

**INTERNATIONAL SOCIETY  
FOR ENVIRONMENTAL ETHICS**

**NEWSLETTER**

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**Volume 21, No. 2 Fall 2010**

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**GENERAL ANNOUNCEMENTS**

**ISEE Membership:** ISEE membership dues are now due annually by Earth Day—22 April—of each year. **Please pay your 2010-2011 dues now if you have not already done so.** You can either use the form on the last page of this Newsletter to mail a check to ISEE Treasurer Marion Hourdequin, or you can use PayPal with a credit card from the membership page of the ISEE website at: <<http://www.cep.unt.edu/iseememb.html>>.

**“Old World and New World Perspectives on Environmental Philosophy,” Eighth Annual Meeting of the International Society for Environmental Ethics (ISEE), Nijmegen, The Netherlands, 14-17 June 2011:** Please see the full call for abstracts and conference details in the section CONFERENCES AND CALLS below. Abstracts are due by 6 December 2010.

**ISEE Newsletter Going Exclusively Electronic:** Starting with the Spring 2011 issue (Volume 22, no. 1), hardcopies of the ISEE Newsletter will no longer be produced and mailed to ISEE members via snail mail. ISEE members will continue to receive the Newsletter electronically as a pdf and, of course, can print their own hardcopies.

**New ISEE Newsletter Editor:** Starting with the Spring 2011 issue, the new ISEE Newsletter Editor will be William Grove-Fanning. Please submit all ISEE Newsletter items to him at: <[williamgrovefanning@hotmail.com](mailto:williamgrovefanning@hotmail.com)>. Welcome William!

**ISEE Newsletter Issues:** There was no 2010 Spring/Summer issue of the ISEE Newsletter. Because of the ISEE Newsletter Editor transition from Mark Woods to William Grove-Fanning, there will be no Winter 2011 issue of the ISEE Newsletter. The next issue will be the Spring/Summer 2011 issue.

**Online Bibliography of Environmental Thought:** ISEE has launched this new reference resource. Please visit: <<http://greenlit.webexone.com/login.asp?loc=&link>>.

**Holmes Rolston III Early Career Essay Prize in Environmental Philosophy:** To mark the 20<sup>th</sup> anniversary of the International Society for Environmental Ethics, the 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 honour of Professor Holmes Rolston III, for his pioneering work in the field of environmental philosophy. 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*. 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. **The closing date for submissions is 1 June 2011.** The word limit is 60,000 characters (including spaces), including notes and references. An abstract of 100-150 words should also be included. For 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 ISEE President Emily Brady at: <[emily.brady@ed.ac.uk](mailto:emily.brady@ed.ac.uk)>. 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.

**ASI-WAS Human-Animal Studies Summer Fellowship, Animals and Society Institute and Wesleyan University:** The Animals and Society Institute (ASI) and Wesleyan University have formed a partnership and will offer the ASI-WAS Human-Animal Studies Summer Fellowship in 2011 through Wesleyan's recently-launched College of the Environment. The ASI-WAS Human-Animal Studies Summer Fellowship marks the launch of Wesleyan Animal Studies (WAS), which will advance the rapidly growing field of Animal Studies and foster scholarship on human-animal relations from a variety of disciplinary and interdisciplinary perspectives. The fellowship will be hosted by Wesleyan faculty Lori Gruen and Kari Weil. Gruen is chair and associate professor of philosophy, associate professor of environmental studies, associate professor of feminist, gender and sexuality studies at Wesleyan, and author of *Ethics and Animals: An Introduction* (Cambridge, 2011). Weil is a visiting professor of letters at Wesleyan, and author of *Thinking Animals: An Introduction* (Columbia, 2011). The ASI's Human-Animal Studies Fellowship Program was started in 2007 by its executive director, Kenneth Shapiro, and is co-directed by Margo DeMello. It previously has been held at North Carolina State University, Michigan State University, Duke University, and Clark University. Animal Studies (also known as Human-Animal Studies) is an emerging interdisciplinary field that examines past and present relations between human and nonhuman animals, including the ethical implications and social, political, and ecological effects they have in and on the world. Animal Studies is among the core programs of the Animals and Society Institute, an independent nonprofit research and public policy organization based in Ann Arbor, Michigan. The ASI edits two academic journals, *Society & Animals* and *Journal of Applied Animal Welfare Science*, the Brill Human-Animal Studies book series, a teacher's guide to course development (*Teaching the Animal: Human-Animal Studies across the Disciplines*), and related publications. In addition to offering the fellowship, the ASI and WAS will work together to develop expanded related programs in 2011 and beyond.

**George Sessions's *Ecophilosophy Newsletters* Now Available Online:** As a resource for scholars of the history of environmental ethics, a complete set of George Sessions's mimeographed *Ecophilosophy Newsletters* has been posted at:

<http://www.environmentalethics.info/ecophilosophy.html>>. The six volume set includes newsletters 1-6 from April 1976, May 1979, April 1981, May 1982, May 1983, and May 1984. These newsletters originally were circulated informally and analyzed the environmental thought of the 1970s and 1980s by generally advocating deep ecology. The newsletters are posted on the Environmental Case Studies Website (“Case Studies Archive”) David Keller created in conjunction with his edited textbook *Environmental Ethics: The Big Questions* (Wiley-Blackwell, 2010). Thanks to David for compiling George Session’s newsletters!

***Socijalna Ekologija (Social Ecology): Journal for Environmental Thought and Sociological Research:*** Now in its 19<sup>th</sup> year, this is a leading journal in the humanities, including philosophy, and ecology in central Europe. For information, please visit:

<http://hrcak.srce.hr/socijalna-ekologija?lang=en>>.

***Conservation Biology Honors International Year of Biodiversity:*** In honor of the International Year of Biodiversity, *Conservation Biology* has compiled and published three virtual issues of 10-15 of its previously published articles. These virtual issues focus on three key subject areas: (1) conservation social science, (2) connectivity and corridors, and (3) climate change. Access to the articles is available free of charge on the web at:

<http://www.wiley.com/bw/vi.asp?ref=0888-8892&site=1>>

**ISEE-Listserv:** The ISEE Listserv is a discussion list for the International Society for Environmental Ethics. Its creation was authorized by the ISEE Board of Directors in December 2000. It is intended to be a forum for announcements and discussion related to teaching and research in environmental ethics. To join or leave the listserv, or to alter your subscription options go to: <http://listserv.tamu.edu/archives/isee-l.html>>. Contact Gary Varner, the listserv manager, for more information: [gary@philosophy.tamu.edu](mailto:gary@philosophy.tamu.edu)>.

