Program, and the Middle East and North Africa Regional Research Program. Even better, faculty and professionals in environmental science also can apply for one of the 50 “All Discipline” awards open to all fields. US citizenship is required. The Fulbright Program, sponsored by the US Department of State’s Bureau of Educational and Cultural Affairs, is the US government’s flagship international exchange program and is supported by the people of the United States and partner countries around the world. Since 1946, the Fulbright Program has provided more than 286,000 participants from over 155 countries with the opportunity to study, teach, and conduct research to exchange ideas and contribute to finding solutions to shared international concerns.

—**September 16, 2011.** The Society for Conservation Biology is pleased to solicit applications for [The David H. Smith Conservation Research Fellowship Program](#). These Fellowships enable

outstanding early-career scientists based at a United States institution to improve and expand their research skills while directing their efforts towards problems of pressing conservation concern for the United States. The Program especially encourages individuals who want to better link conservation science and theory with pressing policy and management applications to apply. We envision that the cadre of scientists supported by the Smith Fellows Program eventually will assume leadership positions across the field of conservation science. Fellows are selected on the basis of innovation, potential for leadership and strength of proposal.

Smith post-doctoral Fellows will be awarded two years of support for applied research in the field of biological conservation. Fellowship applicants must have received their doctorate within the last five years, demonstrate high potential for innovative research and leadership in their field, and propose a research plan that creatively and effectively addresses a pressing conservation question. Each Fellow is mentored by both an academic sponsor who encourages the Fellow's continued development as a conservation scientist, and a conservation practitioner who helps to connect the Fellow and her/his research to practical conservation challenges. Fellows must secure sponsorship from an academic sponsor at an institution in the United States well-suited to carrying out the proposed research. Each fellow will choose a field mentor with expertise and experience in "on-the-ground" application of conservation science and who is associated with a government agency, nongovernmental organization, or other conservation organization. Applicants who arrange for mentors and research sites before submission of their application provide the review panel with strong evidence of initiative and leadership, and help to ensure that proposed research is relevant to conservation practices. Fellowships are spent primarily at the sponsoring academic institution or at the location best suited to conducting the research; up to four weeks each year will be spent in professional development training.

Individuals with outstanding, innovative skills in research and communication are encouraged to submit Fellowship applications with research proposals aimed at the above or any other issue relevant to conservation biology. The Program expects to select four Fellows in January 2012 for appointments to start sometime between March-September 2012. Fellowship awards include a two year annual salary of \$50,000, research funds of \$32,000 and an \$8,000 travel budget. Fellows also receive lifetime membership in the Society for Conservation Biology including lifetime subscriptions to Conservation Biology, Conservation Letters, and Conservation magazine.

## On the Net

—[Alliance of Religions & Conservation \(ARC\)](#). ARC helps the major religions of the world to develop their own environmental programmes, based on their own core teachings, beliefs and practices. ARC was founded in 1995 by HRH Prince Philip. It now works with 11 major faiths through the key traditions within each faith.

See also Matthew McDermott's latest piece on the greening of religion at [treehugger.com](#): "[Stewardship Over Creation: Christianity & The Environment](#)."

—[The Earth Institute at Columbia University](#). The Earth Institute's overarching goal is to help achieve sustainable development primarily by expanding the world's understanding of Earth as one integrated system. We work toward this goal through scientific research, education and the practical application of research for solving real-world challenges. With 850 scientists, postdoctoral fellows, staff and students working in and across more than 30 Columbia University research centers, the

Earth Institute is helping to advance nine interconnected global issues: climate and society, water, energy, poverty, ecosystems, public health, food and nutrition, hazards and urbanization. With Columbia University as its foundation, the Earth Institute draws upon the scientific rigor, technological innovation and academic leadership for which the University is known. While Earth is indeed at a critical crossroads, our work reflects the fundamental belief that the world has within its possession the tools needed to effectively mitigate climate change, poverty and other critical issues.

Earth Institute Initiatives: [Water](#), [Climate and Society](#), [Energy](#), [Urbanization](#), [Hazards](#), [Global Health](#), [Poverty](#), [Food, Ecology and Nutrition](#), [Ecosystems Health and Monitoring](#)

See also the [Earth Institute's State of the Planet blog](#).

—[The Sixth Extinction](#) is a regularly updated non-profit educational website about the current extinction or biodiversity crisis. Its mission is to enhance free public access to information about recently extinct species, subspecies and varieties and extinction in general. Besides the enhancement of free public access to information its mission is also to spread the knowledge of the current extinction or biodiversity crisis among the general public so that they hopefully will become more willing to preserve the current variety of life on our planet. The site is maintained by Peter Maas, who lives in the Netherlands.

—[Zoosemiotics: Animal Communication on the Web](#). The very first website devoted to zoosemiotics aims to be a point of reference for those people (experts and non-experts) interested in animal communication. The basis of such work is mainly semiotic, but the topic is so interdisciplinary that you will find contributions from several fields of science. In this sense, the term Zoosemiotics is meant in a very broad sense, involving different types of approach towards animal communication and interspecific relations (mainly humans—other animals). The site includes introductory portraits to the discipline and specific essays.

See also the Zoosemiotics & Cognitive Ethology bibliography at the [ISEE Bibliographies page](#), the just published anthology [Readings in Zoosemiotics](#), and a listing of talks with abstracts for a [recent conference on zoosemiotics in Tartu, Estonia, April 4-8, 2011](#).

## Recent Films

See <http://iseethics.org/category/film/> for a current listing of environmental films as they are released through the year.

—**The Environmental Film Festival**. The [19<sup>th</sup> annual Environmental Film Festival](#) was held at Washington, D.C. from March 15-27, 2011. 150 documentary, narrative, animated, archival, experimental and children's films were selected to provide fresh perspectives on environmental issues facing our planet. The critical connections between energy and the environment was a major theme of the 2011 festival, which featured cinematic work from 40 countries and 80 Washington, D.C., United States and world premieres. A complete listing of all films can be found in the [official program for the festival](#).

—**Cane Toads: The Conquest** (2010). The trailer for “Cane Toads: The Conquest” seems like a lighthearted take on classic horror films—but the move is anything but. Sure, northern Australia wasn't attacked by the Blob or the 50-Foot Woman, but for residents, the cane toads have been just as life-changing. Director Mark Lewis follows the toads as they make their way across the country,

using 3D film technology and custom equipment to put together a comic—and powerful—look at the problems of invasive species. The 2010 film was an award nominee at Sundance, the Los Angeles Film Festival, and Seattle International Film Festival. 85 min.

—**Carbon Nation** (2011). *Carbon Nation* bills itself as “a climate change solutions movie that doesn’t even care if you believe in climate change”—which makes it the kind of film that even climate-change deniers can get behind. The movie makes a very simple point: One does not have to believe in global warming to want clean air and water, more jobs, a sturdier economy, and cheaper energy. In this way Carbon Nation is an optimistic, solutions-based, non-preachy, non-partisan, big tent film whose optimism and pragmatism are appealing across the political spectrum. While other films might concern problems, blame and guilt, Carbon Nation is a film that celebrates solutions, inspiration and action. 82 min.

—**Green Fire** (2011). The first full-length, high-definition documentary film ever made about legendary environmentalist Aldo Leopold, Green Fire highlights Leopold’s extraordinary career, tracing how he shaped and influenced the modern environmental movement. Green Fire describes the formation of Leopold’s idea, exploring how it changed one man and later permeated through all arenas of conservation. The film draws on Leopold’s life and experiences to provide context and validity, then explores the deep impact of his thinking on conservation projects around the world today. Through these examples, the film challenges viewers to contemplate their own relationship with the land community as they face 21st century ecological challenges. The film also features commentary and insight from some of today’s most recognized and credible scholars and conservation leaders, including: three of Aldo Leopold’s children—Nina, Carl, and Estella, Leopold scholars, noted environmental writers, scientists, humanities experts, public policy leaders, business leaders, and leaders of non-profit groups inspired by Leopold. 74 min.

—**The Last Mountain** (2011). The central front in the battle for America’s energy future, with enormous consequences for the health and economic prospects of every citizen, is the fight for Appalachian coal. In valleys and on mountaintops throughout the heart of the eastern seaboard, the coal industry detonates the explosive power of a Hiroshima bomb each and every week, shredding timeless landscape to bring coal wealth to a few, and leaving devastated communities and poisoned water to many. With politicians siding with their corporate donors, it falls to a rag tag army of local activists to stand alone for the welfare of their families, their heritage and for a principled and sound energy future. Our film is their film – the uplifting story of the power of ordinary citizens to remake the future when they have the determination and courage to do so. 94 min.

—**Memoirs of a Plague** (2010). The plague of grasshoppers that infested Australia in September 2010 was the most massive in that country’s history—and filmmaker Robert Nugent was there, turning his camera on the farmers, residents, and crops affected by the insects. While desperate towns tried to combat the grasshoppers, Nugent used it as an opportunity to frame the story in a more expansive context; the finished product, the 2011 “Memoirs of a Plague,” is about “the tension between ecology, fate, civilization, and science.” The film was selected for IDFA’s Green Screen competition for its focus on the interaction between humanity and its environment. 75 min.

—**The New Frontier: Sustainable Ranching in the American West** (2010). Co-directed and co-produced by University of North Texas faculty members, Irene Klaver and Melinda Levin, this film has been officially selected by the US Department of State for the American Documentary Showcase. In the face of growing population and increasing development and residential sub-

divisions, three ranchers—from Texas, Colorado and New Mexico—demonstrate how they are integrating their ranching into their respective ecosystems, taking care to sustain and maintain the watershed, wildlife migration and the land, while supporting their respective livelihoods. 27 min.

—**Queen of the Sun** (2010). In 1923, Rudolf Steiner, a scientist, philosopher & social innovator, predicted that in 80 to 100 years honeybees would collapse. His prediction has come true with Colony Collapse Disorder, where bees are disappearing in mass numbers from their hives with no clear single explanation. In an alarming inquiry into the insights behind Steiner’s prediction *Queen Of The Sun: What Are the Bees Telling Us?* examines the dire global bee crisis through the eyes of biodynamic beekeepers, scientists, farmers, and philosophers. On a pilgrimage around the world, the film unveils 10,000 years of beekeeping, highlighting how our historic and sacred relationship with bees has been lost due to highly mechanized industrial practices. Featuring Michael Pollan, Vandana Shiva, Gunther Hauk and beekeepers from around the world, this engaging, alarming and ultimately uplifting film weaves together a dramatic story that uncovers the problems and solutions in renewing a culture in balance with nature. 2010 nominee at the Seattle International Film Festival; Official Selection International Documentary Film Festival Amsterdam. 84 min.

## Recent Publications

### Environmental Philosophy Books

—Katherine, Amber L. *Greening Philosophy: A Fresh Introduction to the Field*. Dubuque, IA: Kendall Hunt Pub. Co., 2011. Units Include: (I) The Examined Life, (II) Reality, (III) Knowledge, (IV) Values. Selections by: Socrates, Plato, Aristotle, Aquinas, Descartes, Spinoza, Locke, Hume, Rousseau, Kant, Marx, Darwin, Nietzsche, Sartre, Fritjof Capra, Daniel Dennett, Robert Kirkman, David Abram, Val Plumwood, John Dryzek, Aldo Leopold, Peter Singer, Victoria Davion, Vandana Shiva and others.

—Arnold, Denis Gordon. *The Ethics of Global Climate Change*. Cambridge: Cambridge University Press, 2011. Global climate change is the most daunting ethical and political challenge confronting humanity in the twenty-first century. The intergenerational and transnational ethical issues raised by climate change have been the focus of a significant body of scholarship. In this new collection of essays, leading scholars engage and respond to first-generation scholarship and argue for new ways of thinking about our ethical obligations to present and future generations. Topics addressed in these essays include moral accountability for energy consumption and emissions, egalitarian and libertarian perspectives on mitigation, justice in relation to cap and trade schemes, the ethics of adaptation, and the ethical dimensions of the impact of climate change on nature.

#### Contents:

1. “Introduction: Climate Change and Ethics” by Denis G. Arnold
2. “Energy, ethics and the transformation of nature” by Dale Jamieson
3. “Is no one responsible for global environmental tragedy? Climate change as challenge in our ethical concepts” by Stephen Gardiner
4. “Greenhouse gas emission and the domination of posterity” by John Nolt
5. “Climate change, energy rights and equality” by Simon Caney
6. “Common atmospheric ownership and equal emissions entitlements” by Darrel Moellendorf
7. “A Lockean defense of grandfathering emission rights” by Luc Bovens

8. "Parenting the planet" by Sarah Krakoff
9. "Living ethically in a greenhouse" by Robert H. Socolow and Mary R. English
10. "Beyond business as usual: alternative wedges to avoid catastrophic climate change and create sustainable societies" by Philip Cafaro
11. "Addressing competitiveness in U.S. climate policy" by Richard D. Morgenstern
12. "Reconciling justice and efficiency: integrating environmental justice into domestic cap-and-trade programs for controlling greenhouse gases" by Alice Kaswan
13. "Ethical dimensions of adapting to climate change imposed risks" by W. Neil Adger and Sophie Nicholson-Cole
14. "Does nature matter? The place of the nonhuman in the ethics of climate change" by Clare Palmer
15. "Human rights, climate change, and the trillionth ton" by Henry Shue.

—Cafaro, Philip, and Ronald D. Sandler. *Virtue Ethics and the Environment*. Dordrecht: Springer, 2010. environmental philosophy landscape. Whether you look to it for an alternative to other theoretical approaches to environmental ethics, or as a complement to them, there are a number of ways EVE clarifies our environmental choices and responsibilities. This is an exciting collection that addresses compelling issues, not only in EVE, but in environmental philosophy more broadly. In addition to their individual merits, these articles collectively demonstrate the value of EVE to environmental philosophy and the value of environmental philosophy in helping create sustainable societies and preserve nature. Recent movement on negotiating a strong successor to the Kyoto Treaty gives some hope that the world is waking up to the moral imperative to protect the Earth. But whether people will be willing to ratchet down our economic demands and reshape our economies to reflect this hoped-for moral progress remains to be seen. Previously published in the *Journal of Agricultural and Environmental Ethics*, Volume 23 (1-2), 2010.

### Contents

1. "Editorial" by Richard P. Haynes
2. "Environmental virtue ethics special issue: introduction" by Philip Cafaro
3. "Environmentalism and public virtue" by Brian Treanor
4. "Forgiveness, pessimism, and environmental citizenship" by Kathryn J. Norlock
5. "Radical hope for living well in a warmer world" by Allen Thompson
6. "Species extinction and the vice of thoughtlessness: the importance of spiritual exercises for learning virtue" by Jeremy Bendik-Keymer
7. "The virtue of simplicity" by Joshua Colt Gambrel and Philip Cafaro
8. "The epistemic demands of environmental virtue" by Jason Kawall
9. "Hume's knave and nonanthropocentric virtues" by Paul Haught
10. "Heideggerian environmental virtue ethics" by Christine Swanton
11. "Ethical theory and the problem of inconsequentialism: why environmental ethicists should be virtue-oriented ethicists" by Ronald Sandler
12. "Patriotism as an environmental virtue" by Philip Cafaro.

—Crist, Eileen, and H. Bruce Rinker (eds.). *Gaia in Turmoil: Climate Change, Biodepletion, and Earth Ethics in an Age of Crisis*. Cambridge, Mass: MIT Press, 2010. Gaian theory, which holds that Earth's physical and biological processes are inextricably bound to form a self-regulating system, is more relevant than ever in light of increasing concerns about global climate change. The Gaian paradigm of Earth as a living system, first articulated by James Lovelock and Lynn Margulis in the 1970s, has inspired a burgeoning body of researchers working across disciplines that range from physics and

biology to philosophy and politics. *Gaia in Turmoil* reflects this disciplinary richness and intellectual diversity, with contributions (including essays by both Lovelock and Margulis) that approach the topic from a wide variety of perspectives, discussing not only Gaian science but also global environmental problems and Gaian ethics and education. Contributors focus first on the science of Gaia, considering such topics as the workings of the biosphere, the planet's water supply, and evolution; then discuss Gaian perspectives on global environmental change, including biodiversity destruction and global warming; and finally explore the influence of Gaia on environmental policy, ethics, politics, technology, economics, and education. *Gaia in Turmoil* breaks new ground by focusing on global ecological problems from the perspectives of Gaian science and knowledge, focusing especially on the challenges of climate change and biodiversity destruction.

### Contents

1. "One grand organic whole" by Eileen Crist and H. Bruce Rinker
2. "Our sustainable retreat" by James Lovelock
3. "How the biosphere works" by Tyler Volk
4. "Water Gaia: 3.5 thousand million years of wetness on planet earth" by Stephan Harding and Lynn Margulis
5. "Gaia and evolution" by Timothy M. Lenton and Hywel T.P. Williams
6. "Forest systems and Gaia theory" by H. Bruce Rinker
7. "Gaia and biodiversity" by Stephan Harding
8. "Global warming, rapid climate change, and renewable energy solutions for Gaia" by Donald W. Aitken
9. "Gaia's freshwater : an oncoming crisis" by Barbara Harwood
10. "Deep time lags: lessons from Pleistocene ecology" by Connie Barlow
11. "From the land ethic to the earth ethic: Aldo Leopold and the Gaia hypothesis" by J. Baird Callicott
12. "Principles of Gaian governance: a rough sketch" by Karen Litfin
13. "In the depths of a breathing planet: Gaia and the transformation of experience" by David Abram
14. "Sustainability and an earth operating system for Gaia" by Tim Foresman
15. "The Gaian generation: a new approach to environmental learning" by Mitchell Thomashow
16. "Gaia theory: model and metaphor for the twenty-first century" by Martin Ogle
17. "Neocybernetics of Gaia: the emergence of second-order Gaia theory" by Bruce Clarke
18. "Intimations of Gaia" by Eileen Crist
19. "Gaia going forward" by Eugene Linden

—Cummins, Neil Paul. *Is the Human Species Special: Why Human-Induced Global Warming Could Be in the Interests of Life*. New York: Cranmore Publications, 2010. Cummins considers the place of the human species within an evolving universe. He contends that the human species is special because it is the pinnacle of the evolutionary process and has a purpose of vital importance. From this perspective he reaches the conclusion that human-induced global warming is in the interests of life.

—Cummins, Neil Paul. *What Does It Mean to Be 'Green'? : Sustainability, Respect & Spirituality*. Vitae Publications, 2011. There is a widespread, and largely unquestioned, belief concerning what it means to be "green." In this book Cummins shows that what it means to be green is actually a very complex issue with numerous factors needing to be considered. He outlines a narrow conception of sustainability which applies solely to human resource use/impacts, and a broad conception of sustainability which applies to the sustainability of the biosphere. He makes the case that the broad

conception of sustainability—the sustainability of the biosphere—is really what ‘being green’ is about. Being green isn’t about minimizing human impacts; it is about fulfilling the interests of all life on Earth. What this means is that, from a broad evolutionary perspective, high levels of human resource use can be seen as green activities. It is claimed that when it comes to an individual human being green is fundamentally about having a particular attitude, rather than being simply about using few resources. The nature of this attitude is explored through an exploration of green spirituality and the case is made for a new paradigm of green-tech spirituality.

—Delord, Julian. *L’extinction d’espèce - Histoire d’un concept et enjeux éthiques*. Paris: Publications scientifiques du Muséum National d’Histoire Naturelle, 2010. An extensive account of the history of ideas about extinction, and ethical concern about endangered species. Many environmental philosophers cited, including those who write in English. Well illustrated, often with photographs from the Muséum Nationale d’Historie Naturelle, Paris. ISBN 978-2-85653-656-8. Delord is at the University of Brest, France, and was a doctoral research scholar at the University of North Texas, summer 2001.

—Esbjörn-Hargens, Sean, and Michael Zimmerman. *Integral Ecology: Uniting Multiple Perceptions on the Natural World*. Boston: Integral Books, 2009. The authors seek to unite worthwhile insights from multiple perspectives into a comprehensive theoretical framework, based on Integral Theory, as well as Ken Wilber’s AQAL model. A repeated theme is that science is not value-free, but both practiced and put in the service of values. There are strong themes of compassion and putting oneself in the place of others for better understanding. There are many cases of application, including three in-depth case studies. Foreword by Marc Bekoff.

—Foss, Jeffrey E. *Beyond Environmentalism: A Philosophy of Nature*. Hoboken, NJ: John Wiley & Sons, 2009. An extended critique of what Foss regards as the unbalanced and alarmist doctrines of environmentalists. Foss concedes that industrial civilization was on a collision course with natural systems but claims that we have seen the error of our ways and moderated our impacts, so that we now live wisely and sustainably. Fish have returned to once polluted rivers; forests are now harvested sustainably. The apocalyptic prophecy [of global warming climate change] is false, and we do not have to sacrifice our economy. In a review for the *Australasian Journal of Philosophy*, William Grey concludes: “This is a tiresome book: a painful parade of gratuitous and flawed intuitions and egregious error.”

—deLaplante, Kevin, Bryson Brown, and Kent Peacock. *Philosophy of Ecology*. Amsterdam: North-Holland, 2011. The most pressing problems facing humanity today—over-population, energy shortages, climate change, soil erosion, species extinctions, the risk of epidemic disease, the threat of warfare that could destroy all the hard-won gains of civilization, and even the recent fibrillations of the stock market—are all ecological or have a large ecological component. In this volume philosophers turn their attention to understanding the science of ecology and its huge implications for the human project. To get the application of ecology to policy or other practical concerns right, humanity needs a clear and disinterested philosophical understanding of ecology which can help identify the practical lessons of science. Conversely, the urgent practical demands humanity faces today cannot help but direct scientific and philosophical investigation toward the basis of those ecological challenges that threaten human survival. This book will help to fuel the timely renaissance of interest in philosophy of ecology that is now occurring in the philosophical profession.



## Contents

### Introduction

1. “Philosophy of Ecology Today” by Bryson Brown and Kevin deLaplante

### Part 1. Philosophical Issues in the History and Science of Ecology

2. “Origins and Development of Ecology” by Arnold van der Valk
3. “The Legend of Order and Chaos: Communities and Early Community Ecology” by Christopher Eliot
4. “Philosophical Themes in the Work of Robert MacArthur” by Jay Odenbaugh
5. “Embodied Realism and Invasive Species” by Brendon M. H. Larson
6. “A Case Study in Concept Determination: Ecological Diversity” by James Justus
7. “The Biodiversity-Ecosystem Function Debate in Ecology” by Kevin deLaplante and Valentin Picasso
8. “A Dynamical Approach to Ecosystem Identity” by John Collier and Graeme S. Cumming
9. “Symbiosis in Ecology and Evolution” by Kent A. Peacock
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### Part 2. Philosophical Issues and Conservation Science

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12. “Postmodern Ecological Restoration: Choosing Appropriate Temporal and Spatial Scales” by J. Baird Callicott
13. “Habitat Reconstruction: Moving Beyond Historical Fidelity” by Sahotra Sarkar
14. “Modeling Sustainability in Economics and Ecology” by Bryan G. Norton
15. “Diversity and the Good” by Gregory M. Mikkelsen

—Ghai, Naresh, and Joginder Singh Negi. *Environmental Ethics and Philosophy*. New Delhi: Cyber Tech Publications, 2011.

—Gottlieb, Roger. *Engaging Voices: Tales of Morality and Meaning in an Age of Global Warming*. Waco, TX: Baylor University Press, 2011. Philosophical short stories centered on difficult questions in environmental philosophy, religion, and politics: from whether nature has rights to whether eating meat is moral, from whether sustainability can exist in capitalism to the best environmental political strategy, from the role of science and religion to the threat of environmental despair. The reader sees people grappling with these questions and comes to know these characters as particular individuals who are angry at their parents, or were lonely as children, or feel called by God to serve the needy, or believe that Judaism and Islam should be committed to sustainability. The characters contradict themselves, find that they are unable to carry on in their environmental work after tragedies strike, think to themselves that maybe they are wrong, or hold back their criticisms of others because they are afraid to hurt their feelings. These ecological dilemmas provoke powerful emotions and deeply contested views, and characters must decide how to understand them and how to live, and even talk, with people who think differently.

—Gottwald, Franz-Theo, Hans Werner Ingensiep, and Marc Meinhardt, eds. *Food Ethics*. Dordrecht, ND: Springer, 2010. *Food Ethics* presents international discussions and information concerning food

ethics in its current state. It presents a variety of important aspects in the field of food ethics with respect to positions, instruments and applications of issues surrounding nutrition. A great deal of the book concerns itself with discussing different ethical positions and problems of current interests, as explained by experts of the “food-ethics-community”. The articles focus on the reality of global food problems through two main issues: (1) current questions of nutrition in the specific contexts of field and experience, (2) ethical tools, ideas and suggestions concerning long-term steps for solutions. The appendix presents a collection of current declarations and political statements—visions, proposals and goals in a worth living world in general and concerning specific problems—water, healthy food, the human right to food, sustainability and food sovereignty.

Gruen, Lori. *Ethics and Animals: An Introduction*. Cambridge, UK: Cambridge University Press, 2011. In this comprehensive introduction to animal ethics, Lori Gruen weaves together case studies with discussions of ethical theory, urging readers to engage critically and to reflect empathetically on our treatment of other animals. Gruen provides a survey of the issues central to human–animal relations and a new perspective on current key debates in the field. She analyzes and explains a range of theoretical positions and poses challenging questions that directly encourage readers to hone their ethical-reasoning skills and to develop a defensible position about their own practices. This book is aimed at students in a wide range of disciplines, including ethics, environmental studies, veterinary science, women’s studies, and the emerging field of animal studies, and is an engaging account of the subject for general readers with no prior background in philosophy.

—Hall, Matthew. *Plants As Persons: A Philosophical Botany*. Albany: State University of New York Press, 2011. Plants are people too? Not exactly, but in this work of philosophical botany Matthew Hall challenges readers to reconsider the moral standing of plants, arguing that they are other-than-human persons. Plants constitute the bulk of our visible biomass, underpin all natural ecosystems, and make life on Earth possible. Yet plants are considered passive and insensitive beings rightly placed outside moral consideration. As the human assault on nature continues, more ethical behavior toward plants is needed. Hall surveys Western, Eastern, Pagan, and Indigenous thought, as well as modern science and botanical history, for attitudes toward plants, noting the particular resources for plant personhood and those modes of thought which most exclude plants. The most hierarchical systems typically put plants at the bottom, but Hall finds much to support a more positive view of plants. Indeed, some Indigenous animisms actually recognize plants as relational, intelligent beings who are the appropriate recipients of care and respect. New scientific findings encourage this perspective, revealing that plants possess many of the capacities of sentience and mentality traditionally denied them.

—Houtan, Van, Kyle Schuyler, and Michael S. Northcott. *Diversity and Dominion: Dialogues in Ecology, Ethics, and Theology*. Eugene, OR: Cascade Books, 2010. *Diversity and Dominion* is the fruit of a series of inter-disciplinary lectures which took place at Duke Divinity School in 2005. The motivation behind the lectures was the belief that purely descriptive science is inadequate to protect the environment from continued degradation. What society needs is the coupling of the descriptive elements of science with the motivational power of human-attitudes and values. Since human beliefs encompass a broad range of ideas, the lectures, and resulting articles, centered on Christian beliefs in the American context.

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1. “Introduction” by Kyle S. Van Houtan and Michael S. Northcott
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5. "Wrestling with evolutionary biology and theology" by Norman Christensen
6. "A walk on the wild side: the idea of nature revisited" by Michael Jackson
7. "Good work" by Kyle S. Van Houtan
8. "Thanks for the dirt: gratitude as a basis for environmental action" by Norman Wirzba
9. "Biogeochemistry on the farm" by William H. Schlesinger
10. "The dominion lie: how millennial theology erodes creation care" by Michael S. Northcott
11. "A false dominion of control" by Robert B. Jackson
12. "Anti-imperial themes and care for living nature in early Christian art: the good shepherd as a model for Christian environmental ethics" by Susan P. Bratton
13. "Seeing through a Columbine flower" by Makoto Fujimura
14. "Nature and the nation-state: ambivalence, evil, and American environmentalism" by Kyle S. Van Houtan and Michael S. Northcott
15. "Conservative Christians and environmentalism, 1970-2005" by Seth Dowland and Brantley Gasaway
16. "Biodiversity and the kingdom of God" by Laura Yordy
17. "Biodiversity and the ministry of reconciliation" by Fred Van Dyke.

—Horrell, David G., Francesca Stavrakopoulou, Cheryl Hunt, and Christopher Southgate. *Ecological Hermeneutics: Biblical, Historical and Theological Perspectives*. London: T & T Clark, 2010. Leading scholars reflect critically on the kinds of appeal to the Bible that have been made in environmental ethics and ecotheology. "Ecological Hermeneutics" reflects critically on the kinds of appeal to the Bible that have been made in environmental ethics and ecotheology; engages with biblical texts with a view towards exploring their contribution to an ecological ethics; and, explores the kind of hermeneutic necessary for such engagement to be fruitful for contemporary theology and ethics. Crucial to such broad reflection is the bringing together of a range of perspectives: biblical studies, historical theology, hermeneutics, and theological ethics. The thematic coherence of the book is provided by the running focus on the ways in which biblical texts have been, or might be, read. This is not a volume on ecotheology; but rather on ecological hermeneutics. Indeed, some essays may show where biblical texts, or particular approaches in the history of interpretation, represent anthropocentric or even anti-ecological moves. One of the overall aims of the book will be to suggest how, and why, an ecological hermeneutic might be developed, and the kinds of interpretive choices that are required in such a development.

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#### Pt. I. Biblical perspectives

1. "The creation stories: their ecological potential and problems" by John W. Rogerson
2. "Sacrifice in Leviticus: eco-friendly ritual or unholy waste?" by Jonathan Morgan
3. "Reading the prophets from an environmental perspective" by John Barton
4. "The significance of the Wisdom tradition in the ecological debate" by Katharine J. Dell
5. "Reading the synoptic gospels ecologically" by Richard Bauckham
6. "An ecological reading of Rom. 8.19-22: possibilities and hesitations" by Brendan Byrne
7. "Hellenistic cosmology and the letter to the Colossians: towards an ecological hermeneutic" by Vicky S. Balabanski
8. "Retrieving the earth from the conflagration: 2 Peter 3.5-13 and the environment" by Edward Adams

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9. "In the beginning: Irenaeus, creation and the environment" by Francis Watson
10. "Power and dominion: patristic interpretations of Genesis I" by Morwenna Ludlow
11. "Thomas Aquinas: reading the idea of dominion in the light of the doctrine of creation" by Mark Wynn
12. "Martin Luther, the word of God and nature: Reformation hermeneutics in context" by H. Paul Santmire
13. "'Remaining loyal to the earth': humanity, God's other creatures and the Bible" by Karl Barth and Geoff Thompson
14. "Hans Urs von Balthasar: beginning with beauty" by David Moss
15. "Between creation and transfiguration: the environment in the Eastern Orthodox tradition" by Andrew Louth
16. "Jürgen Moltmann's ecological hermeneutics" by Jeremy Law

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18. "New Testament eschatology and the ecological crisis in theological and ecclesial perspective" by Stephen C. Barton
19. "Keeping the commandments: the meaning of sustainable countryside" by Tim Gorringer
20. "What on earth is an ecological hermeneutics?: some broad parameters" by Ernst M. Conradie.

—Howe, Benjamin. "The Environmental Philosophy of Arne Naess and the History of Its Reception." PhD Thesis, Philosophy, Katholieke Universiteit Leuven (University of Leuven), November 2008. The last living participant in the seminars of the Vienna Circle, Arne Naess, has been considered the founder of a school of thought called deep ecology since the early 1980s. Supporters of this school are said to accept the central concept of his writings on environmentalism, what he refers to as the deep ecology movement. I critically examine this convention by looking at not only his environmental philosophy, but also, his place in the history of analytic philosophy. Naess claims that his environmental philosophy is informed by the approach to semantics that he began to defend during the late 1930s in reaction to logical positivism's conception of meaning. From 1945 to 1960, Naess and a group of Norwegian philosophers and social scientists put his philosophy of language into practice by designing a social science of semantics that collected data on ordinary speakers' understanding of expressions, such as "democracy" and "truth." Despite convention, the literature on Naess does not warrant confidence in his status as deep ecology's founder. The school's supporters defend competing interpretations of his concept of the deep ecology movement, and Naess has done little to clarify his position. He rarely mentions his supporters and never states what, if any, common ground he shares with them. All commentators ignore some of his key texts and misunderstand the relationship between his philosophy of language and the concept of the deep ecology movement. The first philosophers to identify themselves as deep ecologists overlooked his most significant papers, including one that compares his environmental philosophy to a study on semantics and political rhetoric that he conducted for UNESCO. Howe's advisor was Ullrich Melle.

—Irwin, Ruth (ed.). *Climate Change and Philosophy: Transformational Possibilities*. London: Continuum Intl Pub Group, 2010. This text presents ten original essays by an international team of expert contributors, exploring the important contribution philosophical inquiry can make to contemporary debates to do with climate change and the global environment. Examining this hugely topical issue

through the lens of environmental philosophy, political theory, philosophy of technology, philosophy of education and feminist theory, these essays interrogate some of the presumptions that inform modernity and our interaction with natural processes. The book asks fundamental questions about human nature and, more importantly, the concept of ‘nature’ itself. The conceptual frameworks presented here contribute to an understanding of the processes of change, of social transformation, and the means of adapting to the constraints that problems such as climate change pose. The book proposes a way of beginning the important task of rethinking the relationship between humanity and the natural environment. Through enquiry into the basic philosophical principles that inform modern society, each author asserts that reflection informs change and that change is both required and possible in the context of the environmental crisis facing us today.

### Contents

1. “Field, being, climate: climate philosophy and cognitive evolution” by Martin Schönfeld
2. “Nature in active voice” by Val Plumwood
3. “Reflections on modern climate change and finitude” by Ruth Irwin
4. “Changing worldviews to cope with a changing climate” by Leo Elshof
5. “Education at the end of nature: learning to cope with climate change” by Timothy W. Luke
6. “Education against climate change: information and technological focus are not enough” by Edgar J. González Gaudiano
7. “Climate change education in a context of risk and vulnerability” by Heila Lotz-Sisitka and Lesley le Grange
8. “Myths of climate change: deckchairs and development” by Trish Glazebrook
9. “Mediated responsibilities, global warming, and the scope of ethics” by Robin Attfield
10. “Transforming resource use in the light of climate change” by Murray Sheard.

—Jung, Hwa Yol. *The Way of Ecopiety: Essays in Transversal Geophilosophy*. New York: Global Scholarly Publications, 2009. A collection of twenty of author’s essays in environmental philosophy spanning almost four decades. The purpose of geophilosophy or ecophilosophy (which he can also call deep ecology) is to promote ecopiety with a focus on Sinism as relational ontology whose common characteristics are embedded in Confucianism, Daoism, and Zen (Chan) Buddhism across the geographical region of East Asia. Sinism helps to construct an ethico-aesthetic paradigm in geophilosophy against the anthropocentric notion that nature or Earth is a pile of objects for human use, and that spirituality and rationality are in the sole possession of human faculties. The way of ecopiety can be shared by contemporary Western environmental thinkers. Transversality is a fitting response to the age of globalization which makes the world less ethnocentric because it facilitates the exchange of ideas and values across ethnic, cultural, and political boundaries.

—Kazez, Jean. *Animalkind: What We Owe to Animals*. Chichester, West Sussex, U.K.: Wiley-Blackwell, 2010. Animal lovers in today’s world are a curious breed. Many dote on their dogs and cats, demand equal rights for horses and apes—and then happily devour pigs and chickens. So how are we truly supposed to think of and treat animals? *Animalkind: What We Owe to Animals* explores the crucial ethical differences between humans and animals. Occupying the middle ground between extreme egalitarianism and outright dismissal, the book instead advocates a position of respect for animals, treatment not afforded to the current inhabitants of factory farms and animal labs. Starting from the beginning, when animals were first used as resources, Kazez takes us on a journey through the history of animal exploitation. After illustrating how the relatively benign exploitation of animals became malignant, she reveals the startling fact that livestock and feedcrops now occupy a full third of the earth’s land surface. With so many animals at our mercy—and the environment hanging in

the balance—there is more reason than ever to take a fresh look at our complex and contradictory relationship with animals. While providing a serious philosophical discussion of a sensitive issue, the book also covers lighter topics, from Descartes’s dinner menu to Montezuma’s albino zoo and the author’s personal dietary struggles. *Animalkind* ultimately urges us to revere all forms of life, the human kind as well as the animal kind, while respecting important differences.