## ISEE BUSINESS

At the Joint ISEE-IAEP Conference in Allenspark, Colorado, ISEE members held a business meeting on 9 June 2010. ISEE Officers President Emily Brady, Vice-President Philip Cafaro, and Treasurer Marion Hourdequin were all in attendance. The following issues were discussed:

1. ISEE News
  - a. Holmes Rolston is working with David Lahti at Queens College (NY) to create a new more accessible environmental ethics database to be released in December 2010. The format will be an Excel spreadsheet; anyone will be able to add entries, but the database will be monitored to ensure quality. The current trial version looks promising.
  - b. ISEE officers who began three year terms in January 2010 are: Emily Brady (President), Philip Cafaro (Vice-President), Mark Woods (Secretary), and Marion Hourdequin (Treasurer). [Contact information for these officers is listed toward the end of this Newsletter and on the ISEE website.]
  - c. 501(c)(3)/federal tax exempt status: As part of an effort to formalize ISEE as an institution, Marion Hourdequin will pursue this during her term as treasurer. Having a more official status and Tax ID number (a separate process) will improve our accounting, make it easier to hire students to work for ISEE and other matters. The

federal 501(c)(3) process is distinct from the process of registering as a nonprofit in the state of Colorado; this is something we will also pursue. Holmes Rolston noted that ISEE got non-profit status in Montana about 10 years ago.

2. Early career essay award

- a. With support of the other officers, Emily Brady is initiating an early career award for an outstanding essay in environmental ethics. The award will be designed for scholars 1-5 years out from the Ph.D. The Center for Environmental Philosophy at the University of North Texas has been approached as a potential co-sponsor. A December announcement for the prize is under consideration, based on the 20<sup>th</sup> anniversary of the ISEE's founding. The essay topic will probably be open. Attendees at the meeting were enthusiastic about this idea. Ben Hale suggested offering an opportunity for the winner to present the paper at the annual ISEE meeting.

3. Report on 2011 Conference Proposals and Decision

- a. In accordance with our decision to explore alternative locations for the ISEE meeting (in alternating years with the Colorado conference), Emily Brady solicited proposals for the 2011 conferences.
- b. ISEE received five excellent proposals.
- c. The committee selected the proposal of Martin Drenthen and Joseph Keulartz to hold the conference next year in the Netherlands. Tentative dates are 14-17 June 2011. This location will afford good links to the European community, facilitate an emphasis on restoration and cultural landscapes, and allow access to nearby restoration sites.
- d. Is this a joint conference with IAEP? IAEP still provides some support for the conference, and is welcome to be a joint sponsor. IAEP representative Tom Thorp reported that IAEP is reconsidering its own annual meeting structure; he also noted that ISEE and IAEP are in some sense "different tribes" due to the more analytic emphasis of ISEE and the more Continental emphasis of IAEP. Ben Hale noted that (being on the Continent) the next meeting is likely to be more Continental, and it would be good to include IAEP. Emily Brady noted that details of collaboration still need to be worked out. Martin Drenthen suggested circulating the conference cfp broadly to encourage diverse proposals.

4. Newsletter

- a. Mark Woods is stepping down after the fall issue.
- b. The other officers and attendees at the business meeting expressed support for the newsletter's continuance as one of the key ways ISEE is visible and makes an impact.
- c. It might be necessary/desirable to pare down the newsletter content to make it a manageable length for readers and for the editor.
- d. Contents might include cfps, brief reviews, shared teaching ideas, and conference reports.
- e. Recent literature (currently published in the newsletter) could be provided as web content.
- f. William Grove-Fanning (University of North Texas/Green Mountain College) agreed to take over as newsletter editor, starting with the Spring 2011 issue, and to integrate the newsletter appropriately with the ISEE website.

- g. Holmes Rolston noted that the current ISEE bibliography (on the website) is heavily used with about 8,000 hits a month.
  - h. Darren Domsy suggested using the website for online discussion of current issues, but there was hesitancy to expand in this way due to the amount of time and effort required to manage this.
5. ISEE Nominating Committee
- a. Current members: Christopher Preston (chair), Ron Sandler, Jason Kawall, Katie McShane, and Michael Nelson.
- Many thanks to Marion Hourdequin for taking these minutes!

## **ENVIRONMENTAL PHILOSOPHY SESSIONS AT THE EASTERN APA**

The following sessions are all at the American Philosophical Association's Eastern Division Meeting, Marriot/Westin-Copley Connection, Boston, Massachusetts, 27-30 December 2010:

### **International Society for Environmental Ethics (ISEE) Sessions:**

Tuesday, 28 December, 0900-1100:

Topic: John Stuart Mill and Environmental Philosophy

Chair: Keith Peterson (Colby College)

Speakers:

1. Wendy Donner (Carleton University) "John Stuart Mill on Virtue and Nature"  
Commentator: Roger Gottlieb (Worcester Polytechnic Institute)
2. Piers Stephens (University of Georgia) "John Stuart Mill and the Greening of the Liberal Heritage"

Commentator: Chaone Mallory (Villanova University)

Wednesday, 29 December, 1900-2200:

Topic: What Do We Want to Preserve When We Want to Preserve Nature—and Why?

Chair: Ronald Sandler (Northeastern University)

Speakers:

1. William Grove-Fanning (University of North Texas) "The Hard Problem of Future Ethics, Moral Motivation, and Biodiversity Loss"  
Commentator: J. Michael Scoville (University of Illinois)
2. Keith Peterson (Colby College) "Framework, Prioritization, and Value Ethics: Two Dimensions of Value Discourse in Environmental Ethics and the Question of Agency"  
Commentator: Alexa Forrester (Franklin and Marshall College)
3. J. Michael Scoville (University of Illinois) "Integrity as a Conservation Concept: RIP?"  
Commentator: Jason Simus (University of North Texas)

### **International Association for Environmental Philosophy (IAEP) Sessions:**

Monday, 27 December, 1830-2130:

Topic: Modern and Postmodern Environmental Perspectives

Chair: Brian Schroeder (Rochester Institute of Technology)

Speakers:

1. Tim McCune (Southern Illinois University-Carbondale) "Max Scheler on Modernism and Harmony with Nature"

2. Bryan Bannon (Oglethorpe University) “Re-Experiencing the ‘Land Ethic’: Beyond Eco- and Anthropocentrism”
3. Shane Epting (University of Texas-El Paso) “Incorporating Sustainability in Urban Infrastructures: The Tension between Bio-Cultural Aspects and Environmental Considerations”
4. Thomas Nail (University of Toronto) “Eco-governmentality: Michel Foucault and the Environmental Politics of the U.S./Mexico Border Wall”

Thursday, 30 December, 1330-1630:

Topic: Ecophenomenology

Chair: Irene Klaver (University of North Texas)

Speakers:

1. David Wood (Vanderbilt University) “The Idea of Ecophenomenology”
2. Trish Glazebrook (University of North Texas) “Eco-Therapeutic Phenomenology: Entbergung in the Work of Vandana Shiva”
3. Edward S. Casey (Stony Brook University-State University of New York) “Where Is the Edge of the Earth?”