—Kemmerer, Lisa. *Sister Species: Women, Animals and Social Justice*. Urbana: University of Illinois Press, 2011. There is a very strong association between women, animals, and activism. In *Women, Social Justice, and Animal Advocacy*, activist Lisa A. Kemmerer presents the narratives of fourteen ecofeminist activists who describe their own experiences in the field, often from the perspective of discovering the extent of a particular kind of animal oppression and resolving to do something about it. The narratives are bold and gripping, sometimes horrifying, and cover a range of topics relating to animal rights and liberation. The writers discuss contemporary cockfighting, factory farming, orphaned primates in Africa, the wild bird trade, scientific experimentation on animals, laws against “dangerous” dogs, and violence against baby seals. *Sister Species* provides a wide survey of what women are doing in the animal activism movement. The writers ask readers to rethink how we view animals in our daily lives—and how we can take action to protect them. Kemmerer’s introduction explains why she collected these particular stories and how she views the relationship between feminism and animal suffering. Contributors are Carol J. Adams, Tara Sophia Bahna-James, Karen Davis, Elizabeth Jane Farians, Hope Ferdowsian, Linda Fisher, Twyla Francois, Christine Garcia, A. Breeze Harper, Sangamithra Iyer, Patrice Jones, Lisa Kemmerer, Allison Lance, Ingrid Newkirk, Lauren Ornelas, and Miyun Park. The foreword is by Carol J. Adams, author of *The Sexual Politics of Meat* (1990) and *The Feminist Care Tradition in Animal Ethics: A Reader* (2007). None of these essays has been previously published.

—Kirkman, Robert. *The Ethics of Metropolitan Growth: The Future of Our Built Environment*. London: Continuum, 2010. Issues related to metropolitan growth and environmental change are at the heart of public debate today—this book explores the ethical implications behind this hugely topical contemporary debate. *The Ethics of Metropolitan Growth* is about the decisions people make that shape the built environment, from the everyday concerns of homeowners and commuters to grand gestures of national policy. Robert Kirkman argues that decisions about how to configure and live within the built environment have ethical dimensions that are sometimes hard to see, questions relating to well-being, justice, and sustainability. This book provides practical guidance for sorting through the ethical implications surrounding metropolitan growth, bringing the most immediate concerns of ordinary people to the centre of environmental ethics.

### Contents:

1. Introduction
2. Ethics 1.1. How was the project chosen?; 1.2. Are the goals of the project worth reaching?; 1.3. Are the means used to reach the goals of the project appropriate?; 1.4. Does the project conflict with projects other individuals or groups are pursuing?; 1.5. Does the project conflict with other projects the same individual or group is pursuing?; 1.6. Is the project self-defeating?
3. Ethics and Environment 2.1. What is the place in which the project will unfold?; 2.2. How might the project change this place and its broader context?; 2.3. How much can we know about how the project will unfold in this place?
4. Metropolitan Growth 3.1. How should we characterize the built environment of the United States?; 3.2. What are the dynamics that shape the built environment?

5. The Ethics of Metropolitan Growth 4.1. Is this a good place to live? (Well-being); 4.2. Who gets to benefit from this place, and who does not? (Justice); 4.3. How long can this place last? (Sustainability); 4.4. Who should make decisions about this place? (Legitimacy)
6. Using the Framework 5.1. Reveal hidden complexity in ethical judgments; 5.2. Identify points of agreement and disagreement; 5.3. Focus deliberation; 5.4. Search for new possibilities
7. The Limits of Ethics 6.1. To what extent can people act responsibly?; 6.2. To what extent can people be held responsible for their actions?

—Kowalsky, Nathan, ed. *Hunting - Philosophy for Everyone: In Search of the Wild Life*. Hoboken, NJ: Wiley Blackwell, 2010. Presents a collection of readings from academics and non-academics alike that move beyond the ethical justification of hunting to investigate less traditional topics and offer fresh perspectives on why we hunt.

### Contents:

Picking Up the Trail: An Introduction to Hunting - Philosophy for Everyone (Nathan Kowalsky)

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1. Taking a Shot: Hunting in the Crosshairs (Jesús Ilundáin-Agurruza)
2. But They Can't Shoot Back: What Makes Fair Chase Fair? (Theodore Vitali)
3. A Shot in the Dark: The Dubious Prospects of Environmental Hunting (Lisa Kretz)
4. Hunting Like a Vegetarian: Same Ethics, Different Flavors (Tovar Cerulli)
5. What You Can't Learn from Cartoons: Or, How to go Hunting After Watching Bambi (Gregory A. Clark)

#### Part II: The Hunter's View of the World

6. Hunting for Meaning: A Glimpse of the Game (Brian Seitz)
7. Getting By with a Little Help from My Hunter: Riding to Hounds in English Foxhound Packs (Alison Acton)
8. Tracking in Pursuit of Knowledge: Teachings of an Algonquin Anishinabe Bush Hunter (Jacob Wawatie and Stephanie Pyne)
9. Living with Dead Animals? Trophies as Souvenirs of the Hunt (Garry Marvin)

#### Part III: Eating Nature Naturally

10. The Carnivorous Herbivore: Hunting and Culture in Human Evolution (Valerius Geist)
11. The Fear of the Lord: Hunting as if the Boss is Watching (Janina Duerr)
12. Hunting: A Return to Nature? (Roger J. H. King)
13. The Camera or the Gun: Hunting through Different Lenses (Jonathan Parker)
14. Flesh, Death and Tofu: Hunters, Vegetarians and Carnal Knowledge (T.R. Kover)

#### Part IV: The Antler Chandelier: Hunting in Culture, Politics and Tradition

15. The Sacred Pursuit: Reflections on the Literature of Hunting (Roger Scruton)
16. Big Game and Little Sticks: Bow Making and Bow Hunting (Kay Koppedrayer)
17. Going to the Dogs: Savage Longings in Hunting Art (Paula Young Lee)
18. The New Artemis? Women Who Hunt (Debra Merskin)
19. Off the Grid: Rights, Religion and the Rise of the Eco-Gentry (James Carmine)

—Lee, Jack (ed.). *Sustainability and Quality of Life*. Palo Alto, Calif: Ria University Press, 2010. Today we face serious environmental problems which force us to re-examine our way of life. The

consensus scholarly response is to urge humanity to live sustainable lives. This suggestion is appealing as a slogan but resides in academic consciousness largely unexamined as a concept. This anthology gathers philosophers and ethicists together with experts and practitioners from many other disciplines and backgrounds to examine the question: what is sustainability?

### Contents

1. “Metaphysics of Sustainability: Kant’s Categorical Imperative” by Martin Schönfeld
2. “Sustainability: A Personal Account” by J. Baird Callicott
3. “Intrinsic Value and Respect for the Natural Environment” by Jack Lee
4. “The Land Ethic and Gleason’s Individualistic Concept of Plant Association” by Allen Yu
5. “Environmental Ethics and Bioethics: Anthropocentrism, Ideological Convergence, and Socio-Political Disposition” by Edmund U. H. Sim
6. “Sustainable Development vs. Sustainable Biosphere” by Holmes Rolston, III
7. “The Possibility of a Global Environmental Ethics: A Confucian Proposal” by Shui Chuen Lee
8. “Confucian Filial Piety and Environmental Sustainability” by A. T. Nuyen
9. “Toward An Ethical Climate Regime” by Po-Keung Ip
10. “Climate Change and Obligations to the Future” by William Grey
11. “Environmental Ethics in an Omniverse Environment: From Terrestrial Chauvinism to Golden Rule” by Charles Tandy
12. “The Non-human Natural World, Indigenous Peoples, and Late-modern Capitalism” by 康柏 Mac Kang Bai (Campbell)
13. “Indigenous People’s Hunting Issues and Environmental Ethics: A Contextual Observation in Taiwan” by Yih-Ren Lin
14. “Taiwan’s Reform of Energy Law and Policy for Mitigation of Climate Change” by Jui-Chu Lin, Tsung-Tang Lee
15. “How Students Conceptualize the Environment: Implications for Science and Environmental Education” by Shiang-Yao Liu

—Maran, Timo, Dario Martinelli, and Aleksei Turovski. *Readings in Zoosemiotics*. Boston, Berlin: Walter de Gruyter, Inc., 2011. The book is the first annotated reader to focus specifically on the discipline of zoosemiotics. Zoosemiotics can be defined today as the study of signification, communication and representation within and across animal species. The volume includes a wide selection of original texts accompanied by editorial introductions. An extensive opening introduction discusses the place of zoosemiotics among other sciences as well as its inner dimensions; the understanding of the concept of communication in zoosemiotics, the heritage of biologist Jakob v. Uexküll; contemporary developments in zoosemiotics and other issues. Chapter introductions discuss the background of the authors and selected texts, as well as other relevant texts. The selected texts cover a wide range of topics, such as semiotic constitution of nature, cognitive capabilities of animals, typology of animal expression and many other issues. The roots of zoosemiotics can be traced back to the works of David Hume and John Locke. Great emphasis is placed on the heritage of Thomas A. Sebeok, and a total of four of his essays are included. The Reader also includes influential studies in animal communication (honey bee dance language, vervet monkey alarm calls) as well as theory elaborations by Gregory Bateson and others. The reader concludes with a section dedicated to contemporary research. *Readings in Zoosemiotics* is intended as a primary source of information about zoosemiotics, and also provides additional readings for students of cognitive ethology and animal communication studies.



—Morton, Timothy. *The Ecological Thought*. Cambridge, Mass: Harvard University Press, 2010. In this book, Timothy Morton argues that all forms of life are connected in a vast, entangling mesh. This interconnectedness penetrates all dimensions of life. No being, construct, or object can exist independently from the ecological entanglement, Morton contends, nor does “Nature” exist as an entity separate from the uglier or more synthetic elements of life. Realizing this interconnectedness is what Morton calls the ecological thought. In three concise chapters, Morton investigates the profound philosophical, political, and aesthetic implications of the fact that all life forms are interconnected. As a work of environmental philosophy and theory, *The Ecological Thought* explores an emerging awareness of ecological reality in an age of global warming. Using Darwin and contemporary discoveries in life sciences as root texts, Morton describes a mesh of deeply interconnected life forms—intimate, strange, and lacking fixed identity. A “prequel” to his *Ecology without Nature: Rethinking Environmental Aesthetics* (Harvard, 2007), *The Ecological Thought* is an engaged and accessible work that will challenge the thinking of readers in disciplines ranging from critical theory to Romanticism to cultural geography.

—Næss, Arne, Alan R. Drengson, and Bill Devall. *The Ecology of Wisdom: Writings by Arne Naess*. Washington, D.C.: Counterpoint, 2010. Modern environmentalism owes a great debt to philosopher, professor, and writer Arne Naess, cofounder of the Deep Ecology movement. Here, editors Alan Drengson and Bill Devall provide a comprehensive yet accessible volume of Naess’s most groundbreaking and seminal essays, which have remained influential among environmentalists to this day. Drawing from influences as diverse as Eastern religious practices, Gandhian nonviolent direct action, and Spinozan unity systems, Naess’s writing calls for cooperative action to protect the earth on which we dwell, encouraging individuals and communities to develop their own distinctive “ecosophies.” These writings, full of Naess’s characteristic enthusiasm, wit, and spiritual fascination with nature, provide a look into the remarkable philosophical underpinnings of his own social and ecological activism, as well as an inspiration for all those looking to follow in his footsteps.

—Newman, Julie (ed.). *Green Ethics and Philosophy: An A-to-Z Guide*. Thousand Oaks, CA: SAGE Publications, Inc., 2011. Covers the moral relationship between humans and their natural environment, specifically targeting the contemporary green movement. Since the 1960s, green ethics and philosophies have helped give birth to the civil rights, feminist, and gay rights movements, as well as contemporary environmentalism. With a primary focus on green environmental ethics, this reference work, available in both print and electronic formats, presents approximately 150 signed entries organized A-to-Z, traversing a wide range of curricular disciplines, including philosophy, psychology, business, economics, religion, and political science. A rich blend of topics, from the Hannover Principle to green eco-feminism, responsible eco-tourism, corporate values and sustainability, and more, are explained by university professors and scholars, all contributing to an outstanding reference mainly for academic and public libraries. Vivid photographs, searchable hyperlinks, numerous cross references, an extensive resource guide, and a clear, accessible writing style make the Green Society volumes ideal for classroom use as well as for research.

—Pojman, Paul. *Food Ethics*. Boston: Wadsworth Publishing Company, 2011. This anthology includes twenty-one readings designed to provide a basic reader for a Food Ethics class or to act as an academic companion text alongside one of the many mass market titles addressing these issues. The readings cover issues such as genetically modified foods, animal rights, population and consumption, pollution, centralized versus local production, vegetarianism and more. Introductions and study questions help students to prepare for reflection and discussion on these significant and noteworthy issues.

—Raffaelle, Ryne, Wade L. Robison, and Evan Selinger (eds.). *Sustainability Ethics: 5 Questions*. Copenhagen: Automatic Press/VIP, 2010. A collection of short interviews based on 5 questions presented to some of the most influential and prominent scholars in the field. We hear their views on sustainability ethics, the aim, the scope, the future direction of research and how their work fits in these respects. Interviews with Brad Allenby, Richard Bawden, Donald A. Brown, Baird Callicott, Randall Curren, Aidan Davison, Michael E. Gorman, Benjamin Hale, Dale Jamieson, Judith A. Layzer, Steven A. Moore, John Nolt, Bryan Norton, David W. Orr, Donald Scherer, Chris Schlottmann, William Shutkin, Behnam Taebi, Paul B. Thompson, Michael E. Zimmerman.

—Reiners, William A., and Jeffrey Alan Lockwood. *Philosophical Foundations for the Practices of Ecology*. Cambridge, UK: Cambridge University Press, 2010. Ecologists use a remarkable range of methods and techniques to understand complex, inherently variable, and functionally diverse entities and processes across a staggering range of spatial, temporal and interactive scales. These multiple perspectives make ecology very different to the exemplar of science often presented by philosophers. In *Philosophical Foundations for the Practices of Ecology*, designed for graduate students and researchers, ecology is put into a new philosophical framework that engages with this inherent pluralism while still placing constraints on the ways that we can investigate and understand nature. The authors begin by exploring the sources of variety in the practice of ecology and how these have led to the current conceptual confusion. They argue that the solution is to adopt the approach of constrained perspectivism and go on to explore the ontological, metaphysical, and epistemological aspects of this position and how it can be used in ecological research and teaching.

—Rolston, Holmes III. *A New Environmental Ethics: The Next Millennium for Life on Earth*. New York: Routledge, 2011. This book offers clear, powerful, and oftentimes moving thoughts from one of the first and most respected philosophers to write on the environment. Rolston, an early and leading pioneer in studying the moral relationship between humans and the earth, surveys the full spectrum of approaches in the field of environmental ethics. This book, however, is not simply a judicious overview. Instead, it offers critical assessments of contemporary academic accounts and draws on a lifetime of research and experience to suggest an outlook for the future. As a result, this focused, forward-looking analysis will be a necessary complement to any balanced textbook or anthology in environmental ethics, and will teach its readers to be responsible global citizens, and residents of their landscape, helping ensure that the future we have will be the one we wish for.

—Simmons, Henry C., and Ann Marie Dalton. *Ecotheology and the Practice of Hope*. Albany: State University Press of New York, 2010. Borrowing Charles Taylor's concept, the authors create a new social imagery to explore a more sustainable world, one embracing the whole creation. Chapters on theology and the ecological crisis, science and ecology, global and local in the social imaginary, imagined futures. With an overview of key ecotheologians.

—Sintado, Carlos Alberto. "Social Ecology, Ecojustice, and the New Testament: Liberating Readings." PhD Thesis, Drew University, 2010.

—Skrimshire, Stefan (ed.). *Future Ethics: Climate Change and Apocalyptic Imagination*. London: Continuum, 2010. This book presents a comprehensive examination of the philosophical questions facing activists, policy makers and educators fighting the causes of climate change. These questions reflect a genuine crisis in ethical reflection for individuals and groups in today's society and are also underpinned by a broader question of how the future forms the basis for action in the present. For

instance, does the reporting of impending ‘points of no return’ in global warming renew a spirit of resistance or a spirit of fatalism? How is the future of the human species really imagined in society and how does this affect our sense of ethical responsibility? In this book, thirteen leading experts explore the philosophical and ethical issues underlying social responses to climate change and in particular how these responses draw upon ideas about the future. Ideal for students of environmental ethics in multiple disciplines, the book provides sources and discussion for anyone interested in issues to do with environment, society and ethics.

### Contents

1. “Introduction: how should we think about the future?” by Stefan Skrimshire
2. “Short history of environmental apocalypse” by Frederick Buell
3. “Four meanings of climate change” by Mike Hulme
4. “Apocalyptic as contemporary dialectic: from thanatos (violence) to eros (transformation)” by Mark Levene
5. “Saved by disaster? Abrupt climate change, political inertia and the possibility of an intergenerational arms race” by Stephen M. Gardiner
6. “Living in uncertainty: anthropogenic global warming and the limits of ‘risk thinking’” by Christopher Groves
7. “Bringing hope ‘to crisis’: crisis thinking, ethical action and social change” by Sarah S. Amsler
8. “Empathy and climate change: proposals for a revolution of human relationships” by Roman Krznaric
9. “Are we armed only with peer-reviewed science? The scientization of politics in the radical environmental movement” by Andrew Bowman
10. “Ultimate paradigm shift: environmentalism as antithesis to the modern paradigm of progress” by Richard McNeill Douglas
11. “Eternal return of apocalypse” by Stefan Skrimshire
12. “Beyond humanity’s end: an exploration of a dramatic versus narrative rhetoric and its ethical implications” by Celia Deane-Drummond
13. “Are we there yet? Coming to the end of the line: a postnatural enquiry” by Peter Manley Scott.

—Thompson, Paul B. *The Agrarian Vision: Sustainability and Environmental Ethics*. Lexington, Ky: University Press of Kentucky, 2010. As industry and technology proliferate in modern society, sustainability has jumped to the forefront of contemporary political and environmental discussions. The balance between progress and the earth’s ability to provide for its inhabitants grows increasingly precarious as we attempt to achieve sustainable development. In *The Agrarian Vision*, Paul B. Thompson articulates a new agrarian philosophy, emphasizing the vital role of agrarianism in modern agricultural practices. Thompson, a highly regarded voice in environmental philosophy, unites concepts of agrarian philosophy, political theory, and environmental ethics to illustrate the importance of creating and maintaining environmentally conscious communities. Thompson describes the evolution of agrarian values in America, following the path blazed by Thomas Jefferson, John Steinbeck, and Wendell Berry. Providing a pragmatic approach to ecological responsibility and commitment, *The Agrarian Vision* is a significant, compelling argument for the practice of a reconfigured and expanded agrarianism in our efforts to support modern industrialized culture while also preserving the natural world.

### Contents

1. Sustainability and environmental philosophy
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4. The moral significance of land: a lesson from the grapes of wrath
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6. Food and community
7. Why philosophy matters for agricultural policy; why agricultural policy matters for sustainability
8. Sustainability and the social goals of agriculture
9. The road to sustainability
10. Sustainability as a norm
11. Sustainability: what it is and what it is not
12. Sustainability, social movements, and hope.

—Willey, P. Kamala. *Earth Ethics of M.K. Gandhi with Teachings from Holy Mother Amma: An Introduction*. India: Wise Earth Publishers, 2010. This book unveils the way Gandhi placed himself into harmony with Truth. Full of original research on both Gandhi and Holy Mother Amma, it offers a different view of these leaders, relevant to our planetary crisis. With extensive quotations from Gandhi and Amma, an exhaustive index and appendices, this book is the ‘People’s Manual’ of the planetary movement towards ethical life in harmony with Nature. It lays an important foundation stone in the field of Earth Ethics.

## Articles in Environmental Philosophy Journals

*ENVIRONMENTAL ETHICS* is an interdisciplinary journal dedicated to the philosophical aspects of environmental problems. It is intended as a forum for diverse interests and attitudes, and seeks to bring together the nonprofessional environmental philosophy tradition with the professional interest in the subject. The journal is published by Environmental Philosophy, Inc. and the University of North Texas; the academic sponsor is Colorado State University. This journal came into existence in 1979 and is published four times a year.

Volume 32, no. 3 (Winter 2010)

1. “Intellectual Virtues in Environmental Virtue Ethics” by Sue P. Stafford (339-352)
2. “Planetary Collapse Disorder: The Honeybee as Portent of the Limits of the Ethical” by Freya Matthews (353-367)
3. “Was Arne Naess Recognized as the Founder of Deep Ecology Prematurely? Semantics and Environmental Philosophy” by Benjamin Howe (369-383)
4. “Epharמושis: Jean-Luc Nancy and the Political Oecology of Creation” by Mick Smith (385-404)
5. “Environmental Pragmatism and Environmental Philosophy: A Bad Marriage” by Lars Samuelsson (405 – 415)
6. Book Reviews (417-432)
  - a. Christopher J. Preston’s *Saving Creation: Nature and Faith in the Life of Holmes Rolston, III*. (2009) reviewed by Robin Attfield
  - b. Anna L. Peterson’s *Everyday Ethics and Social Change: The Education of Desire* (2009) reviewed by Rita Turner
  - c. Andrew Linzey’s *Why Animal Suffering Matters: Philosophy, Theology, and Practical Ethics*. (2009) reviewed by Ty Raterman
  - d. Thomas Berry’s *The Sacred Universe: Earth, Spirituality, and Religion in the Twenty-First Century* (2009) reviewed by Todd LeVasseur

Volume 33, no. 1 (Spring 2011)

1. "A Tribute to Carlos Augusto Angel Maya" by Ana Patricia Noguera de Echeverri, Ricardo Rozzi (3-4)
2. "Neosentimentalism and Environmental Ethics" by Katie McShane (5-23)
3. "Rehabilitating the Aesthetics of Nature" by Marta Tafalla (45-56)
4. "The Critique of Consumerism in Rousseau's Emile" by Grace Roosevelt (57-66)
5. "Our Moral Obligation to Support Space Exploration" by James S. J. Schwartz (67-88)
6. Book Reviews (89-108)
  - a. Anthony Weston's *The Incomplete Eco-Philosopher: Essays from the Edges of Environmental Ethics* (2009) reviewed by Eric Katz
  - b. Ladelle McWhorter and Gail Stenstad's (eds.) *Heidegger and the Earth: Essays in Environmental Philosophy* (2009) reviewed by Tara Kennedy
  - c. Julian Agyeman, Peter Cole, Randolph Haluza-DeLay, and Pat O'Riley's (eds.) *Speaking for Ourselves: Environmental Justice in Canada* (2009) reviewed by Annie L. Booth
  - d. Robert Kirkman. *The Ethics of Metropolitan Growth: The Future of Our Built Environment*. (2010) reviewed by Roger J. H. King
  - e. Stephen Humphreys's (ed.) *Human Rights and Climate Change* (2010) reviewed by Allen Thompson
  - f. Whitney Bauman's *Theology, Creation, and Environmental Ethics: From Creatio Ex Nihilo to Terra Nullius* (2009) reviewed by Lisa H. Sideris
7. Comments
  - a. "Do Animals Have Dispositions?" by Daniel Putnam (109-110)
  - b. "How Strong is the Environmental Argument for Reducing Immigration to the United States?" by Benjamin Howe (111-112)

*ENVIRONMENTAL PHILOSOPHY* (EP) is the official journal of the International Association for Environmental Philosophy (IAEP). The journal features peer-reviewed articles, discussion papers, and book reviews for persons working and thinking within the field of environmental philosophy. The journal welcomes diverse philosophical approaches to environmental issues, including those inspired by the many schools of Continental philosophy, studies in the history of philosophy, indigenous and non-Western philosophy, and the traditions of American and Anglo-American philosophy. EP strives to provide a forum that is accessible to all those working in this broad field, while recognizing the interdisciplinary nature of this conversation. EP is sponsored by IAEP, and the Department of Philosophy and Environmental Studies Program at the University of Oregon. This journal came into existence in 2004 and is published twice a year.

Volume 7, no.2 (Fall 2010): Ecotourism and Environmental Justice. Robert Melchior Figueroa, Guest Editor.

1. Editorial Preface by Robert Melchior Figueroa (v-viii)
2. "Galapagos and Cape Horn: Ecotourism or Greenwashing in Two Iconic Latin American Archipelagoes?" by Ricardo Rozzi, Francisca Massardo, Felipe Cruz, Christophe Grenier, Andrea Muñoz, Eduard Mueller, and Joerg Elbers (1-32)
3. "Ethically Responsible Leisure? Promoting Social and Environmental Justice Through Ecotourism" by Steve Vanderheiden and Melanie Sisson (33-48)
4. "Ecotourism as Environmental Justice? Discourse and the Politics of Scale in the Nanda Devi Biosphere Reserve, India" by Keith Bosak (49-74)

5. "An Environmental Justice Framework for Indigenous Tourism" by Kyle Powys Whyte (75-92)
6. "The Ethics of Poverty Tourism" by Evan Selinger and Kevin Outterson (93-114)
7. "Ethics Commands, Aesthetics Demands: Environmental Aesthetics for Environmental Justice in Newark" by Erik Anderson (115-134)
8. "Climb: Restorative Justice, Environmental Heritage, and the Moral Terrains of Uluru-Kata Tjuta National Park" by Robert Melchior Figueroa and Gordon Waitt (135-164)
9. Book Reviews (165-188)
  - a. Eugene Newton Anderson's *The Pursuit of Ecotopia: Lessons from Traditional and Indigenous Societies for the Human Ecology of Our Modern World* (2010) reviewed by Jonathan Hook
  - b. Edward S. Casey's *Getting Back into Place: Toward a Renewed Understanding of the Place-World* 2<sup>nd</sup> edition (2009) reviewed by William Edelglass
  - c. Robert L. France's (ed.) *Healing Natures, Repairing Relationships: New Perspectives on Restoring Ecological Spaces and Consciousness* (2007) reviewed by Chris Cuomo
  - d. Mark Manolopolous's *If Creation is a Gift* (2009) reviewed by James Hatley
  - e. Adrian Parr's *Hijacking Sustainability* (2009) reviewed by Ted Toadvine
  - f. Edward T. Wimberley's *Nested Ecology: The Place of Humans in the Ecological Hierarchy* (2009) reviewed by Chelsea Snelgrove
  - g. Laura Wright's *Wilderness into Civilized Shapes: Reading the Postcolonial Environment* (2010) reviewed by Hans-Georg Erney

Volume 8, no. 1 (Spring 2011)

1. "From Artwork to Place: Finding the Voices of Moreelse, Bacon, and Beuys at the Hermeneutical Intersection of Culture and Nature" by Forrest Clingerman (1-24)
2. "The Place of Home" by Janet Donahoe (25-40)
3. "The Self-Poetizing Earth: Heidegger, Santiago Theory, and Gaia Theory" by Henry Dicks (41-62)
4. "Nurturing Life: From Economic Dynamics to Economic Semiotics" by Horacio Velasco (63-82)
5. "Plant-Soul: The Elusive Meanings of Vegetative Life" by Michael Marder (83-100)
6. "The 'Other World' Is Here: On Images, Desire, and Climate Change" by Bruce Bromley (101-120)
7. Book Reviews (121-137)
  - a. Jane Bennett's *Vibrant Matter: A Political Ecology of Things* (2009) reviewed by Bryan E. Bannon
  - b. Simon P. James's *The Presence of Nature: A Study in Phenomenology and Environmental Philosophy* (2009) reviewed by Nahum Brown
  - c. John Copeland Nagle's *Law's Environment: How the Law Shapes the Places We Live* (2010) reviewed by James Tober
  - d. Paul Wapner's *Living Through the End of Nature: The Future of American Environmentalism* (2010) reviewed by Joshua Calhoun
  - e. Cary Wolfe's *What Is Posthumanism?* (2010) reviewed by Candace Salyers

ENVIRONMENTAL VALUES (EV) brings together contributions from philosophy, economics, politics, sociology, geography, anthropology, ecology, and other disciplines, which relate to the present and future environment of human beings and other species. In doing so it aims to clarify the relationship between practical policy issues and more fundamental underlying principles or

assumptions. EV is published by the White Horse Press. This journal came into existence in 1992 and is published four times a year.

Volume 20, no. 1 (February 2011)

1. "Environment Inc. and Panda Logos" an editorial by Mark Whitehead (1-5)
2. "What Leopold Learned from Darwin and Hadley: Comment on Callicott et al." by Bryan G. Norton (7-16)
3. "Reply to Norton, re: Aldo Leopold and Pragmatism" by J. Baird Callicott, William Grove-Fanning, Jennifer Rowland, Daniel Baskind, Robert Heath French and Kerry Walker (7-22)
4. "Social Practice and the Evolution of Personal Environmental Values" by Sarah Hards (23-42)
5. "Challenges for NGOs Partnering with Corporations: WWF Netherlands and the Environmental Defense Fund" by Mariette van Huijstee, Leo Pollock, Pieter Glasbergen and Pieter Leroy (43-74)
6. "Climate Change and the Convergence between ENGOs and Business: On the Loss of Utopian Energies" by Jonas Anshelm and Anders Hansson (75-94)
7. "Edward Hyams: Ecology and Politics 'Under the Vine'" by Mick Smith (95-119)
8. Book Reviews (121-140)
  - a. Joerg Chet Tremmel's *A Theory of Intergenerational Justice* (2009) reviewed by Ernest Partridge
  - b. Jeffrey E. Foss's *Beyond Environmentalism: A Philosophy of Nature* (2009) reviewed by Markku Oksanen and Sanna Joronen
  - c. Yda Schreuder's *The Corporate Greenhouse: Climate Change Policy in a Globalizing World* (2009) reviewed by Dominic Roser
  - d. Paul Wapner's *Living Through the End of Nature: The Future of American Environmentalism* (2010) reviewed by Donald Beggs
  - e. Jean Kazez's *Animalkind: What We Owe to Animals* (2010) reviewed by Anat Pick
  - f. John Mikler's *Greening the Car Industry: Varieties of Capitalism and Climate Change* (2009) reviewed by Michael Mesterharm
  - g. Harriet Ritvo's *The Dawn of Green: Manchester, Thirlmere and Modern Environmentalism* (2009) and Ian Thompson's *The English Lakes: A History* (2010) reviewed by Mark Haywood

Volume 20, no. 2 (May 2011)

1. "Terrible Economics, Ecosystems and Banking" an editorial by Clive L. Spash (141-145)
2. "The Possibility of a Joint Communiqué: My Response to Hourdequin" by Baylor Johnson (147-156)
3. "Climate Change and Individual Responsibility: A Reply to Johnson" by Marion Hourdequin (157-162)
4. "Some Early Ethics of Geoengineering the Climate: A Commentary on the Values of the Royal Society Report" by Stephen M. Gardiner (163-188)
5. "Nature and I are Two': A Critical Examination of the Biophilia Hypothesis" by Yannick Joye and Andreas de Block (189-215)
6. "What Lies Beneath the Surface? A Case Study of Citizens' Moral Reasoning with Regard to Biodiversity" by Maria Ojala and Rolf Lidskog (217-237)
7. "Valuation Contests over the Commoditisation of the Moabi Tree in South-Eastern Cameroon" by Sandra Veuthey and Julien-François Gerber (239-264)
8. "Mercy as an Environmental Virtue" by Matt Ferkany (265-283)

9. Book Reviews (285-296)
  - a. Eric Posner and David Weisbach's *Climate Change Justice* (2010) reviewed by Dominic Roser
  - b. Simon P. James's *The Presence of Nature* (2009) reviewed by Ted Toadvine
  - c. David Macauley's *Elemental Philosophy* (2010) reviewed by David E. Cooper
  - d. Ralf Eriksson and Jan Otto Andersson's *Elements of Ecological Economics* reviewed (2010) by Benjamin Horn

*ETHICS AND THE ENVIRONMENT* is an interdisciplinary forum for theoretical and practical articles, discussions, reviews, comments, and book reviews in the broad area encompassed by environmental ethics. The journal focuses on conceptual approaches in ethical theory and ecological philosophy, including deep ecology and ecological feminism, as they pertain to environmental issues such as environmental education and management, ecological economics, and ecosystem health. The journal is supported by the Center for Humanities and Arts, the Philosophy Department, and the Environmental Ethics Certificate Program at the University of Georgia. This journal came into existence in 1996 and is published twice a year.

Volume 15, no. 2 (Fall 2010)

1. "Lessons from the *Exxon Valdez* Oil Spill: A Case Study in Retributive and Corrective Justice for Harm to the Environment" by James Liszka (1-30)
2. "A Harean Perspective on Humane Sustainability" by Gary Varner (31-49)
3. "Anthropocentrism and the Argument from Gaia Theory" by Thomas J. Donahue (51-77)
4. "Environmental Goodness and the Challenge of American Culture" by Sandra Jane Fairbanks (79-102)
5. "Reproductive Technology, or Reproductive Justice?: An Ecofeminist, Environmental Justice Perspective on the Rhetoric of Choice" by Greta Gaard (103-129)

*ETHICS, POLICY, & ENVIRONMENT* (EPE) is a journal of philosophy and geography that offers scholarly articles, reviews, critical exchanges, and short reflections on all aspects of geographical and environmental ethics. The journal aims to publish philosophical work on the environment—human and natural, built and wild—as well as meditations on the nature of space and place. While the scope of EPE includes environmental philosophy and cultural geography, it is not limited to these fields. Past authors have been concerned with a wide range of subjects, such as applied environmental ethics, animal rights, justice in urban society, development ethics, cartography, and cultural values relevant to environmental concerns. The journal also welcomes theoretical analyses of practical applications of environmental, urban, and regional policies, as well as concrete proposals for grounding our spatial policies in more robust normative foundations. EPE is published by Routledge. The journal came into existence in 1996 as *Philosophy & Geography*, merged as *Ethics, Place & Environment* in 2005, and changed its name to *Ethics, Policy, & Environment* in 2010. It is published three times a year.