**Society for Applied Philosophy Session:**

Tuesday, 28 December, 1115-1345:

Topic: The Future of Environmental Philosophy

Chair: Alan Holland (University of Lancaster-United Kingdom)

Speakers:

1. David Schmitz (University of Arizona)
2. Ronald Sandler (Northeastern University)
3. Robert Elliot (University of the Sunshine Coast-Australia)

**Society of Humanist Philosophers Session:**

Wednesday, 29 December, 0900-1100:

Topic: Humanism and Environmentalism

Chair: TBA

Speakers:

1. Andrew Light (Center for American Progress) “Moral Framing of Climate Equity”
2. John R. Shook (University at Buffalo-State University of New York) “Can an Environmentalist Be a Humanist?”
3. Paul B. Thompson (Michigan State University) “Environmentalism and Posthumanism”

**Main Program Session:**

Tuesday, 28 December, 0900-1100:

Colloquium: Rethinking Humans, Animals, Nature

Chair: Chaone Mallory (Villanova University)

Speakers:

1. Stephen Thierman (University of Toronto) “Technologies of Power: Foucault Goes to a Slaughterhouse”  
Commentator: Michael Eng (John Carroll University)
2. Bryan Bannon (Oglethorpe University) “From Intrinsic Value to Compassion: A Place-Based Ethic”

Commentator: Yubraj Aryal (Purdue University)

## **ISEE SESSIONS AT THE CENTRAL APA AND PACIFIC APA**

**Central APA:** The following two sessions are at the American Philosophical Association's Central Division Meeting, Hilton Minneapolis Hotel, Minneapolis, Minnesota, 30 March-2 April 2011:

Thursday, 31 March, 0900-1200:

Topic: Perspectives on Ecocentrism, Moral Considerability, and Humans' Place in Nature

Chair: Chris Diehm (University of Wisconsin-Stevens Point)

Speakers:

1. Antoine C. Dussault (University of Montreal) "What Moral Psychology for Ecocentrism?"
2. John Basl (University of Wisconsin-Madison) "Extensionism, the Levels of Selection, and the Moral Considerability of Non-Individuals"
3. Tom Sparrow (Duquesne University) "The Necessity of Place in Spinoza and Merleau-Ponty"

Friday, 1 April, 1900-2200:

Topic: Frameworks for Environmental Policy and Practice

Chair: Marion Hourdequin (Colorado College)

Speakers:

1. Greg Bogner (New York University) "Can the Maximin Principle Serve as a Basis for Climate Change Policy?"
2. Anthony Reeves (SUNY Binghamton) and Jamie Kelly (Vassar College) "Strict Liability as a Framework for Environmental Injury: Three Moral Arguments"
3. Howard Curzer, Peter Muhlburger, Gad Perry, and Mark Wallace (Texas Tech University) "Environmental Research Ethics: Extensions of the Three R's"

**Pacific APA:** The following two sessions are at the American Philosophical Association's Pacific Division Meeting, Hilton San Diego Bayfront, San Diego, California, 20-23 April 2011:

Wednesday, 20 April, 2000-2200:

Topic: The Past, Environmental Damage, and the Future

Chair: Geoffrey Frasz (College of Southern Nevada)

Speakers:

1. John Nolt (University of Tennessee) "Why Climate Ethics Must Be Non-anthropocentric"  
Commentator: Chris Cuomo (University of Georgia)
2. Derek Turner (Connecticut College) "What Should Environmentalists Say About Recent Developments in Paleogenomics?"  
Commentator: Andrew Askland (Arizona State University)

Friday, 22 April, 1900-2200:

Topic: Interests Conflicts

Chair: Clare Palmer (Texas A&M University)

Speakers:

1. Karen S. Emmerman (University of Washington) "Beyond the Basic/Nonbasic Interest Distinction: Inter-Species Conflicts of Interest and the Problem of Overdemandingness"

Commentator: Mark Woods (University of San Diego)

2. Shan Gao (University of North Texas) “Can the West Save the East?”

Commentator: Jason Simus (University of North Texas)

3. Darren Domsy (Texas A&M University-Galveston) “Taking Down the Repugnant Conclusions”

Commentator: Avram Hiller (Portland State University)

ISEE Secretary Mark Woods (University of San Diego) is organizing some local hikes at the Pacific APA for ISEE members and others who want to spend some time outside.

## ISSUES

**Food and Agriculture Organization (FAO) International Technical Conference on Agricultural Biotechnologies in Developing Countries:** FAO has prepared an extensive series of documents for this conference (ABDC-10), which took place in Guadalajara, Mexico on 1-4 March 2010. Five of them are sector-specific, covering the current status and options for biotechnologies in developing countries in crops, livestock, forestry, fisheries and aquaculture, and, finally, in food processing and food safety. A sixth document deals with policy options for agricultural biotechnologies in developing countries and is organised in three broad sections: targeting agricultural biotechnologies to the poor, enabling policies for agricultural biotechnologies, and ensuring access to the benefits of agricultural biotechnologies. These documents are long and available in English. For each one, an easy-to-read synthesis has also been prepared, and is provided in Arabic, Chinese, English, French, and Spanish. A seventh document, building on the previous six documents, has also been published which synthesizes the lessons learned and options available to developing countries for making informed decisions regarding adoption of agricultural biotechnologies within their national food security and rural development plans and policies. The World Bank is a major partner in this initiative. For more information, visit <<http://www.fao.org/biotech/abdc/backdocs/>> or contact <[biotech-admin@fao.org](mailto:biotech-admin@fao.org)>.

## NOTES FROM THE FIELD

### Environmental Ethics: South American Roots and Branches



## FASE FUTURA DE LA SERIE DE FILOSOFÍA AMBIENTAL SUDAMERICANA

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Agradecemos a la Sociedad Internacional de Ética Ambiental (ISEE) y Mark Woods (editor del Boletín ISEE) el espacio brindado para esta serie de ensayos, que más que una compilación de textos ha procurado ser el inicio de un intercambio fértil entre filósofos de Sudamérica y el resto del mundo. Con el ensayo de Enrique Leff, que provee una síntesis de su perspectiva y experiencia Latinoamericana, concluimos esta serie que ahora se abre hacia nuevos rumbos. Enrique Leff ha hecho un aporte esencial a la génesis de una filosofía ambiental latinoamericana. Por un lado, como editor una serie de publicaciones de Pensamiento Ambiental del Programa de las Naciones Unidas para el Medio Ambiente (PNUMA), ha contribuido a articular y comunicar el trabajo desarrollado por investigadores de diversas disciplinas que integran dimensiones políticas, sociales, económicas, epistemológicas y ecológicas en América Latina. Por otro lado, como pensador, Leff enfatiza que la crisis de la civilización actual tiene sus raíces en epistemologías modernas que han llegado a ser progresivamente unidimensionales;

hoy, la sociedad global se encuentra atrapada dentro de una racionalidad antropocéntrica, instrumental y economicista. Para superar esta trampa, Leff propone abrirnos hacia un diálogo de distintas formas de saberes y una racionalidad ambiental compleja (véase Eschenhagen 2008).

El siguiente paso contempla la realización el V Encuentro de Pensamiento Ambiental Latinoamericano que se desarrollará en la ecoregión subantártica de Magallanes - Chile en marzo 2012. Este V Encuentro no solo será Latinoamericano, sino también Interamericano, y permitirá establecer un dialogo sur - norte, biocultural y multilingüístico. El escenario Latino e Interamericano introduce en su paisaje biocultural dos fuentes esenciales para la filosofía ambiental. Una primera, que podemos denominar “Raíces de la Filosofía Ambiental Latinoamericana” arraigada en los ethos amerindios ancestrales, como también afro-americanos, campesinos, y otras comunidades rurales y urbanas contemporáneas. Ninguna filosofía ambiental genuinamente latinoamericana podría concebirse sin incorporar a las culturas amerindias (Rozzi 2001, 2010). Una segunda, corresponde a la “Inserción de una Filosofía Ambiental Interdisciplinaria en la Academia Latinoamericana” que ha sido estimulada por el Programa de las Naciones Unidas para el Medio Ambiente desde los 1970s y el trabajo colaborativo interamericano como explica Enrique Leff en su ensayo que concluye nuestra serie.

Invitamos a los miembros de la ISEE a participar en el V Encuentro de Pensamiento Ambiental Latinoamericano/Inter-Americano el 16 -19 de marzo, 2012 en la Universidad de Magallanes en Puerto Natales y Puerto Williams, Chile. El encuentro será organizado por el Programa de Conservación Biocultural Subantártica ([www.chile.unt.edu](http://www.chile.unt.edu)) coordinado por la Universidad de Magallanes y la Universidad de North Texas, en asociación con el Instituto de Ecología y Biodiversidad -Chile, el Parque Etnobotánico Omora, el Center for Environmental Philosophy y OSARA, en colaboración con la Universidad Nacional de Colombia y la Red de Pensamiento Ambiental (Nodos Colombia, Latinoamérica y Europa).

## **FUTURE PHASE OF THE SOUTH AMERICAN ENVIRONMENTAL PHILOSOPHY SECTION**

We thank the International Society for Environmental Ethics (ISEE) and Mark Woods (editor of the ISEE Newsletter) for opening a space for this series of essays that (more than the articles *per se*) aimed to stimulate a fertile exchange among environmental philosophers from South America and the rest of the world. With the essay by Enrique Leff, which provides a synthesis of his Latin American perspective and experience, we conclude this series that now opens its work to a new phase.

Enrique Leff has made essential contributions to the development of Latin American environmental philosophy. On the one hand, as editor of the *Series on Environmental Thought* published by the United Nations Environmental Program (UNEP) Leff has helped to articulate the work done by researchers of multifaceted disciplines that integrate political, social, economic, epistemological, ethical and ecological dimensions of environmental thought in Latin America. On the other hand, as a thinker, Leff has emphasized that the environmental crisis of contemporary civilization has its roots in modern epistemologies which have become increasingly one-dimensional; today, global society is trapped within an anthropocentric, instrumental, and economicist rationality. To overcome this trap, Leff proposes that we open ourselves to a dialogue of diverse forms of knowledge and to an environmental rationality based on complex thinking (Eschenhagen 2008).

Regarding the future steps, this series has helped to design the V<sup>th</sup> Conference on Latin American Environmental Thought which will be held in the sub-Antarctic ecoregion of Magallanes, Chile, in March 2012. This V<sup>th</sup> Conference will not only be Latin American but also Inter-American to enhance a south-north, biocultural and multilingual dialogue. The Latin- and Inter-American scenario introduces in its landscapes two main sources of environmental philosophy. A first one that we can call “Roots of Latin American Environmental Philosophy” is grounded in ecological knowledges and practices cultivated by ancient Amerindian, as well as by more recent Afro-American, peasant, and other rural communities. No genuinely Latin American environmental philosophy can be conceived without incorporating Amerindian cultures (Rozzi 2001, 2010). The second source, which we can call “Incorporation of Interdisciplinary Environmental Thinking into Academia,” has been stimulated by the United Nations Environmental Program, and by collaborative inter-American work as explained by Enrique Leff in his essay.

We invite ISEE members to participate in the V<sup>th</sup> Conference on Latin-/Inter-American Environmental Thought that will take place at the University of Magallanes in Puerto Natales and Puerto Williams, Chile, on March 16 -19, 2012. This conference is organized by the Sub-Antarctic Biocultural Conservation Program (<[www.chile.unt.edu](http://www.chile.unt.edu)>) coordinated by the University of Magallanes and the University of North Texas in association with the Institute of Ecology and Biodiversity (IEB-Chile), the Omora Ethnobotanical Park, the Center for Environmental Philosophy and OSARA, in collaboration with the “Universidad Nacional de Colombia” and the “Network of Environmental Thinking (Colombian, Latin American and European Nodes).”

## **PENSAMIENTO AMBIENTAL LATINOAMERICANO: PATRIMONIO DE UN SABER PARA LAS SUSTENTABILIDAD\***

Enrique Leff<sup>1</sup>

### **LA CUNA Y LOS PRIMEROS PASOS**

En tiempos recientes, y cada vez de forma más frecuente, ha empezado a rondar por nuestras mentes y a instalarse en nuestros deseos una pretensión: la de ser creadores de un pensamiento propio. Empezamos a escribir en nuestros textos, a inscribir en nuestros programas educativos y a manifestar en nuestras acciones ambientalistas, la aspiración a dar a nuestro pensamiento ambiental la certificación de una denominación de origen: Latinoamérica.

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<sup>1</sup> Ph.D. en Desarrollo Económico, École Pratique des Hautes Études, Paris. Leff fue coordinador de la Red de Formación Ambiental para América Latina y el Caribe de UNEP, y ahora es investigador principal al Instituto de Investigaciones Sociales al UNAM (Universidad Nacional Autónoma de México) y profesor en la Facultad de Ciencias Políticas y Sociales de UNAM. Texto elaborado a partir de una intervención en el panel “Pensamiento Ambiental Latinoamericano”, VI Congreso Iberoamericano de Educación Ambiental, San Clemente de Tuyú, Argentina, 19 de septiembre de 2009. Este texto no pretende ser un análisis comprehensivo que haga justicia y genere un consenso sobre la definición y sobre los principales aportes al pensamiento ambiental latinoamericano, que incluya todos los nombres de tantos autores, tantos textos y tantas prácticas que están sembrando los territorios de vida de la sustentabilidad. Este es apenas un recuento inicial y personal –quizá demasiado personal–, cuya única intención es marcar algunos hitos y puntos críticos que abran el camino a una amplia investigación sobre la forja y el desarrollo de este pensamiento, en el campo de la historia ambiental latinoamericana. Texto traducido por Charmayne Palomba, Alexandria Poole, Kelli Moses y Ricardo Rozzi. Revisado por Enrique Leff.