Volume 13, no. 1 (March 2010)

1. Target Article  
"A Shallow Route to Environmentally Friendly Happiness: Why Evidence That We Are Shallow Materialists Need Not Be Bad News for the Environment(alist)" by Chrisoula Andreou (1-10)
2. Open Peer Commentaries



- a. "Getting to Less" by Philip Cafaro (11-14)
  - b. "Social Insecurity and the No-Avail Thesis: Insights from Philosophy and Economic History on Consumerist Behavior" by David K. Goodin (15-18)
  - c. "The Habitual Route to Environmentally Friendly (or Unfriendly) Happiness" by Cheryl Hall (19-22)
  - d. "Comment on Andreou" by Joseph Heath (23-26)
  - e. "Materialism and Economics" by Christopher Morgan-Knapp (27-30)
3. Feature Articles
- a. "Apotheosis of the Hungry God: Nihilism and the Contours of Scholarship" by Jonathan M. Smith (31-41)
  - b. "Exemplars in Environmental Ethics: Taking Seriously the Lives of Thoreau, Leopold, Dillard and Abbey" by Nathan Andersen (43-55)
  - c. "Environmental Ethics from the Japanese Perspective" by Midori Kagawa-Fox (57-73)
  - d. "Classical Liberalism and American Landscape Representation: The Imperial Self in Nature" by Frank M. Coleman (75-96)
4. Book Review
- David Kolb's *Sprawling Places* (2008), John A. Jakle & Keith A. Sculle's *Motoring: The Highway Experience in America* (2008), and Peter Merriman's *Driving Spaces* (2007) reviewed by Dylan Trigg (97-102)

Volume 13, no. 2 (June 2010)

Special Issue: The Ethics of Care

1. Guest Editorial
- "Place Geography and the Ethics of Care: Introductory Remarks on the Geographies of Ethics, Responsibility and Care" by Cheryl McEwan and Michael K. Goodman (103-112)
2. Papers
- a. "Some problems and possibilities of caring" by Rosie Cox (113-130)
  - b. "Home, Work and the Shifting Geographies of Care" by Kim England (131-150)
  - c. "Ethical doings in naturecultures" by María Puig de la Bellacasa (151-169)
  - d. "When foods become animals: Ruminations on Ethics and Responsibility in Care-full practices of consumption" by Mara Miele and Adrian Evans (171-190)
3. Copenhagen Commentaries
- a. "Development Ethics and the Copenhagen Accord: How Important Are the Global Poor?" by Allen Thompson (191-196)
  - b. "Ethical Limitations of the Copenhagen Accord: A Response to Development Ethics and the Copenhagen Accord: How Important Are the Global Poor? By Allen Thompson" by Donald A. Brown (197-206)
  - c. "Climate Policy is Dead, Long Live Climate Politics!" by Gert Goeminne (207-214)
  - d. "Misplaced Ethics of Climate Change: Political vs. Environmental Geography" by Paul G. Harris (215-222)
  - e. "The situation of the most vulnerable countries after Copenhagen" by Paul Baer (223-228)

4. Article  
“Otto Wagner’s modern architecture” by Roger Paden (229-246)
5. Book Review  
Marti Khee’s *Nature Ethics: An Ecofeminist Perspective* (2007) reviewed by Christian Diem (247-250)

Volume 13, no. 3 (October 2010)

1. Target Article  
“Why Not NIMBY?” by Simon Feldman and Derek Turner (251-266)
2. Open Peer Commentaries
  - a. “A Call for Clarity and a Review of the Empirical Evidence: Comment on Felman and Turner’s ‘Why Not NIMBY?’” by Claire Hagggett (313-316)
  - b. “NIMBY Claims, Free Riders and Universalisability” by G. K. D. Crozier and Christopher Hajzler (317-320)
  - c. “NIMBY and the Ethics of the Particular” by Martin Drenthen (321-323)
  - d. “Hypocrisy, NIMBY, and the Politics of Everybody’s Backyard” by John M. Meyer (325-327)
  - e. “NIMBY, Agent-Relative Reasons and Public Reason: An Open Peer Commentary on Simon Feldman and Derek Turner’s ‘Why Not NIMBY?’” by Kenneth Shockley (329-332)
  - f. “Why Not Environmental Injustice?” by Kyle Powys Whyte (333-336)
3. Featured Articles
  - a. “Defending Place in the Google Earth Age” by Roopali Phadke (267-281)
  - b. “Anne Frank’s Tree: Thoughts on Domination and the Paradox of Progress” by Eric Katz (283-293)
  - c. “The Importance of Nature, Green Spaces, and Gardens in Human Well-Being” by Isis Brook (295-312)
4. Book Review  
Sven Arntzen & Emily Brady’s (eds.) *Humans in the Land. The Ethics and Aesthetics of the Cultural Landscape* (2008) reviewed by Stephen Trudgill (337-339)

JOURNAL OF AGRICULTURAL AND ENVIRONMENTAL ETHICS (JAEE) presents articles on ethical issues confronting agriculture, food production, and environmental concerns. The goal of this journal is to create a forum for the discussion of moral issues arising from actual or projected social policies in regard to a wide range of questions. Among these are ethical questions concerning the responsibilities of agricultural producers, the assessment of technological changes affecting farm populations, the utilization of farmland and other resources, the deployment of intensive agriculture, the modification of ecosystems, animal welfare, the professional responsibilities of agrologists, veterinarians, or food scientists, the use of biotechnology, the safety, availability, and affordability of food. JAEE publishes scientific articles that are relevant to ethical issues, as well as philosophical papers and brief discussion pieces. JAEE is published by Springer Netherlands. The journal came into existence in 1988 and is now published six times a year.

Volume 24, no. 1 (February 2011)

1. "From the Editor" by Richard P. Haynes (1-2)
2. "The Relationship Between Workers and Animals in the Pork Industry: A Shared Suffering" by Jocelyne Porcher (3-17)
3. "Legitimacy & Canadian Farm Animal Welfare Standards Development: The Case of the National Farm Animal Care Council by Andrea Bradley and Rod MacRae (19-47)
4. "Continuing Issues in the Limitations of Pesticide Use in Developing Countries" by Kishor Atreya, Bishal K. Sitaula, Fred H. Johnsen and Roshan M. Bajracharya (49-62)
5. Book Reviews (63-99)
  - a. Claire Strom's *Making Catfish Bait Out of Government Boys: The Fight Against Cattle Ticks and the Transformation of the Yeoman South* (2009) reviewed by Mark V. Juhasz
  - b. Janna Thompson's *Intergenerational Justice: Rights and Responsibilities in an Intergenerational Polity* (2009) reviewed by Austin Elizabeth Scott
  - c. Anna Hutchens's *Changing Big Business: The Globalisation of the Fair Trade Movement* (2009) reviewed by William H. Friedland
  - d. Paige West's *Conservation is our Government Now: The Politics of Ecology in Papua New Guinea* (2006) reviewed by Ruth Beilin
  - e. John Aber, Tom Kelly and Bruce Mallory's (eds.) *The Sustainable Learning Community: One University's Journey to the Future* (2009) reviewed by Elaine A. Hills
  - f. Nina L. Etkin's *Edible Medicines: An Ethnopharmacology of Food* (2006) reviewed by Gina K. Thornburg

Volume 24, no. 2 (April 2011)

1. "In Memoriam: Vonne Lund (July 4th 1955–June 3rd 2009)" by Helena Rocklinsberg and Mickey Gjerris (101-103)
2. "From the Editor" by Richard P. Haynes (105-106)
3. "Ethical Considerations in Agro-biodiversity Research, Collecting, and Use" by Johannes M. M. Engels, Hannes Dempewolf and Victoria Henson-Apollonio (107-126)
4. "What is Fair and Equitable Benefit-sharing?" by Bram De Jonge (127-146)
5. "Consumer Autonomy and Availability of Genetically Modified Food" by Helena Siipi and Susanne Uusitalo (147-163)
6. "Natural Food and the Pastoral: A Sentimental Notion?" by Donald B. Thompson (165-194)
7. Book Reviews (195-201)
  - a. Jozef Keulartz and Gilbert Leistra's (eds) *Legitimacy in European Nature Conservation Policy: Case Studies in Multilevel Governance Series: The International Library of Environmental, Agricultural and Food Ethics*, Vol. 14 (2008) reviewed by Sarah Beach
  - b. Arturo Escobar's *Territories of Difference: Place, Movements, Life* (2008) reviewed by Cornelia Butler Flora

Volume 24, no. 3 (June 2011)

1. "From the Editor" by Richard P. Haynes (203-205)
2. "The Technological Fix Criticisms and the Agricultural Biotechnology Debate" by Dane Scott (207-226)
3. "Commercialization of Perennial GE Crops: Looming Challenges for Regulatory Frameworks" by Muthukumar V. Bagavathiannan, Armin Spök and Rene C. Van Acker (227-242)
4. "Environmental Care in Agriculture: A Social Perspective" by Melania Salazar-Ordóñez and Samir Sayadi (243-258)

5. "Social Acceptance of Dairy Farming: The Ambivalence Between the Two Faces of Modernity" by Birgit K. Boogaard, Bettina B. Bock, Simon J. Oosting, Johannes S. C. Wiskerke and Akke J. van der Zijpp (259-282)
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*THE TRUMPETER: JOURNAL OF ECOSOPHY* is an environmental journal dedicated to the development of an ecosophy, or wisdom, born of ecological understanding and insight. As such, it serves the Deep Ecology Movement's commitment to explore and analyze philosophically relevant environmental concerns in light of ecological developments at every relevant level: metaphysics, science, history, politics. Gaining a deeper understanding involves a comprehensive set of criteria that includes analytical rigor, spiritual insight, ethical integrity, and aesthetic appreciation. *The Trumpeter* was founded in 1983 by Alan Drengson.

Volume 26, no 1 (2010)

1. "Editorial" by Michael T. Caley (1-2)
2. "Gaia for Guys" by Jeffrey Alan Lockwood (3-10)
3. "Reflections on Humans, Nature and Education" by Jorge Conesa-Servilla (11-34)
4. "Reflections on Humans, Nature and Education: Prologue" by Jorge Conesa-Servilla (35-47)
5. "Letters From Sun Dew to Zhoujun" by Ros Marin (48-63)
6. "Letters From Sun Dew" by Ros Marin (64-98)
7. "Exploration of the Eco-City—An Eco-critical Reading of An Era without Soil" by Jingbi Shi (99-116)
8. Poetry: "traveling: across through down in(words)" by Daniela Bouneva Elza (117-130)
9. Book Reviews (131-188)

Volume 26, no 2 (2010): Remembering Naess & Devall

1. "Editorial" by Michael T. Caley (1-2)
2. "Relationship with Arne Naess" by Bill Devall (3-5)
3. "Memories of Arne Naess" by Anna Hartwell Drengson (6-7)
4. "Arne Naess: some non philosophical aspects" by Kit-Fai Naess (8-15)
5. "Strange Encounter with Arne Naess" by Mari A. Lund (18-19)
6. "A Dialogue with Arne Naess on Social Ecology and Deep Ecology (1988-1997)" by John P. Clark (20-39)
7. "Encounters with Another Archdruid: An Obituary for Bill Devall" by Jorge Conesa-Sevilla (40-44)
8. "Reflections on Naess' Humor and Ecosophy from Two Meetings" by Mark A. Schroll (45-47)
9. "The Deep Ecology Movement" by Alan R. Drengson and Bill Devall (57-78)
10. "Communication Ecology of Arne Naess (1912-2009) by Alan R. Drengson (79-118)

Volume 26, no. 3 (2010): Ecosophical Education

1. "Editorial" by Jeanne Adele Kentel and Michael T. Caley (1-3)
2. "Educating Seth: An Ecosophical Conversation" by Daiyo Sawada, Jeanne Kentel (4-26)
3. "The world as co-teacher: Learning to work with a peerless colleague" by Sean Blenkinsop and Chris Beeman (27-39)
4. "Fusing the Love of Wisdom with the Dwelling Place of Home in the Classroom: A Rhizomic Journey" by Hilary Ann Brown (40-49)

5. “‘Why are those Leaves Red?’ Making Sense of the Complex Symbols: Ecosemiotics in Education” by Creeping Snowberry and Sean Blenkinsop (50-60)
6. “Take a Walk on the Wild Side: Teaching pragmatism, deep ecology, and local exploration” by Allen Andrew Thompson (61-78)
7. Nathan Kowalsky’s *Hunting - Philosophy for Everyone: In Search of the Wild Life* (2010) reviewed by Jorge Conesa-Sevilla (79-83)
8. “Tarantulas in the Freezer (and other ethical dilemmas)” by Kathleen Ruth Kesson (84-90)
9. “Ecophenomenology as Ecosophical Education: The Liminality of Swamps” by Douglas David Karrow (91-110)

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1. “Editorial” by Michael T. Caley (1-2)
2. “Wild Salmon” by Scott T. Starbuck (3-7)
3. “Animism in Cambodia: Bioregionalism in Practice” by Gregory McCann (8-22)
4. “De apen zijn weer terug in de natuur” by Nathan Kowalsky (23-24)
5. “A Girl Named Similkameen” by Bronwyn Preece (25-27)
6. “Bent like a Bow by Nature: A Mother/Daughter Bond” by Hilary Ann Brown (28-36)

WORLDVIEWS: ENVIRONMENT CULTURE RELIGION has as its focus the relationships between religion, culture and ecology worldwide. Articles discuss major world religious traditions, such as Islam, Buddhism or Christianity; the traditions of indigenous peoples; new religious movements; philosophical belief systems, such as pantheism, nature spiritualities and other religious and cultural worldviews in relation to the cultural and ecological systems. Focusing on a range of disciplinary areas including Anthropology, Environmental Studies, Geography, Philosophy, Religious Studies, Sociology and Theology, the journal also presents special issues that center around one theme. Worldviews is published three times a year by Brill publishing House.

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4. “Communion of Subjects: Changing the Context of Questions About Transgenic Animals” by Anne Marie Dalton (57-67)
5. “Boundary Matters: Buddhism and the Genetic Prospect” by Peter Timmerman (68-82)
6. “‘What Goes Around Comes Around’: Prohibitions to Cruelty Against Animals in Judaism” by Richard Kool (83-95)
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3. “The Salvation of the World and Saving the Earth: An Orthodox Christian Approach” by Elizabeth Theokritoff (141-156)

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5. "An African Gospel of Survival in an Age of Ecological Destruction" by Isabel Mukonyora (171-184)
6. "Trinitarian Cosmology in God's Liberating Movement: Exploring some Signature Tunes in the Opera of Ecologic Salvation" by Sigurd Bergmann (185-205)
7. "Witness to God's Redemption of Creation" by Laura R. Yordy (206-215)
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15. Reviews (282-303)
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  - b. Highlights of the conference "Recreate, Replace, Restore: Exploring the Intersections between Meanings and Environments" held on April 17-19, 2009 at the Ohio Northern University. By Verna Ehret
  - c. H. Paul Santmire's *Ritualizing Nature: Renewing Christian Liturgy in a Time of Crisis* (2008) reviewed by Christopher Southgate
  - d. Lisa H. Sideris and Kathleen Dean Moore's (eds.) *Rachel Carson: Legacy and Challenge* (2008) reviewed by Stephanie Kaza
  - e. Christopher Southgate's *The Groaning of Creation: God, Evolution, and the Problem of Evil* (2008) reviewed by Kevin J. O'Brien
  - f. Emma Tomalin's *Biodivinity and Biodiversity: The Limits to Religious Environmentalism* (2009) reviewed by Pankaj Jain

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2. "The Gift of Tears: Loss, Mourning and the Work of Ecological Restoration" by Douglas Burton-Christie (29-46)
3. "Christian Sabbath-keeping as a Spiritual and Environmental Practice" by Laura M. Hartman (47-64)
4. "A Case Study on Climate Change and its Effects on the Global Poor" by James Stephen Mastaler (65-87)
5. "Transforming Agricultural Practice: Hindu Narrative and the Moral Imagination" by A. Whitney Sanford
6. Book Reviews (117-125)
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- b. Bron R. Taylor's *Dark Green Religion: Nature Spirituality and the Planetary Future* (2009)  
reviewed by Roger S. Gottlieb
- c. Catherine Laudine's *Aboriginal Environmental Knowledge: Rational Reverence* (2009)  
reviewed by Lois McAfee

## Articles in Non-Environmental Philosophy Journals

—Berman, Marc G., John Jonides, and Stephen Kaplan. “The Cognitive Benefits of Interacting with Nature.” *Psychological Science* 19, no. 12 (2008): 1207-1212. Cognitive functioning in interactions with natural areas versus urban environments. Nature, which is filled with intriguing stimuli, modestly grabs attention in a bottom-up fashion, allowing top-down directed-attention abilities a chance to replenish. Urban environments are filled with stimulation that captures attention dramatically and additionally requires directed attention (e.g. to avoid being hit by a car), making them less restorative. So, if you take a walk, you are better off walking in the woods than walking downtown. Or at least woods that are not overly-stimulating.

—Bermudez, Julio. “Non-Ordinary Architectural Phenomenologies: Non-Dualistic Experiences and Husserl’s Reduction.” *Environmental & Architectural Phenomenology Newsletter* 21, no. 2 (spring 2010): 11-15. Although phenomenological studies address the structures and processes underlying ordinary consciousness of places and architecture, little attention has been given to non-ordinary, more intense experiences. Yet understanding these less common environmental and architectural encounters may prove helpful in a variety of ways ranging from a better understanding of what is “typical” to dealing with environmental and ethical issues associated with uncontrolled growth. This essay contributes to these possibilities by examining the nature of exceptional aesthetic experiences of the built environment.

—Cameron, John. “Letters from Far South.” In these letters Cameron provides a phenomenological investigation of his experiences of place making and the relationships he has developed, the complexities of seeking to live more lightly on the land, responsive to the richness of the ‘more-than-human world’ in which he finds himself immersed. Cameron credits his thinking in this series of letters to the writings of David Abram, Henry Bortoft, Edward Casey, Jeff Malpas, Edward Relph, David Seamon, as well as many others.

- “Letter from Far South.” *Environmental & Architectural Phenomenology Newsletter* 19, no. 1 (winter 2008):13-15. In his first letter, John Cameron describes his deepening involvement with place as he and his partner restore a homestead on Bruny Island, just off the southeastern coast of Australia’s Tasmania.
- “Second Letter from Far South.” *Environmental & Architectural Phenomenology Newsletter* 19, no. 3 (fall 2008): 12-15. Over the last two years with the help of volunteers, Cameron and his life partner Vicki King have planted some 2,500 native tree saplings on their 55-acre property as a means to recreate wildlife corridors and habitat. One of Cameron’s research interests is Goethean science as a phenomenology of the natural world—a theme that comes through powerfully in this second letter. In this letter, he describes his efforts to use the Goethean approach to better understand the geology of the rocky shoreline front-ing the 55-acre homestead property that he and his partner Vicki King are slowly restoring.
- “Third Letter from Far South: Inhabiting intercultural History.” *Environmental & Architectural Phenomenology Newsletter* 20, 2 (spring 2009): 14-19. John Cameron forwards the third of his

“letters” from Bruny Island, Tasmania, this time relating an intriguing personal story that says much about commitment to local place.

- “Fourth Letter from Far South: Reducing Our Ecological Footprint.” *Environmental & Architectural Phenomenology Newsletter* 21, no. 1 (winter 2010): 14-19. In the fourth letter from his rural home on Tasmania’s Bruny Island, John Cameron describes the difficulties and satisfactions of practicing a *lived* environmental sustainability. Cameron’s essay is accompanied by four woodcuts of Bruny Island birds by his life partner, artist Vicki King.
- “Fifth Letter from Far South: A Question of Action: The Grasstree Story.” *Environmental & Architectural Phenomenology Newsletter* 21, no. 3 (fall 2010): 14-19. John Cameron looks at the *grasstree*, an unusual Australian plant that he studies through the empathetic lens of Goethean science. In familiarizing himself with one particular grasstree near his Tasmanian home on Bruny Island, Cameron finds himself facing a host of practical and ethical questions. His ponderings say much about the overwhelming ecological dilemmas we and the Earth face today.
- “Sixth Letter from Far South: Encounters in the Field.” *Environmental & Architectural Phenomenology Newsletter* 22, no. 2 (spring 2011): 11-10. A new phenomenological investigation by Cameron of ecological restoration on Bruny Island.

—Caney, Simon. “Climate change and the duties of the advantaged.” *Critical Review of International Social & Political Philosophy* 13, no. 1 (March 2010): 203-228. Climate change poses grave threats to many people, including the most vulnerable. This prompts the question of who should bear the burden of combating ‘dangerous’ climate change. Many appeal to the Polluter Pays Principle. I argue that it should play an important role in any adequate analysis of the responsibility to combat climate change, but suggest that it suffers from three limitations and that it needs to be revised. I then consider the Ability to Pay Principle and consider four objections to this principle. I suggest that, when suitably modified, it can supplement the Polluter Pays Principle.