Más allá del orgullo que entraña tal ambición, bastaría una reflexión crítica elemental para hacernos una pregunta obligada: ¿Qué sería lo propio de ese pensamiento que hiciera de tal pretensión una aspiración legítima, en el deseo de construirnos un pensamiento que nos diera identidad frente a la crisis ambiental global?

Esta aspiración tiene la mayor relevancia, cuando desde una visión crítica sobre la sumisión y dependencia de América Latina (como del Tercer Mundo) al centro organizador del mundo desde la economía globalizada, en tiempos recientes se viene organizando una reflexión sobre *La colonialidad del saber*<sup>2</sup>, y sobre la posibilidad de *Conocer desde el Sur*<sup>3</sup>. Allí se desarrollan argumentaciones sobre la forma cómo las ideas eurocentristas (desde la fundación de la filosofía griega hasta el pensamiento posmoderno), así como los paradigmas dominantes del conocimiento científico y las tecnologías modernas, fueron y siguen siendo incorporadas a nuestras sociedades a través de la Conquista, la Colonia y la Globalización, colonizando nuestros modos de pensar y nuestras formas de vida, y propiciando como reacción la emergencia de un saber y una cultura política emancipatoria. Mas el saber estratégico que permitiría destrabar y liberarnos de las relaciones de dominación, de explotación, de desigualdad y de exterminio, si bien busca reconocer y emancipar a los saberes y formas alternativas de vida negadas y declaradas inexistentes por los paradigmas dominantes, no implica necesariamente una comprensión “desoccidentalizada” del mundo, es decir, la reconstrucción de los saberes y de otra racionalidad desde los “saberes del Sur”, la cual pudiera desconstruir al sistema-mundo globalizado y construir otros mundos posibles.<sup>4</sup> La construcción de una globalización contrahegemónica, fundada en las diferencias y especificidades de cada región y de cada pueblo no solo parte de un ánimo emancipatorio, sino de sus raíces ecológicas y culturales. Es desde allí donde el Pensamiento Ambiental Latinoamericano aporta una mirada original que abre las puertas a “El Siglo Americano de Nuestra América”.

No podría quedar inadvertido que parte constitutiva de esa colonialidad eurocéntrica es el logocentrismo de las ciencias que ha puesto a debate el pensamiento posmoderno, en sus efectos objetivadores del mundo y concentradores del poder, vinculados con la centralidad geopolítica a la cual está asociada la degradación socioambiental de los países “periféricos”. Sin embargo de ese análisis crítico y de ese deseo emancipatorio –incluso de la emergencia de nuevos actores sociales que encarnan esa resistencia–, no se desprende ni define un pensamiento sociológico y una epistemología propias. Es desde la radicalidad epistemológica del concepto de ambiente, que nace de la crisis ambiental como punto límite de la racionalidad dominante, de donde surge un saber ambiental emancipador, arraigado en los potenciales ecológicos y la creatividad cultural de los territorios del Sur.

La globalización contra-hegemónica –la desconstrucción de la fuerza unidimensional opresora de la diversidad, de la diferencia y de la otredad, que nace del poder de lo Uno, lo Universal y lo General, de la Idea Absoluta y la Totalidad Sistémica, hoy globalizado bajo la dominancia de la racionalidad económica–, exige un descentramiento epistemológico, una revolución copernicana del saber que mire desde fuera al pensamiento que insiste en colocarse en el centro del universo de la vida humana. Este punto de anclaje fuera del sistema es el ambiente:

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<sup>2</sup> Cf. Edgardo Lander (ed.) (2000), *La colonialidad del saber*, Buenos Aires, CLACSO/UNESCO.

<sup>3</sup> Boaventura de Sousa Santos (2008), *Conocer desde el Sur. Para una cultura política emancipatoria*, Buenos Aires: CLACSO/CIDES-UMSA/Plural Editores.

<sup>4</sup> Pues no basta invocar y proclamar una globalización contrahegemónica que nazca en los márgenes de la cultura eurocéntrica que constituyan una “conciencia centrífuga de oposición”, un “máximo de conciencia de incompletitud de la cultura occidental... para que la transformación social deje de ser pensada en términos eurocéntricos.” (Ibid, p. 187).

el concepto epistemológico de ambiente. Sin embargo, la nueva racionalidad ambiental no podría ser un paradigma absolutamente externo, una epistemología ambiental que nazca de “algo” –un ser, un territorio, un orden, un espacio– intocado por la totalidad que lo ha negado y trastocado. La racionalidad ambiental se forja en la desconstrucción del pensamiento metafísico, científico y posmoderno; de la territorialización de la diversidad, la diferencia y la otredad; sobre la base de los potenciales ecológicos y de los saberes culturales que habitan los territorios del Sur. De allí nace y desde allí reivindicamos el pensamiento ambiental latinoamericano<sup>5</sup>.

Desde principios de los años 70 y en el contexto de la teoría de la dependencia, se viene indagando y proclamando en los medios académicos y políticos la necesidad de producir un conocimiento científico y tecnológico propio, de aplicar y adaptar la ciencia y la tecnología a los problemas nacionales, incluso de reconocer y revalorizar los saberes indígenas. Pero no es de esos saberes autóctonos y tradicionales, ni de una simple aplicación y adaptación de la tecnociencia del Norte y de las directrices de la geopolítica global del desarrollo sostenible, de donde ha brotado el pensamiento ambiental que proclamamos latinoamericano.