—Caney, Simon. “Markets, Morality and Climate Change: What, if anything, is Wrong with Emissions Trading?” *New Political Economy* 15, no. 2 (2010). This article explores whether emissions trading is morally defensible. To do so it examines three different kinds of moral consideration which might be used to judge emissions trading. The first kind makes what I term an ‘ethical’ objection, and holds that utilizing market instruments to combat climate change is inherently objectionable. I examine three versions of this ‘ethical’ argument but find none persuasive. The remainder of the article considers two additional moral considerations, both of which appeal to principles of justice. Drawing on these it argues that emissions trading can be morally defensible but only if it meets these two demanding moral criteria. First, the costs of emissions trading should be shared equitably. The paper examines what this might mean and criticises the leading account of what constitutes a just distribution of emissions. Second, emissions trading must make an appropriate contribution to climate mitigation. A number of ways in which current emissions trading schemes signally fail to meet this second criterion are then noted. The article concludes that emissions trading schemes could in principle be morally defensible but only if new schemes are introduced or existing schemes are radically redesigned in line with the principles outlined in the article.

—Cerutti, Furio. “Defining Risk, Motivating Responsibility and Rethinking Global Warming.” *Science and Engineering Ethics* 16, no. 3 (September 2010): 489-499. This paper breaks with the sociological notion of ‘risk society’ and argues in favor of a philosophical view that sees the two



planetary threats of late modernity, nuclear weapons and global warming, as ultimate challenges to morality and politics rather than risks that we can take and manage. The paper also raises the question of why we should feel responsible for the effects of these two global challenges on future generations and in this sense elaborates on the transgenerational chain of parenthood rather than on considerations of justice.

—*Configurations: A Journal of Literature, Science and Technology* 18, no. 1-2 (Winter 2010). Special issue on ecocriticism and biology with guest editor Helena Feder

#### Contents

1. “Introduction: Ecocriticism and Biology” by Helena Feder (1-13)
2. “An Ape Among Many: Animal Co-Authorship and Trans-species Epistemic Authority” by G. A. Bradshaw (15-30)
3. “How Is It Then with the Whale?: Using Scientific Data to Explore Textual Embodiment” by Jennifer Calkins (31-47)
4. “Lost Dogs, Last Birds, and Listed Species: Cultures of Extinction” by Ursula K. Heise (49-72)
5. “How Queer Is Green?” by Greg Garrard (73-96)
6. “Evolutionary Works and Texts: Reading Dobzhansky in an Age of Genomics” by Michael P. Cohen (97-119)
7. “Shakespeare’s Origin of Species and Darwin’s ‘Tempest’” by Glen A. Love (121-140)
8. “Narrativizing Science: The Ecocritical Imagination and Ecophobia” by Simon C. Estok (141-159)
9. “Merleau-Ponty’s Human-Animality Intertwining and the Animal Question” by Louise Westling (161-180)
10. “Real Artificial: Tissue-cultured Meat, Genetically Modified Farm Animals, and Fictions” by Susan McHugh (181-197)

—*Critical Review of International Social & Political Philosophy* 14, no. 2 (March 2011). Special issue on climate change and liberal priorities

#### Contents

1. “Introduction: Climate change and liberal priorities” by Gideon Calder and Catriona McKinnon
2. “Does anthropogenic climate change violate human rights” by Derek Bell
3. “Rawls and climate change: does Rawlsian political philosophy pass the global test?” by Stephen M. Gardiner
4. “Climate change and normativity: constructivism versus realism” by Gideon Calder
5. “Climate change, collective harm and legitimate coercion” by Elizabeth Cripps
6. “Climate change justice: getting motivated in the last chance saloon” by Catriona McKinnon
7. “Disowning the weather” by Simon Hailwood
8. “The anthropocentric advantage? Environmental ethics and climate change policy by Nicole Hassoun
9. “Cashing in on climate change: political theory and global emissions trading” Edward A. Page
10. “Climate change justice: getting motivated in the last chance saloon” by Catriona McKinnon

—*Environmental Justice* 3, no 2. (June 2010): 41-77. Special issue on environmental justice and the 40<sup>th</sup> anniversary of Earth Day: “Earth Day at the Crossroads of Sustainability and Justice.”

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1. “What Did Environmental Justice Look Like in 1970?” by Michael Egan (41-41)
2. “Remembering April 22, 1970” by Lisa Mighetto (43-44)
3. “Reflections on Earth Day” by David N. Pellow (45-46)
4. “Reflections on Earth Day 1970 and Beyond” by Paul C. Rosier (47-48)
5. “The Environment versus the Poor: Personal Reflections on Earth Day 1970” by Kristin Shrader-Frechette (49-50)
6. “Earth Day at 40” by Paul Wapner (51-52)
7. “A Reflection on Earth Day Celebrations: What Exactly Are We Celebrating?” by Lim Wei Da (53-54)
8. “Birth of a Sustainable Nation, The Environmental Justice and Environmental Health Movements in the United States” by Sylvia Hood Washington (55-60)

—Friesen, Norm. “Real vs. Virtual Dissections: Brilliance and Transparency or Encumbrance and Disruption?” *Environmental & Architectural Phenomenology Newsletter* 22, no. 2 (spring 2011): 6-10. The increasing use of online simulations as replacements for animal dissection in the classroom or lab raises important questions about the nature of simulation itself and its relationship to embodied educational experience. This paper addresses these questions first by presenting a comparative hermeneutic-phenomenological investigation of online and offline dissection. It then interprets the results of this study in terms of Borgmann’s (1992) notion of the intentional “transparency” and “pliability” of simulated hyperreality. It makes the case that it is precisely encumbrance and disruption—elements that are by definition excluded from simulations and interfaces—which give dissection its educational value.

—Gardiner, Stephen M. “Ethics and Climate Change: An Introduction.” *Wiley Interdisciplinary Reviews: Climate Change* 1, no. 1 (January/February 2010): 54-66. Climate ethics is an emerging field. This paper serves as a critical introductory overview. It focuses on five areas of discussion that are particularly relevant to substantive climate policy: the treatment of scientific uncertainty, responsibility for past emissions, the setting of mitigation targets, and the places of adaptation and geoengineering in the policy portfolio.

—Glenna, Leland L. “Value-Laden Technocratic Management and Environmental Conflicts: The Case of the New York City Watershed Controversy.” *Science, Technology, and Human Values* 35, no. 1 (2010): 81-112. *Environmental* controversies are often framed as conflicts between environmentalist and antienvironmentalist positions. The underlying dimensions of ethics and justice tend to be overlooked. This article seeks to integrate insights from environmental ethics and sociological observations through a case study of a watershed conflict. A controversy emerged in the 1990s when residents of the New York City (NYC) watershed filed a lawsuit to block NYC’s proposed regulations for the land surrounding the streams and reservoirs that supply NYC’s drinking water. The conflict was resolved after NYC agreed to provide economic development funds to the watershed towns in exchange for accepting the regulations. An analysis of interviews with NYC watershed town supervisors reveals that the conflict was resolved because underlying competing theories of justice were addressed. This contradicts the popular narrative that an environmental conflict can be resolved when competing parties come to the realization that natural ecosystems provide valuable water-purification services.

—Hailwood, Simon. “Bewildering Nussbaum: Capability Justice and Predation.” *Journal of Political Philosophy* 19, no. 3 (2011). Martha Nussbaum is probably the most influential contemporary

political philosopher to depart from the widespread agreement with Rawls's view that we owe animals 'compassion' and 'humanity' but not justice. There has been much discussion in recent years about justice understood in terms of entitlements to the 'capability' requirements of dignified flourishing, not least because of Nussbaum's work, which has ranged over issues of gender, disability and global justice. Her recent extension of this approach to animals must be welcome to all who don't object in advance to the very idea of extending justice beyond humanity. Even those who do so object must find her case powerful, especially if they believe the capabilities approach illuminates other areas where relatively neglected matters of justice are at stake. . . . The particular problem I focus on here involves the place of predators, or rather their lack of place, in Nussbaum's picture of ideal justice. Although she is more equivocal than some on this issue, her approach apparently requires us to 'police nature' to secure prey entitlements to protection from predators. I take it that her position would be more plausible without this commitment, and in what follows I suggest that the underlying problem lies in the attitude to nature encapsulated in her striking and disquieting proposal that we 'gradually supplant the natural by the just'. Nussbaum seems to find something disquieting about this too. I am interested in why it is disquieting.

—Heyd, David. "Cultural diversity and biodiversity: a tempting analogy." *Critical Review of International Social & Political Philosophy* 13, no. 1 (March 2010): 159-179. What makes diversity valuable? The axis of the discussion will be the analogy between cultural diversity and biological diversity, an analogy which may prove enlightening in exposing some of the deep reasoning behind the value of diversity as well as point to the fallacies and dangers in the attempt of proponents of both types of diversity to draw support from the analogy itself. There is an extensive literature on cultural diversity on the one hand and on biodiversity on the other, but very little on the relations between the two. The paper analyzes the difficulties in the conception of diversity as an intrinsic value, especially in non-essentialist and non-teleological views of the natural and the social world. The issue of diversity also raises the deep divide between a 'person-affecting' and an impersonal conception of value and the logical problem in the idea of 'a right to an open future' (especially in deciding how open it should be). It is doubtful whether 'reservations' (both biological and cultural) can be thought of as preservations of diversity.

—*Human Ecology Review* 17, no. 2 (Winter 2010): Special Issue on Climate Change

1. "Introduction" by Thomas Heyd and Nick Brooks (83-85)
2. "Climate Change, Individual Responsibilities and Cultural Frameworks" by Thomas Heyd (86-95)
3. "Climate change and moral outrage" by James Garvey (96-101)
4. "Global Warming, Equity and Future Generations" Robin Attfield (102-105)
5. "Ethics of Climate Change: Adopting an Empirical Approach to Moral Concern" by Bruce Morito (106-116)
6. "Amerigenic Climate Change: An Indictment of Normalcy" by Martin Schönfeld (117-124)
7. "A hot topic? Climate change mitigation policies, politics, and the media in Australia" by Desley Louise Speck (125-134)
8. "Global change and coastal threats: The Indonesian case. An attempt in multi-level social-ecological research" by Bernhard Glaeser (135-147)
9. "Cultural Responses to a Late Holocene Climatic Oscillation in the Mariana Islands, Micronesia: Lessons from the Past" by Rosalind L. Hunter-Anderson (148-159)
10. "Gender Relations in Local-Level Dispute Settlement in Ethiopia's Zeghie Peninsula" by Tihut Asfaw (160-174)

—Jamieson, Dale. “Climate Change, Responsibility, and Justice.” *Science and Engineering Ethics* 16, no. 3 (September 2010): 431-445. In this paper Jamieson makes the following claims. In order to see anthropogenic climate change as clearly involving moral wrongs and global injustices, we will have to revise some central concepts in these domains. Moreover, climate change threatens another value (“respect for nature”) that cannot easily be taken up by concerns of global justice or moral responsibility.

—Janz, Bruce. “Landscape, Language, and Experience: Some Claims and Questions.” *Environmental & Architectural Phenomenology Newsletter* 21, no. 1 (winter 2010): 20-25. In this essay, I consider two ways by which philosophers might interrogate the concept of landscape: first, the history and adaptation of concepts; second, phenomenology. Both approaches have implications for the relationship between language and landscape. Superficially, the first may seem an “external” way of understanding a concept through its “provenance,” while the second may seem “internal” in the sense that phenomenology takes up questions of subjectivity. I argue these two approaches need each other—that each opens to the other. More precisely, I attempt to demonstrate that the concept of landscape is a useful context for thinking about how meaning is shaped culturally and how speaking and referring are not just afterthoughts of an already constructed subjectivity but are constitutive of it. In other words, our sense of landscape, like our sense of place, is fundamental to who we are. It is not just an idea deployed to serve a descriptive, analytic, or theoretical purpose.

—Jenkins, Willis. “Ecologies of Grace: Environmental Ethics and Christian Theology.” *Journal of the Society of Christian Ethics* 30, no. 1 (Spring 2010): 234-238.

—McDonald, Hugh. “Environmental Philosophy’s Challenge to Humanism: Revaluing Cosmopolitan Ethics.” *Free Inquiry* 30, no. 1 (December 2010): 36-40.

—Miranda, Marie Lynn, Douglas A. Hastings, Joseph E. Aldy, and William H. Schlesinger. “The Environmental Justice Dimensions of Climate Change.” *Environmental Justice* 4, no. 1 (March 2011): 17-25. Nations around the world are considering strategies to mitigate the severe impacts of climate change predicted to occur in the twenty-first century. Many countries, however, lack the wealth, technology, and government institutions to effectively cope with climate change. This study investigates the varying degrees to which developing and developed nations will be exposed to changes in three key variables: temperature, precipitation, and runoff. We use Geographic Information Systems (GIS) analysis to compare current and future climate model predictions on a country level. We then compare our calculations of climate change exposure for each nation to several metrics of political and economic well-being. Our results indicate that the impacts of changes in precipitation and runoff are distributed relatively equally between developed and developing nations. In contrast, we confirm research suggesting that developing nations will be affected far more severely by changes in temperature than developed nations. Our results also suggest that this unequal impact will persist throughout the twenty-first century. Our analysis further indicates that the most significant temperature changes will occur in politically unstable countries, creating an additional motivation for developed countries to actively engage with developing nations on climate mitigation strategies.

—Moran, Emilio F. *Environmental Social Science: Human-Environment Interactions and Sustainability*. Malden, Mass: Wiley-Blackwell, 2010. The past decade has witnessed a rapid growth in the development of research on the human dimensions of global environmental change. Environmental Social Science offers a synthesis of this new cross-disciplinary enterprise, and provides a foundation

for scholars and policy makers to address the urgent needs and better understand these globally-scaled processes. With increasing evidence of climate change, loss of biodiversity, rapid deforestation in the tropics, and an impending crisis in availability of potable water, the book argues that the fate of our planet hangs in the balance. It reveals how ongoing environmental research demands the breakdown of traditional disciplinary boundaries and requires a better understanding of the complexities of current human-environment interactions. In recommending a new collaborative approach that makes environmental theories and research methods accessible across the natural and social sciences, the book outlines a mutually beneficial research agenda for all concerned.

—Ottinger, Gwen. “Environmentally Just Technology.” *Environmental Justice* 4, no. 1 (March 2011): 81-85. This article argues that technology should be considered to be among the structures of environmental injustice. Explaining that technology can be inherently just or unjust—that is, that the material artifacts that comprise technological infrastructures can be more or less compatible with environmentally just social arrangements—it suggests that most existing technology is relatively incompatible with environmental justice. It then offers a list of design features that would help make technology inherently more compatible with fair distribution of environmental risks and benefits, equitable enforcement of protective environmental regulations, the ability of marginalized communities to build social and economic capacity, and meaningful public participation in environmental decision making. Recognizing the role that technological design plays in structuring environmental injustice should help environmental justice practitioners recognize and advocate for technology compatible with a just world.

—Rodogno, Raffaele. “Sentientism, Wellbeing, and Environmentalism.” *Journal of Applied Philosophy* 27, no. 1 (February 2010): 84-99. In this article, Rodogno explores a plausible alternative to both sentientist ethics and holistic environmental ethics. In particular, he puts forward the claim that creatures other than sentient ones have interests and, in virtue of that, moral standing. This thesis is in disagreement with sentientism insofar as it claims that sentience is not a prerequisite for moral consideration. Radical as it may sound, this view does not take us as far as the holism favoured by some environmentalists. In particular, on this view, the interests of collectives such as ecosystems and species are a positive function of the interests of the entities that make them up rather than something of an entirely different kind. Collectives are not the direct object of moral consideration.

—Wilson, Sacoby M., Roland Richard, Lesley Joseph, and Edith Williams. “Climate Change, Environmental Justice, and Vulnerability: An Exploratory Spatial Analysis.” *Environmental Justice* 3, no. 1 (March 2010): 13-19. Research has demonstrated that vulnerable populations including disadvantaged populations of color live in areas that may place them at higher risk of exposure to social and environmental hazards. Due to climate change, these populations may experience worse health outcomes and environmental health disparities. The purpose of this project was to explore the use of Geographic Information Systems (GIS) to assess areas that may be vulnerable to climate change across the United States. We employed ArcGIS 9.3 to create vulnerability scores for areas across the country that may be impacted by climate change at the county level in the United States using different social, environmental, and health indicators. We included data on race/ethnicity and socioeconomic status from the US Census. Data on pollution sources and pollution levels were obtained from the United States Environmental Protection Agency. Health data were obtained from the Behavioral Risk Factor Surveillance System (BRFSS), the National Vital Statistics System, and the National Center for Health Statistics. We also employed the Moran’s I statistic to assess any significant vulnerability clusters. We found the highest scores for counties in the South particularly the Deep South and in Metropolitan areas in the Northeast and Midwest. Our

findings provide insight into the areas of the country that may be vulnerable to the impacts of climate-change. More work needs to be performed to improve the spatial resolution of the maps and include more physical data that will help target areas that need effective climate change related mitigation and adaptation policies.

—Shrader-Frechette, Kristin. “Analyzing Public Participation in Risk Analysis: How the Wolves of Environmental Injustice Hide in the Sheep’s Clothing of Science.” *Environmental Justice* 3, no. 4 (December 2010): 119-123. In 1996 the U.S. National Academy of Sciences published a landmark volume, *Understanding Risk*, that mandated full public participation in environmental risk assessment, characterization, and management—particularly in environmental-justice (EJ) cases. It argued that because all types of risk decisions are laden with value judgments, experts alone ought not have control over them, and stakeholders should be part of the entire risk-decision process; that expert analysis and stakeholder deliberation should receive equal weight; and that many risk situations require special attention to EJ issues. Since this classic 1996 report, however, most risk assessors appear still to follow the old expert-dominated risk paradigm, in which the public has little or no voice. As a consequence, public participation in risk decision making has been harmed. EJ participation has especially been harmed. Why have risk decision makers not followed the 1996 mandates? Answering this question, the article shows what to do about it. It (1) argues that polluting-industry front groups have spent millions of dollars to promote risk assessment as a purely objective, scientific activity, and they have paid prominent academics, like Harvard Law Professor Cass Sunstein, to promote this technocratic view—which excludes participation of both the public and victims of environmental injustice. The article next (2) outlines the questionable assumptions inherent in this technocratic, anti-environmental-justice account (assumptions such as that risk assessment is objective, scientific, and value free), then finally (3) suggests possible ways that this situation might be remedied.

—Scott, J. Michael, and Janet L. Rachlow. “Refocusing the Debate about Advocacy.” *Conservation Biology* 25, no. 1 (February 2011): 1-3. Continuing the debate about whether and how biologists who are conservationists ought or ought not to be advocates. Does this prejudice their science or their scientific credibility with the public? Is a conservation biologist who does not advocate conservation a no-brainer? With references to the history of this debate.

—Shirazi, M. Reza. “Norberg-Schulz’s Interpretation of Tadao Ando’s Vitra Conference Center: A Critique.” *Environmental & Architectural Phenomenology Newsletter* 22, no. 1 (winter 2011): 16-19. Norwegian architectural theorist Christian Norberg-Schulz is a central figure in the phenomenological discourse on architecture. In his interpretations of buildings and places, phenomenology has always been the main point of departure—an interpretive journey largely fueled by the phenomenological philosophy of Martin Heidegger. In spite of the central importance of his work to architectural theory, one can argue that Norberg-Schulz’s manner of interpretation sometimes suffers from both conceptual and applied shortcomings. In this paper I examine some of these shortcomings by focusing on his interpretation of Japanese architect Tadao Ando’s Vitra Conference Center. I consider to what extent Norberg-Schulz is successful in applying his phenomenological thought to one realized building.

—Skocz, Dennis E. “Husserl’s Coal-Fired Phenomenology: Energy and Environment in an Age of Whole-House Heating and Air-Conditioning.” *Environmental & Architectural Phenomenology Newsletter* 21, no. 2 (spring 2010): 16-21. In this essay Dennis Skocz investigates how the lived fact that

phenomenology founder Edmund Husserl's study was heated by a coal stove might offer insight into current ways of thinking about weather, climate change, and the thermal environment.

—Stone, Richard. "A Last-Ditch Effort to Save Embattled Ape." *Science* 331, no. 6016 (January 2011): 390. The Hainan gibbon may be the world's most endangered primate. By the latest tally, there are only 22 Hainan gibbons—one family with 11 members, another with seven members, and four loners—remaining in their last refuge, Bawangling National Nature Reserve on southern China's Hainan Island. Here, rangers and scientists hope to prevent the first primate extinction in recorded history as a result of human activities. Government protection and high fecundity have helped the species recapture some lost ground, giving researchers reason for guarded optimism.

—Stănescu, Vasile. "'Green' Eggs and Ham? The Myth of Sustainable Meat and the Danger of the Local." *Journal for Critical Animal Studies* VIII, no. 1/2 (2010): 8-32. In the *New York Times* bestseller, *The Omnivores Dilemma*, Michael Pollan popularizes the idea of a "local" based diet, which he justifies, in part, in terms of environmental sustainability. In fact, many locavores argue that a local based diet is more environmentally sustainable than a vegan or vegetarian diet and concludes that if vegans and vegetarians truly care about the environment they should instead eat sustainably raised local meat. However locavores are incorrect in their analysis of the sustainability of a local based diet and in its applicability for large scale adaptation. Instead locavores engage in the construction of "a literary pastoral," a desire to return to a nonexistent past, which falsely romanticizes the ideals of a local based lifestyle. They therefore gloss over the issues of sexism, racism, speciesism, homophobia and anti-immigration sentiments which an emphasis only on the local, as opposed to the global, can entail. In this manner the locavorism movement has come to echo many of the same claims that the "Buy American" movement did before it. The conclusion is that a local based diet, while raising many helpful and valid points, needs to be re-understood and rearticulated.

## Other Books or Chapters

—Anderson, Eugene N. *The Pursuit of Ecotopia: Lessons from Indigenous and Traditional Societies for the Human Ecology of Our Modern World*. Santa Barbara, CA: Praeger, 2010. Traditional societies have much to teach the modern world about conservation and environmental management. *The Pursuit of Ecotopia: Lessons from Indigenous and Traditional Societies for the Human Ecology of Our Modern World* argues that the root of our environmental crisis is that we have not devised modern ways to induce people with diverse interests to think and act cooperatively to secure shared interests. We take a short-term, narrow view of resource management and ethical conduct instead of a long-term, global view of "ecotopia"—a conception in which the destructive corollaries of consumerism are curbed by emotionally grounded policies and ethics of sustainability, social justice, and stewardship. Author E. N. Anderson maintains that the world can escape impending ecological disaster only by embracing a political and ethical transformation that will imbue modern societies with the same shared sense of emotional rationality practiced by traditional cultures. He draws lessons from ecologically successful traditional societies—and also draws cautionary tales from traditional societies that have responded maladaptively to disruption and failed ecologically as a result. Anderson is Professor Emeritus of Anthropology at the University of California, Riverside.

—Attfield, Robin. "Is the Concept of Nature Dispensable?" Edited by Stephen Voss, Berna Kiliç and Gürol Irzik. *The Proceedings of the Twenty-First World Congress of Philosophy*. Ankara, Turkey: Philosophical Society of Turkey, 2007. 59-63. In response to the arguments of Bill McKibben and of Stephen Vogel that nature is at an end and that the very concept of nature should be discarded, I

argue that, far from this being the case, the concept of nature is indispensable. A third sense of nature besides the two distinguished by Vogel, that of the nature of an organism, is brought to attention and shown, through five arguments, to be indispensable for environmental philosophy and ethics, and for ethics in general (veterinary and medical ethics included). But it is no coincidence that the same term is used for all three sense of nature in many languages. The indispensability of nature in the third sense is used to suggest the indispensability of nature in the second sense (things unaffected by human activity, a sense needed if we are to understand species whether wild or domesticated, because of their evolutionary nature in the first sense (things that are not supernatural, a sense needed if we are to ask metaphysical questions about whether nature in this sense and in the other two might have a creator).

—Attfield, Robin. “Sustainable Development Revisited.” Edited by Stephen Voss Zeynep Davran. *The Proceedings of the Twenty-First World Congress of Philosophy*. Ankara, Turkey: Philosophical Society of Turkey, 2007. 185-189. My aim is to defend the concept of sustainable development both against economists’ interpretations that make it involve perpetual gains to human well-being, and against skeptical accounts that make its meaning vary from speaker to speaker, serving as a cloak for the status quo and the suggestion that it be discarded. There is a useful core of claims embodied in the various accounts of sustainable development, following from the Rio Summit of 1992. The rational response is not discarding the concept but rediscovering the radical core and potential to which these various accounts are in theory committed.

—Bergmann, Sigurd, and Dieter Gerten (eds.). *Religion and Dangerous Environmental Change: Transdisciplinary Perspectives on the Ethics of Climate and Sustainability*. Berlin: Lit Verlag, 2010. Given the increasing threats of environmental changes to human societies it is imperative to complement technological and economical problem solutions with alternative perspectives from the humanities and the arts. This pioneer book attempts to advance climate and environmental sciences by including religion as a microcosm of cultural response to environmental change. The authors are renowned in disciplines as diverse as hydrology, religious studies, theology, cultural studies, philosophy and visual arts. They exemplify how religion can contribute to sustainable mitigation of climate change and to creative adaption to its impacts, thus preparing for a deep cultivation of research on religion in environmental change.

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1. “Religion In Climate And Environmental Change: Towards a Symphony of Voices, Memories and Visions in a New Polycentric Field” by Sigurd Bergmann and Dieter Gerten
2. “Dangerous Environmental Change and Religion: How Climate Discourse Changes the Perception of our Environment, the Spiritual Fabrication of its Meaning and the Interaction of Science and Religion” by Sigurd Bergmann
3. “Adapting to Climatic and Hydrologic Change: Variegated Functions of Religion” by Dieter Gerten
4. “Life Breathing On Us: Three Painted Landscapes by Hardy Brix” by Sigurd Bergmann
5. “The ‘True’ Story of Climate Change?: Aesthetic and Efferent Readings of Hardy Brix’ Painted Landscapes” by Petra Hansson
6. “Sentient Landscapes, Vulnerability to Rapid Natural Change, and Social Responsibility” by Thomas Heyd
7. “What’s in a Name?: Gaia and the Reality of Being Alive in a Relational World” by Anne Primavesi
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9. “Climate Research, Interdisciplinarity and The Spirit Of Multi-Scalar Thought” by Timothy B. Leduc
10. “The Cultural Dimension of Un/Sustainability: Delicate Distinctions between Societal Survival and Collapse” by Davide Brocchi
11. “Mapping a Moral Landscape of the IPCC” by David Olsson Kronlid
12. “Ethical Foundations of Climate Change Policies” by Konrad Ott
13. “What Are We Waiting For?: Climate Change and the Narrative of Apocalypse” by Stefan Skrimshire

—Biro, Andrew. *Critical Ecologies: The Frankfurt School and Contemporary Environmental Crises*. Toronto: University of Toronto Press, 2011. Environmental movements are the subject of increasingly rigorous political theoretical study. Can the Frankfurt School’s critical frameworks be used to address ecological issues, or do environmental conflicts remain part of the “failed promise” of this group? *Critical Ecologies* aims to redeem the theories of major Frankfurt thinkers—Theodor Adorno, Max Horkheimer, and Herbert Marcuse, among others—by applying them to contemporary environmental crises. *Critical Ecologies* argues that sustainability and critical social theory have many similar goals, including resistance to different forms of domination. Like the Frankfurt School itself, the essays in this volume reflect a spirit of interdisciplinarity and draw attention to intersections between environmental, socio-political, and philosophical issues. Offering textual analyses by leading scholars in both critical theory and environmental politics, the book underscores the continued relevance of the Frankfurt School’s ideas for addressing contemporary issues.

—Bosselmann, Klaus, Daniel S. Fogel, and J. B. Ruhl. *Berkshire Encyclopedia of Sustainability*. Volume 3, *The Law and Politics of Sustainability*. Great Barrington, Mass: Berkshire Publishing Group, 2011. In the 10-volume *Berkshire Encyclopedia of Sustainability* experts around the world provide authoritative coverage of the growing body of knowledge about ways to restore the planet. Focused on solutions, this interdisciplinary print and online publication draws from the natural, physical, and social sciences. The result is a unified, organized, and peer-reviewed resource on sustainability that connects academic research to real world challenges and provides a balanced, trustworthy perspective on the global environmental challenges in the 21st century. *The Law and Politics of Sustainability*, volume 3 of the series, explores efforts to address pressing environmental concerns through legislation, conventions, directives, treaties, and protocols. Many articles explain the mechanics of environmental law as well as the concepts that shape sustainable development. Others discuss case studies and rulings that have set precedents, or consider approaches to sustainable development taken by legal systems around the world. Experts and scholars in the field raise provocative questions about the effectiveness of international law versus national law in protecting the environment, and about the effect of current laws on future generations. They analyze the successes and shortcomings of present legal instruments, corporate and public policies, social movements, and conceptual strategies—offering readers a preview of steps we must take to develop laws and policies that will promote genuine sustainability.

—Caney, Simon. “Human Rights and Global Climate Change.” In *Cosmopolitanism in Context: Perspectives from International Law and Political Theory*, by Roland H. M. Pierik and W. G. Werner, 19-44. Cambridge: Cambridge University Press, 2010.

—Dupont, Christophe. *Four Views of Global Warming: Severe Danger, Mild Danger, Denial, Positive Event*. Eastbourne, UK: Gardners Books, 2011. Most books on global warming have a particular agenda - typically either to persuade the reader of the seriousness of global warming, or to convince the

reader that global warming either doesn't exist or isn't a matter of great concern. In this book Dupont has no agenda except for trying to elucidate all of the various positions that one could take on global warming. He divides this range of positions up into four different views - 'Serious Danger', 'Mild Danger', 'Denial' and 'Positive Event'. This book doesn't aim to convince you of anything, but it will be of interest if you are interested in learning about these various positions.

—Freeman, David M. *Implementing the Endangered Species Act on the Platte Basin Water Commons*. Boulder: University Press of Colorado, 2010. Thirty years of negotiations between representatives of Colorado, Wyoming, Nebraska, the water interests, the U.S. Department of Interior, and the environmental community, reaching difficult but eventual consensus, or compromise, on using the Platte River for agriculture and industry and conserving habitat for endangered species.

—Flattau, Edward. *Green Morality: Mankind's Role in Environmental Responsibility*. Los Angeles, CA: Way Things Are Publications, 2011. Edward Flattau's fourth book is a thorough and timely exploration of mankind's moral obligation to create an environmentally sustainable global society. Along the way, he confronts moral hypocrisy, failed environmental movements and policies, globally disastrous scenarios, and reckless endangerment of the world's species. The exploration of destructive and immoral environmental behavior includes coverage of numerous often little publicized actions that have adversely affected humanity and lower life forms. To avoid ultimate wholesale, permanent environmental destruction, Flattau advocates a major realignment of our value system and economic infrastructure, all in the name of creating an environmentally, economically sustainable society. Crossing political and cultural boundaries, Flattau portrays environmentalism as a universal moral imperative that every person has a duty to uphold, not only for the salvation of the modern society, but for the entire planet. Flattau presents an analysis of environmentalism's current situation and its history throughout the twentieth century uncovering the devastation committed by individuals, corporations and governments to the world's species and fellow humans. In the process, he demonstrates how these destructive actions conflict with the very values that the offending parties espouse. Flattau delivers starkly eminent solutions to avert environmental destruction that require a re-alignment of modern society's value system and economic structure, transcending historical, political or institutional obligations.

—Heyward, Jennifer Clare. "Environment and Cultural Identity: Towards a New Dimension of Climate Justice." Thesis (D.Phil.), University of Oxford, 2010.

—Humphreys, Stephen. *Human Rights and Climate Change*. Cambridge: Cambridge University Press, 2010. As the effects of climate change continue to be felt, appreciation of its future transformational impact on numerous areas of public law and policy is set to grow. Among these, human rights concerns are particularly acute. They include forced mass migration, increased disease incidence and strain on healthcare systems, threatened food and water security, the disappearance and degradation of shelter, land, livelihoods and cultures, and the threat of conflict. This inquiry into the human rights dimensions of climate change looks beyond potential impacts to examine the questions raised by climate change policies: accountability for extraterritorial harms; constructing reliable enforcement mechanisms; assessing redistributive outcomes; and allocating burdens, benefits, rights and duties among perpetrators and victims, both public and private. The book examines a range of so-far unexplored theoretical and practical concerns that international law and other scholars and policy-framers will find increasingly difficult to ignore.

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Part III. Conclusion

11. “Conceiving justice: articulating common causes in parallel regimes” by Stephen Humphreys
12. “Appendix: climate change impacts on human rights”

—Jain, Pankaj. *Dharma and Ecology of Hindu Communities: Sustenance and Sustainability*. Farnham, Surrey UK: Ashgate Pub. Co., 2011. In Indic religious traditions, a number of rituals and myths exist in which the environment is revered. Despite this nature worship in India, its natural resources are under heavy pressure with its growing economy and exploding population. This has led several scholars to raise questions about the role religious communities can play in environmentalism. Does nature worship inspire Hindus to act in an environmentally conscious way? This book explores the above questions with three communities, the Swadhyaya movement, the Bishnoi, and the Bhil communities. Presenting the texts of Bishnois, their environmental history, and their contemporary activism; investigating the Swadhyaya movement from an ecological perspective; and, exploring the Bhil communities and their Sacred Groves, this book applies a non-Western hermeneutical model to interpret the religious traditions of Indic communities. It includes a foreword by Roger S Gottlieb.

—Jansma, Rudi. *Global Philosophical and Ecological Concepts: Cycles, Causality, Ecology and Evolution in Various Traditions and Their Impact on Modern Biology*. Delhi: Motilal Banarsidass Publishers, 2010.

—Jensen, Derrick. *Lives Less Valuable: A Novel*. Oakland, CA: PM Press, 2010. Putting corporate disregard for ecology on trial, this novel follows Vexcorp, a wealthy corporation that, at a safe distance, counts both the lives of others and the health of the environment as expenses on a balance sheet—but that distance is about to collapse. Malia is an activist who has lost faith in systemic reform, and Dajuan is a street thug torn by grief at his younger sister’s death. When Dajuan mugs Malia, she compares him to Vexcorp, triggering a storm inside him. That storm only clears when he

identifies the real agent of his pain: Larry Gordon, Vexcorp's CEO. Injury requires justice, so Dajuan kidnaps Gordon and presents him to Malia for judgment. As bystanders become involved and time runs out, Malia is forced to make grueling moral decisions between survival and loyalty, safety and courage, and agency and despair.

—Kahn, Richard V. *Critical Pedagogy, Ecoliteracy, & Planetary Crisis: The Ecopedagogy Movement*. New York: Peter Lang, 2010. We live in a time of unprecedented planetary ecocrisis, one that poses the serious and ongoing threat of mass extinction. What role can critical pedagogy play in the face of such burgeoning catastrophe? Drawing upon a range of theoretical influences—including Paulo Freire, Ivan Illich, Herbert Marcuse, traditional ecological knowledge, and the cognitive praxis produced by today's grassroots activists in the alter-globalization, animal and earth liberation, and other radical social movements—this book offers the foundations of a philosophy of ecopedagogy for the global north. In so doing, it poses challenges to today's dominant ecoliteracy paradigms and programs, such as education for sustainable development, while theorizing the needed reconstruction of critical pedagogy itself in light of our presently disastrous ecological conditions. Students and teachers of critical pedagogy at all levels, as well as those involved in environmental studies and various forms of sustainability education, will find this book a powerful provocation to adjust their thinking and practice to better align with those who seek to abolish forms of culture predicated upon planetary extermination and the domination of nature.

—Lawrence, Anna. *Taking Stock of Nature: Participatory Biodiversity Assessment for Policy, Planning and Practice*. Cambridge: Cambridge University Press, 2010. In a world of increasing demands for biodiversity information, participatory biodiversity assessment and monitoring is becoming more significant. Whilst other books have focused on methods, or links to conservation or development, this book is written particularly for policy makers and planners. Introductory chapters analyze the challenges of the approach, the global legislation context, and the significance of the Millennium Ecosystem Assessment. Specially commissioned case studies provide evidence from 17 countries, by 50 authors with expertise in both biological and social sciences. Ranging from community conservation projects in developing countries to amateur birdwatching in the UK, they describe the context, objectives, stakeholders and processes, and reflect on the success of outcomes. Rather than advocating any particular approach, the book takes a constructively critical look at the motives, experiences and outcomes of such approaches, with cross-cutting lessons to inform planning and interpretation of future participatory projects and their contribution to policy objectives.