Si no se trata solamente de la apropiación de una lógica de las ciencias, de un pensamiento ecológico o de una estrategia de “desarrollo sostenible” que se ha venido configurando fuera de nuestros territorios; si no es una mera aplicación y adaptación de los paradigmas, los métodos y los programas de investigación de la ciencia “normal”, ¿Qué sería lo original y lo propiamente “latinoamericano” de ese pensamiento? Que elementos se conjugan en las fuentes y raíces propias en la forja del pensamiento ambiental latinoamericano? Seguramente estas preguntas habrán de generar respuestas diferenciadas por parte de los precursores, los autores y los actores que se identifican con este pensamiento.<sup>6</sup>

Es posible hacer un ejercicio hermenéutico para rescatar desde una mirada ambientalista a autores latinoamericanos que pudieran inscribirse como precursores del ambientalismo, por enlazarse en su vena de pensamiento y a través de un cuerpo de preceptos, de principios y de formulaciones en el tejido discursivo de un pensamiento ambiental que hoy reivindicamos como propio. Desde las afirmaciones de Martí, “No hay batalla entre la civilización y la barbarie, sino entre la falsa erudición y la naturaleza” ó “Las trincheras de ideas son más fructíferas que las trincheras de piedra”<sup>7</sup>; desde el marxismo latinoamericano de Mariátegui, que reivindicaba la economía comunista indígena que le permitía un bienestar material gracias a la organización colectivista de la sociedad incaica, hasta la pedagogía de la liberación de Paulo Freire como precursora de la pedagogía de la tierra y de la ecopedagogía que hoy sostienen Leonardo Boff y Moacir Gadotti, podemos reconocer un linaje de pensamientos “ambientalistas”, que han arraigado en nuestros territorios de vida.

Desde que emerge la crisis ambiental a escala mundial, hacia principios de los años 70, un grupo de intelectuales y académicos fueron atraídos por los vientos y mareas de esas nuevas ideas y propuestas, en torno a las cuales comenzó a darse un movimiento crítico y una respuesta

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<sup>5</sup> No hay ningún país en América Latina que tiene una política de ciencia y tecnología específica y coherente para la sostenibilidad.

<sup>6</sup> No me corresponde discernir quien forma parte de esta cofradía de ambientalistas, ni decir la manera mejor para tener en cuenta nuestras contribuciones al nuestro patrimonio común del pensamiento. Lo que me deja en libertad de narrar mi propia historia –mis visiones y convicciones–, para dejar que los otros, de dentro y de fuera, puedan a su vez discrepar, disentir y diferir. Esta es la riqueza de la democracia cognitiva y del diálogo de saberes que reivindica el pensamiento ambiental latinoamericano.

<sup>7</sup> Cf. José Martí (1963), *Obras Completas (Complete Works)*, La Habana: Editorial Nacional de Cuba.

desde América Latina. La publicación de *Los Límites del Crecimiento*<sup>8</sup>, que anunciara por vez primera la catástrofe ecológica que se avecinaba, América Latina dio una respuesta propia. Un estudio conducido por Amílcar Herrera cuestionaba: *¿Catástrofe o Nueva Sociedad?*<sup>9</sup> Se argumentaba que la degradación ambiental no tenía por causa fundamental el crecimiento demográfico ni estaba determinada de manera lineal por el crecimiento económico, sino que dependía fundamentalmente de un modelo de desarrollo, y que las formas y grados del deterioro ambiental estaban asociados con la distribución desigual del ingreso y con las formas de la pobreza.

Ya para la Conferencia de Belgrado en 1975 que anticipó a la Conferencia de Educación Ambiental celebrada en Tbilisi, Georgia, en 1977, se celebraron reuniones preparatorias en América Latina, de donde nacen las primeras reflexiones sobre una educación ambiental en la que confluía el pensamiento ecológico y complejo emergente y se reclamaban nuevos enfoques y métodos interdisciplinarios para la comprensión y resolución de los problemas socioambientales emergentes.

En 1978, siguiendo el rol pionero del pensamiento económico latinoamericano de la CEPAL, inaugurado por Raúl Prebisch, Osvaldo Sunkel y Nicolás Gligo convocaron a un grupo de intelectuales, incluidos ecólogos pioneros del campo ambiental y economistas de la escuela cepalina a reflexionar por primera vez sobre la problemática ambiental en un proyecto intitulado “Estilos de Desarrollo y Medio Ambiente en la América Latina”, que se desarrolló entre 1978 y 1980. Este estudio propició un seminario del mismo nombre celebrado en Santiago de Chile en noviembre de 1979 patrocinado por CEPAL y el PNUMA. Una selección de estos estudios fue publicada por el Fondo de Cultura Económica en dos volúmenes en 1980 con el título *Estilos de Desarrollo y Medio Ambiente en la América Latina*, que constituyó una obra pionera en la reflexión sobre la dependencia y nuevos estilos de desarrollo desde la perspectiva ambiental.

Los años 80 fueron particularmente prolíficos en activar un pensamiento ambiental y plasmarlo en una serie de textos fundamentales. Es imposible dar cuenta de la amplia literatura generada en estos años. Baste como muestra apuntar algunas publicaciones que siguieron a estos primeros impulsos y que fueron clave en la formación de una generación de pensadores y administradores ambientalistas. Entre ellas cabe señalar obras pioneras respaldadas por CEPAL, PNUMA y CIFCA, como *Expansión de la Frontera Agropecuaria y Medio Ambiente en América Latina*, publicado en 1983; *La Dimensión Ambiental en la Planificación del Desarrollo*, publicado en dos tomos en 1986 y 1988. Más adelante, siguiendo esta línea de investigación para el diagnóstico y prospectiva ambiental, así como de gestión de la sustentabilidad ecológica del desarrollo, se publicaron los resultados del proyecto “Prospectiva Tecnológica para América Latina” y de las investigaciones realizadas por el Grupo de Análisis de Sistemas Ecológicos durante los años 80 con el título *El Futuro Ecológico de un Continente: una visión prospectiva de la América Latina*. Anticipando una temática que 20 años después habría de convertirse en uno de los problemas más críticos del mundo y de América Latina, la Comisión de Desarrollo Urbano y Regional de CLACSO habría de publicar en 1985 el libro *Desastres Naturales y Sociedad en América Latina*.

En México, entre los años 1987 y 1989, la Fundación Universo Veintiuno promovió y financió la publicación de una colección de 8 libros que habrían de ser fundamentales para el diagnóstico y la gestión ambiental en México. Estos comprendieron los siguientes temas:

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<sup>8</sup> Meadows, D.H., D.L. Meadows y J. Randers, J. (1972), *Los Límites del Crecimiento (The Limits to Growth)*, FCE, México.

<sup>9</sup> Amílcar O. Herrera, et al. (1976). *Catastrophe or new society: a Latin American model*. Ottawa, IDRC.

Derecho Ambiental; Manejo de los Desechos Industriales Peligrosos; Calidad y Cantidad del Agua; Salud Ambiental; Contaminación del Aire; Producción Rural y Alternativas Ecológicas; Fauna Silvestre y Áreas Naturales Protegidas; y Población, Recursos y Medio Ambiente.<sup>10</sup>

América Latina ha seguido paso a paso la transformación civilizatoria desencadenada por la crisis ambiental, en un ritual reflexivo, de apropiación e identificación crítica. Así en 1982, el CIFCA promovió una reflexión sobre el significado y trascendencia en Iberoamérica de la Cumbre de Estocolmo.<sup>11</sup> En 1987 fue publicado el Informe Brundtland con el título *Nuestro Futuro Común*, trazando los ejes de una nueva geopolítica del desarrollo sostenible que daría lugar 5 años más tarde a los *Principios de Río* y al programa ambiental denominado *Agenda 21*. En ese momento, un grupo de intelectuales de América Latina, con el apoyo del PNUD y del BID prepararon un documento que marcaba las posiciones de América Latina, y llevaba por título: *Nuestra Propia Agenda*.

En estas publicaciones puede percibirse un ánimo de respuesta desde América Latina a las formulaciones y propuestas que vienen configurando la agenda global del desarrollo sostenible, en una perspectiva crítica y propositiva desde diversos espacios institucionales, misma que paradójicamente habría de irse diluyendo en el tiempo con la institucionalización misma del campo ambiental. El pensamiento ambiental latinoamericano que se va configurando en un repensar el mundo desde las raíces ecológicas y culturales de nuestros territorios, nace de un debate en el campo del pensamiento mismo, de las maneras en que se expresa la crisis ambiental y en el terreno de las estrategias de poder y de poder en el saber en que se debaten los sentidos del ambientalismo y de la sustentabilidad.

La alarma ecológica resonó con las campanadas de nuevas revoluciones del pensamiento de los años 60. *Los Límites del Crecimiento* se publica en 1972, apenas un año después de la publicación de *El Proceso Económico y la Ley de la Entropía* en el que Nicholas Georgescu Roegen cuestiona el divorcio de la economía de sus bases ecológicas y termodinámicas de sustentabilidad. Es el momento en que se debate la crisis de la razón y del conocimiento, el paso del estructuralismo al post-estructuralismo y a la filosofía de la posmodernidad; la irrupción de los paradigmas de la complejidad, de los enfoques sistémicos, del pensamiento ecologista y de los métodos interdisciplinarios. Esas revoluciones del pensamiento se fueron filtrando hacia nuestra cultura académica. Sin embargo, las ideas que más impacto tuvieron en ese primer momento sobre las políticas económicas y el pensamiento ambientalista fueron las formuladas por el discurso del ecodesarrollo.<sup>12</sup>

Las primeras propuestas sobre el ecodesarrollo encontraron en América Latina un territorio propicio para su promoción. Estas estrategias del ecodesarrollo fueron expuestas por su mayor proponente, Ignacy Sachs, quien fuera uno de los principales artífices de los debates y propuestas presentadas en la Conferencia de Estocolmo sobre Medio Ambiente Humano, con lo cual no sólo se difunde a nivel mundial la alarma ecológica, sino que se promueven los primeros esfuerzos de concertación para desarrollar políticas que permitieran enfrentar la emergente crisis ambiental incorporando la “dimensión ambiental” en las prácticas de planificación de los gobiernos.

En el seminario que desarrollaba Ignacy Sachs en la École Pratique des Hautes Études de París en esos años circulaban numerosos alumnos provenientes de América Latina (yo mismo entre ellos), que habríamos de retornar a nuestros países influenciados por estas nuevas ideas,

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<sup>10</sup> Estas publicaciones fueron seguidas por un libro colectivo sobre el ambiente y el desarrollo en México: Leff, E., *Medio Ambiente y Desarrollo en México*, CIIH-UNAM/Miguel Ángel Porrúa, México, 1990.

<sup>11</sup> *Diez Años después de Estocolmo: Desarrollo, Medio Ambiente y Supervivencia*, CIFCA, Madrid, 1983.

<sup>12</sup> Ignacy Sachs (1974), “Ambiente y estilos de desarrollo”, *Comercio Exterior*, vol. 24, No. 4, México.

que más allá de sumarse a las expresiones de los movimientos contraculturales de los años 60, anunciaban una *crisis civilizatoria*. Muchos de nosotros habríamos de reinsertarnos en el medio académico y político, desde donde se promovieron esas ideas. El propio Ignacy Sachs consideraba a América Latina la región potencialmente más fértil para acoger sus propuestas y durante los años 70 viajó a varios países –principalmente a México y a Brasil, país en el que tenía vínculos de segunda ciudadanía– para promover el ecodesarrollo. Así, en México se organizó en 1973 un seminario al más alto nivel gubernamental durante la gestión del Presidente Echeverría, en el que participaron varios altos funcionarios de su gobierno.<sup>13</sup> De ese encuentro habría de surgir la iniciativa de creación del Centro de Ecodesarrollo, donde se desarrollaron las primeras investigaciones orientadas a diagnosticar los problemas socio-ambientales del país y a generar propuestas para un desarrollo acorde con las condiciones ecosistémicas y socioambientales de México.

El ecodesarrollo habría de ser el principal motor que llevó a promover un amplio estudio diagnóstico y de proyecto de políticas públicas denominado “Sistemas Ambientales para la Planificación”, en Venezuela, del que habría de surgir el primer Ministerio del Ambiente en 1978. Estos procesos significaron de muchas maneras la aplicación, definición y adaptación de los principios del ecodesarrollo a una incipiente planificación ambiental del desarrollo, que implicaban considerar las particulares circunstancias socio-ambientales y económico-políticas y habría de animar la creación de grupos académicos universitarios, siendo el más destacado la Asociación Brasileña de Investigación y Enseñanza en Ecología y Desarrollo (APED) en Brasil.

## **LAS RAÍCES EPISTEMOLÓGICAS: LA FRAGUA DEL CONCEPTO DE AMBIENTE**

Al mismo tiempo se inicia un proceso más crítico de asimilación y creación del concepto de ambiente que habría de ir dando su identidad propia al pensamiento ambiental latinoamericano. Cuando emerge la problemática ambiental y se cuestiona al crecimiento económico y a la economía misma por su incidencia y responsabilidad en la degradación ambiental, la economía responde afirmando que “el ambiente es una externalidad del sistema económico”. En su afán justificatorio, la economía confiesa su falla fundamental: el haberse constituido en franco divorcio y desconocimiento de las condiciones naturales, ecológicas, geográficas y termodinámicas dentro de las cuales opera; es decir, sus condiciones de sustentabilidad. Con ello emerge una primera noción del *ambiente* como el espacio de articulación entre sociedad y naturaleza, situación a la que nos habría llevado la disyunción entre el objeto y el sujeto del conocimiento, la dualidad mente-cuerpo, la separación entre ciencias nemotécnicas y ciencias sociales.