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4. Conservation of biological diversity in El Salvador shade coffee: the importance of taxonomic capacity for participatory assessments by Alex Monro and David T. Jones
5. Taking stock of nature in species-rich but economically poor areas: an emerging discipline of locally based monitoring by Finn Danielsen, et. al.
6. Researching local perspectives on biodiversity in tropical landscapes: lessons from ten case studies by Manuel Boissière, et. al.

7. Participatory resources monitoring in SW China: lessons after five years by Jeannette Van Rijsoort, et. al.
8. Forest inventory in Nepal - technical power or social empowerment? By Jane Hull, Hemant Ojha, and Krishna Prasad Paudel
9. Perceptions of landscape change in British Columbia's northwest: implications for biodiversity and participatory management by John Lewis
10. How thousands planned for a billion: lessons from India on decentralized, participatory planning by Seema Bhatt and Tejaswini Apte
11. Inside monitoring: a comparison of bird monitoring groups in Slovenia and the United Kingdom by Sandra Bell, Mariella Marzano and Dan Podjed
12. The personal and political of volunteers' data: towards a national biodiversity database for the UK by Anna Lawrence
13. Improving forest management through participatory monitoring: a comparative case study of four community-based forestry organizations in the western United States by Heidi L. Ballard, Victoria Sturtevant, and Maria E. Fernandez-Gimenez

—Loreau, Michae. *From Populations to Ecosystems: Theoretical Foundations for a New Ecological Synthesis*. Princeton, NJ: Princeton University Press, 2010. Despite the title, Loreau argues that a grand unified theory in ecology is neither feasible nor desirable. Attempts to develop grand unified theories in ecology have failed. If the utility of a general theory is determined by its level of generality, then the more general the better—with the ultimate goal being a single overarching ecology theory. However, the attendant simplification that comes with generalization forces ecologists to ignore the very details about organisms and ecosystems that drew scientists to ecology in the first place. An effective way forward is to give up building a single unified theory of ecology altogether. An alternative approach is theoretical merging of closely related, yet separately developed subdisciplines. He calls this bridging subdisciplines within ecology, so they can talk to each other, and find insight not only in the subdisciplines but in how they bridge to other subdisciplines.

—McDuff, Mallory. *Natural Saints: How People of Faith are Working to Save God's Earth*. New York: Oxford University Press, 2010. *Natural Saints* shares the stories and strategies of contemporary church leaders, parishioners, and religious environmentalists working to define a new environmental movement, where justice as a priority for the church means a clean and safe environment for all. McDuff shows that a focus on God's earth is transforming both people and congregations, creating more relevant and powerful ministries. As a result, people of faith are forming a new environmental movement with a moral mandate to care for God's Earth.

—McWilliams, James E. *Just Food: Where Locavores Get It Wrong and How We Can Truly Eat Responsibly*. Boston, Mass: Back Bay, 2010. Eager to dispel the mythology surrounding local and organic foods, historian McWilliams (*A Revolution in Eating*) outlines the shortcomings of contemporary ideology regarding “food miles” and offers a series of prescriptive ideas for a more just, environmentally sustainable food system. The rational and data-driven argument—presented with chatty asides—tackles the conventional wisdom about transportation, aquaculture, and genetic engineering. McWilliams urges concerned consumers to move beyond the false dichotomies that have come to characterize the debate—global vs. local, abundant vs. deficient, organic vs. conventional—and imagine a middle ground within the existing system, even if it runs the risk of “selling the sustainable soul.”

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6. The blue revolution: ecological aquaculture and the future of floating protein
7. Merging ecology and economy: perverse subsidies, rational incentives, and the path to fair trade
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—Nagle, John Copeland. *Law’s Environment: How the Law Shapes the Places We Live*. New Haven: Yale University Press, 2010. John Copeland Nagle shows how our reliance on environmental law affects the natural environment through an examination of five diverse places in the American landscape: Alaska’s Adak Island; the Susquehanna River; Colton in California’s Inland Empire; Theodore Roosevelt National Park in the badlands of North Dakota; and Alamogordo in New Mexico. Nagle asks why some places are preserved by the law while others are not, and he finds that environmental laws often have unexpected results while other laws have surprising effects on the environment. Nagle argues that sound environmental policy requires better coordination among the many laws, regulations, and social norms that determine the values and uses of our scarce lands and waters.

—Nanda, Ved P. *Climate Change and Environmental Ethics*. New Brunswick, NJ: Transaction Publishers, 2011. There is a broad consensus that climate change presents the international community with a formidable challenge. Yet progress on all fronts—prevention, mitigation, and adaptation, has been slow. If humanity really faces dire consequences, why has there been such reluctance and resistance to do anything about it? Nanda finds an explanation is the sharp divide between the developed and developing countries on how to act. Developing countries demand that major industrialized nations provide the necessary resources and technology to address climate change, while many developed countries seek firm commitments and timetables on action from the developing countries. The result is a stalemate. *Climate Change and Environmental Ethics* explores this question with research and thinking of scholars from multiple disciplines—ethics, ecology, philosophy, economics, political science, history, and international law. What distinguishes this collection from much recent work on climate change are two of its special features. One is the multi-disciplinary backgrounds of the scholars, their stellar experiences, and the wisdom with which they have expressed not simply their philosophy and theory but also their suggestions for concrete, specific action in practical terms. The second is the special niche this volume fills in its overarching theme of the need for a renewed environmental ethic that can bring together these disparate but interconnected views.

—Melle, Ullrich. “Reflections on the Ecological Crisis and the Meaning of Nature.” In *Advancing Phenomenology: Essays in Honor of Lester Embree*, by Philip Blosser and Thomas Nenon (eds.), 357-370. Berlin: Springer, 2010.

—Mortimer-Sandilands, Catriona, and Bruce Erickson. *Queer Ecologies: Sex, Nature, Politics, Desire*. Bloomington: Indiana University Press, 2010. Treating such issues as animal sex, species politics, environmental justice, lesbian space and “gay” ghettos, AIDS literatures, and queer nationalities, this collection asks important questions at the intersections of sexuality and environmental studies. Contributors from a wide range of disciplines present a focused engagement with the critical, philosophical, and political dimensions of sex and nature. These discussions are particularly relevant

to current debates in many disciplines, including environmental studies, queer theory, critical race theory, philosophy, literary criticism, and politics.

—Newton, Lisa H. “Environmental Ethics and Business.” In *The Oxford Handbook of Business Ethics*, by George G. Brenkert, 657-676. Oxford: Oxford University Press, 2010.

—O’Brien, Karen L., Asuncion Lera St. Clair, and Berit Kristoffersen (eds.). *Climate Change, Ethics and Human Security*. New York: Cambridge University Press, 2010. Presenting human security perspectives on climate change, this volume raises issues of equity, ethics and environmental justice, as well as our capacity to respond to what is increasingly considered to be the greatest societal challenge for humankind. Written by international experts, it argues that climate change must be viewed as an issue of human security, and not an environmental problem that can be managed in isolation from larger questions concerning development trajectories, and ethical obligations towards the poor and to future generations. The concept of human security offers a new approach to the challenges of climate change, and the responses that could lead to a more equitable and sustainable future. *Climate Change, Ethics and Human Security* will be of interest to researchers, policy makers, and practitioners concerned with the human dimensions of climate change, as well as to upper-level students in the social sciences and humanities interested in climate change.

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11. “Global poverty and climate change: the responsibility to protect” by Asunción Lera St. Clair
12. “Security for whom? Social contracts in a changing climate” by Bronwyn Hayward and Karen O’Brien
13. “Towards a new science on climate change” by Karen O’Brien, Asunción Lera St. Clair and Berit Kristoffersen

—Pintos, María-Luz. “Phenomenological Overcoming of Western Prejudices against Nonhuman Animals.” In *Advancing Phenomenology: Essays in Honor of Lester Embree*, by edited by Philip Blosser and Thomas Nenon (eds.), 315-342. Berlin: Springer, 2010.

—Posner, Eric A., and David A. Weisbach. *Climate Change Justice*. Princeton, N.J.: Princeton University Press, 2010. Climate change and justice are so closely associated that many people take it for granted that a global climate treaty should—indeed, must—directly address both issues together. But, in fact, this would be a serious mistake, one that, by dooming effective international limits on greenhouse gases, would actually make the world’s poor and developing nations far worse off. Eric Posner and David Weisbach strongly favor both a climate change agreement and efforts to improve economic justice. But they make a powerful case that the best—and possibly only—way to get an effective climate treaty is to exclude measures designed to redistribute wealth or address historical wrongs against underdeveloped countries. In clear language, *Climate Change Justice* proposes four basic principles for designing the only kind of climate treaty that will work—a forward-looking agreement that requires every country to make greenhouse-gas reductions but still makes every country better off in its own view. This kind of treaty has the best chance of actually controlling climate change and improving the welfare of people around the world.

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### A Recapitulation

### Afterword: The Copenhagen Accord

—Rendall, Matthew. “Climate Change and the Threat of Disaster: The Moral Case for Taking Out Insurance at Our Grandchildren’s Expense.” *Political Studies* 59, no. 1 (March 2011). Is drastic action against global warming essential to avoid impoverishing our descendants? Or does it mean robbing the poor to give to the rich? We do not yet know. Yet most of us can agree on the importance of minimizing expected deprivation. Because of the vast number of future generations, if there is any significant risk of catastrophe, this implies drastic and expensive carbon abatement unless we discount the future. I argue that we should not discount. Instead, the rich countries should stump up the funds to support abatement both for themselves and the poor states of the world. Yet to ask the present generation to assume all the costs of drastic mitigation is unfair. Worse still, it is politically unrealistic. We can square the circle by shifting part of the burden to our descendants. Even if we divert investment from other parts of the economy or increase public debt, future people should be richer, so long as we avert catastrophe. If so, it is fair for them to assume much of the cost of abatement. What we must not do is to expose them to the threat of disaster by not doing enough.



—Robb, Carol S. *Wind, Sun, Soil, Spirit: Biblical Ethics and Climate Change*. Minneapolis: Fortress Press, 2010. How can Christians contribute to the debates about climate change and global warming? What ethical criteria do they bring to the conversation? How does the Bible figure in their deliberation? Carol Robb brings together the several dimensions of this one overarching issue of our lifetimes: hers is an ecological ethics in theological perspective, and it integrates economic theory, environmental policy, and most distinctively New Testament studies. Alongside deliberation on scenarios for the future in light of climate change and assessing criteria for ethical policy in this area, she reflects on implications of the New Testament worldview for ethics now. Relating Jesus' life, ministry, and teachings to the resurrection, then probing how Paul and other early followers of Jesus related to the empire, Robb provides a surprisingly fruitful fund of ideas for Christian responsibility in this area.

—Sakhariya, Jōrj. *Alternatives Unincorporated: Earth Ethics from the Grassroots*. Oakville, CT: Equinox Pub, 2010. Contextual theologies, in general, tend to ignore the methodological significance of the collective politics of the subjects, and thus lead to an apolitical essentialism in contemporary discourses. The dominant strands of ecotheology and environmental ethics are examples of this common denominator approach, where dominant readings of the crisis of the earth, viewed from apparently nowhere, are presented as meta-narratives, and panaceas are prescribed claiming universal validity and applicability. In spite of the attempts to recognize the interrelationship between ecological justice and wider justice concerns, a methodological commitment to underscore the agency of the victims of environmental destruction seems to be missing in the discourses. This is the context in which a constructive attempt towards an earth ethics from the grassroots becomes relevant. This book, therefore, attempts to construct an earth ethics from the grassroots in the crucible of subaltern political practice, invoking the Narmada Bachao Andolan (the Save Narmada Movement in India) as text, and proposes that the social movements are theological texts. Social movements as discursive sites can inform the construction of an earth ethics that is life affirming, communitarian and liberating. An earth ethics from the grassroots, hence, is the vision of an engaged collectivity of the subaltern communities and their lives on earth in communion with all other living beings. It describes how the subalterns perceive the realities that continue to make them powerless, and reduce all life forms into commodities to be plundered and exploited. An earth ethics from the grassroots envisions the interconnectedness between social justice, differences and environmental degradation. It unmaskes the brutal face of development and globalization. It underscores the reclamation of the moral agency of the subalterns as foundational to their political praxis. Earth ethics from the grassroots, therefore, is a vision and praxis to interpret the reality and to change it radically from the subaltern standpoint so that a different world may become a contemporary reality. Subaltern earth ethics is about alternatives: alternatives unincorporated. It further rejects all theological and ethical discourses mediated from detached and disembodied views from seemingly nowhere, and instead proposes alternative narratives informed by the oppositional gaze of the subalterns. Earth ethics from the grassroots is alternative as it subverts the prevailing social and ecological relations. It does not stop there. By demystifying the doctrine of the totality there is no alternative earth ethics from the grassroots strives to create alternatives to celebrate the foretaste of a different world and to demonstrate that there are alternatives.

—Scott, Peter Manley. *Anti-Human Theology: Nature, Technology and the Postnatural*. London: SCM Press, 2010. A theological and ethical reading of our present environmental situation. Due to the vigour of its re-engineering of the world by its technologies, western society has entered into a postnatural condition in which standard divisions between the natural and the artificial are no longer convincing. This postnatural development is liberating both theologically and politically. Scott

develops an anthropology that does not repeat Christianity's history of anthropocentrism but instead criticises it by exploring the mutual entanglement of animals, humans and other creatures. Deeply disrespectful of traditional centres of power, his ethical critiques of pioneering technologies expose their anti-social and anti-ecological tendencies and identify possible paths of oppositional political action.

—Simon-Peter. *Rebekah Green Church: Reduce, Reuse, Recycle, Rejoice!* Nashville, TN: Abingdon Press, 2010. Designed as a six-week study (one chapter per week) to help Christians learn about current environmental issues and learn what they can do to make a positive difference.

—Toadvine, Ted. "Ecophenomenology and the Resistance of Nature." In *Advancing Phenomenology: Essays in Honor of Lester Embree*, by Philip Blosser and Thomas Nenon (eds.), 343–55. Berlin: Springer, 2010. Reprinted in *Environment, Embodiment and History*, by Ane F. Aarø and Johannes Servan (eds.). Bergen: Hermes Text, 2010.

—Urbain, Olivier, and Deva Temple, eds. *Ethical Transformations for a Sustainable Future*. New Brunswick, N.J.: Transaction Publishers, 2011. Urbain and Temple observe that social, political and economic systems need to align to nature to make sure the Earth has the capacity to replenish resources and absorb wastes. Such transformations are urgently needed and possible, if supported by a new ethics organized around three keywords: 1) Reconnecting with the Earth and nature, as well as with each other; 2) Reframing the way in which people prioritize choices; and 3) Rethinking the mission of education and the roles of technology, and how we think about economy, business, and gender relations.

—Wawrzyniak, Jan A. "Where Have All the Flowers Gone: An Attempt at Evolutionary Axiology." Edited by Elena Papaniloaou. *Environment, Society, Ethics (and Greek title)*. Athens: Proceedings of the Second International Meeting on Environmental Ethics, June 2010. In order to construct a verifiable and convincing ethic, which means one rationally binding humans to environmental protection without committing the naturalistic fallacy, it is necessary both to find the metaphysical possibility for the empirical fact to be a normative one and to make a valuation agent abstract. Thus, I propose the way of evolutionary axiology highlighting the category of teleonomy (adaptational functionality) of valuation-ability (ability to value). This approach is an alternative to the systems of environmental ethics that are based on the category of autonomous intrinsic value.

—Wolloch, Nathaniel. *History and Nature in the Enlightenment: Praise of the Mastery of Nature in Eighteenth-Century Historical Literature*. Farnham, Surrey, England: Ashgate, 2010. The mastery of nature was viewed by eighteenth-century historians as an important measure of the progress of civilization. Modern scholarship has hitherto taken insufficient notice of this important idea. This book discusses this topic in connection with the mainstream religious, political, and philosophical elements of Enlightenment culture. It considers works by Edward Gibbon, Voltaire, Herder, Vico, Raynal, Hume, Adam Smith, William Robertson, and a wide range of lesser- and better-known figures. It also discusses many classical, medieval, and early modern sources which influenced Enlightenment historiography, as well as eighteenth-century attitudes toward nature in general.

—Wright, Laura. *Wilderness into Civilized Shapes: Reading the Postcolonial Environment*. Athens: University of Georgia Press, 2010. This study examines how postcolonial landscapes and environmental issues are represented in fiction. Laura Wright explores the changes brought by colonialism and globalization as depicted in an array of international works of fiction in four thematically arranged

chapters. She looks first at two traditional oral histories retold in modern novels, Zakes Mda's *The Heart of Redness* (South Africa) and Ngugi wa Thiong'o's *Petals of Blood* (Kenya), that deal with the potentially devastating effects of development, particularly through deforestation and the replacement of native flora with European varieties. Wright then uses J. M. Coetzee's *Disgrace* (South Africa), Yann Martel's *Life of Pi* (India and Canada), and Joy Williams's *The Quick and the Dead* (United States) to explore the use of animals as metaphors for subjugated groups of individuals. The third chapter deals with India's water crisis via Arundhati Roy's activism and her novel, *The God of Small Things*. Finally, Wright looks at three novels—Flora Nwapa's *Efuru* (Nigeria), Keri Hulme's *The Bone People* (New Zealand), and Sindiwe Magona's *Mother to Mother* (South Africa)—that depict women's relationships to the land from which they have been dispossessed. Throughout *Wilderness into Civilized Shapes*, Wright rearticulates questions about the role of the writer of fiction as environmental activist and spokesperson, the connections between animal ethics and environmental responsibility, and the potential perpetuation of a neocolonial framework founded on western commodification and resource-based imperialism.

—Yoon, Carol Kaesuk, *Naming Nature: The Clash between Instinct and Science*. New York: W. W. Norton, 2009. Humans have an innate tendency to classify. But the instinctive tendency is to classify in terms of the human native range perceived world (which Yoon calls our *Umwelt*, a German word for the outer world as perceived by organisms within it). Science demands a more objective classification, which often conflicts with our instinctive tendency. Even scientists can resist revising their long familiar taxonomies on the basis of molecular genetic data. But this instinctive tendency also gives humans a sense of relatedness to nature, which objective science can disrupt.

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