Una indagatoria más atenta sobre la constitución de las ciencias como estructuras conceptuales construidas en torno a un objeto-núcleo de conocimiento, habría de llevarnos a comprender el espacio de exclusión que ocupa el ambiente en el universo de las “formaciones centradas” de las ciencias modernas. Siguiendo a Georges Canguilhem y a Jacques Derrida se desprende una indagatoria epistemológica que habría de ser particularmente fructífera en la forja de la identidad del pensamiento ambiental latinoamericano. A partir de las perspectivas del racionalismo crítico francés, de Gaston Bachelard a Louis Athusser y a Michel Foucault, fue posible iniciar una reflexión epistemológica en la que se fue definido el ambiente como la

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<sup>13</sup> Puede encontrarse un registro de este seminario en el número temático de la revista Economía Política, No. 41, “Medio Ambiente y Desarrollo: estrategias para el tercer Mundo”, IPN, 1973. Un balance sobre el legado de Sachs y el ecodesarrollo en Brasil puede encontrarse en Paulo F. Vieira, *et al.* (Org), *Desenvolvimento e Meio Ambiente no Brasil. A Contribuição de Ignacy Sachs*, Editora Pallotti/APED, Florianópolis, Brasil.

*otredad* de la racionalidad científica dominante, más allá de las perspectivas holísticas que venía configurando las teorías sistémicas y el pensamiento ecologista emergente. De esta manera fue posible trascender una concepción meramente empírica y funcional del ambiente, como el medio o entorno de una población, de la economía y de la sociedad. Más allá de identificar las causas económicas, políticas y sociales vinculadas a un conjunto de problemas socioambientales –la contaminación, la deforestación, la degradación ecológica, la erosión de los suelos, el calentamiento global– esta mirada epistemológica trascendía la postura de las teorías de sistemas y de las visiones holísticas que conducían a un voluntarismo de integración interdisciplinaria de las ciencias existentes para resolver el fraccionamiento del conocimiento que aparecía como una causa asociada de la crisis ambiental.

El ambiente no era pues el punto de unión de las disciplinas fragmentadas y centradas en sus objetos autónomos de conocimiento; no era una simple “dimensión ambiental”, que siguiendo los enfoques vectoriales y factoriales, ecológicos y cibernéticos, pudiera internalizarse dentro de los enfoques sistémicos y las prácticas de planificación dentro de los paradigmas establecidos de conocimiento o servir como hilo unificador capaz de tejer la transversalidad de “lo ambiental” a través del cuerpo disgregado del conocimiento.

El ambiente se configuraba en un campo de externalidad al logocentrismo de la ciencia, como lo “otro” de las teorías científicas constituidas. Desde esa posición, el *saber ambiental* emergente problematiza a los paradigmas “normales” de las ciencias y promueve su transformación para generar ramas ambientales del conocimiento. En este sentido, la epistemología ambiental va más allá de las propuestas de interdisciplinariedad que pretenden inducir una hibridación entre las ciencias naturales y sociales con unas supuestas ciencias ambientales emergentes, o crear nuevas disciplinas y métodos transdisciplinarios capaces de abordar los problemas socioambientales complejos emergentes.<sup>14</sup>

Estas nuevas perspectivas epistemológicas surgieron en América Latina; no se produjeron en Europa como un desarrollo del racionalismo crítico francés en el paso de la *episteme* estructuralista hacia la *episteme* ecologista naciente. A pesar de sus indudables sintonías con el pensamiento complejo que surgía en esos tiempos en la obra de Edgar Morin, la producción del concepto de ambiente fue adquiriendo una identidad propia.

Fue propiciadora de estas reflexiones y producciones teóricas una *inquietud epistemofílica* que, al adquirir un carácter colectivo, fue conduciendo una serie de reflexiones teóricas y proyectos de investigación. De esta manera, desde la Asociación Mexicana de Epistemología organizamos un *Primer Simposio sobre Ecodesarrollo*, realizado en la UNAM en noviembre de 1976. Allí confluyeron científicos de muy diversas disciplinas para reflexionar y debatir la forma como la crisis ambiental emergente podría relacionarse con sus campos de conocimiento. Este resultó un primer foro en el cual se expresó la idea de que la crisis ambiental era decurrente de las formas de conocimiento, de la racionalidad económica, del logocentrismo de la ciencia. Aunque la propuesta pareció descabellada a los filósofos y epistemólogos allí presentes (entre los cuales se encontraba Mario Bunge), esta inquietud mostró con el tiempo su resiliencia y su pertinencia.

En esos años fue creado el Centro Internacional de Formación en Ciencias Ambientales (CIFCA), por un acuerdo del Gobierno de España y del PNUMA, que se convirtió en la institución que desde su fundación y hasta su desaparición a fines de 1983, fue quizá la que con más fuerza estimuló el desarrollo de un pensamiento iberoamericano y latinoamericano a través

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<sup>14</sup> Cf. Enrique Leff, “Sobre la Articulación de las Ciencias en la Relación Naturaleza-Sociedad”, en Leff, E. (Ed), *Biosociología y Articulación de las Ciencias*, UNAM, México, 1981.

de los seminarios que organizó y de sus publicaciones. Entre estos seminarios, a los cuales eran convocados muchos académicos latinoamericanos atraídos por la cuestión ambiental, fue incluido el tema de la “Articulación de las Ciencias para la Gestión Ambiental”. El interés en esos debates llevaría a formular un proyecto de investigación durante los años 1981-1983, que concluyó con la publicación del libro *Los Problemas del Conocimiento y la Perspectiva Ambiental del Desarrollo*.

Esta fue la primera puesta a prueba de esa indagatoria epistemológica –que fue sobre todo una producción conceptual– mostrando la fecundidad de mirar a diferentes disciplinas desde la óptica y la perspectiva del saber ambiental. Junto con el desarrollo de nuevos enfoques de los sistemas complejos y de un análisis crítico de la articulación de las ciencias y de la interdisciplinariedad, comenzaron a fertilizarse campos incipientes y teorías innovadores en los dominios de la economía, de la ecología, de la antropología, de la arquitectura, de la sociología rural y del derecho, y de problemáticas aplicadas como el urbanismo, el manejo integrado de recursos y la planificación del desarrollo. Este libro abrió las vías a un nuevo proyecto enfocado hacia las ciencias sociales y la formación ambiental a nivel universitario, cuyos textos fueron publicados en 1994 con el título de *Ciencias Sociales y Formación Ambiental*.

La indagatoria epistemológica, que parte de ese concepto crítico de ambiente habría de sembrar una semilla que fertilizaría el campo del ambientalismo latinoamericano. Ello condujo a todo un recorrido teórico que llevó a una revisión crítica de muchos de los teóricos más importantes de la modernidad, de Kart Marx y Max Weber, a Martin Heidegger, Emmanuel Levinas y Jacques Derrida para atraer esos pensamientos y transformarlos desde las raíces de la ecología y la cultura de los territorios latinoamericanos. Esta odisea epistemológica que fue transitando del ecomarxismo hasta una revisión de la ontología existencial, no implicó un mero arraigo del pensamiento europeo en tierras americanas. Las teorías surgidas en Europa fueron transformadas desde una mirada crítica que nace de las fuentes de los potenciales ecológicos y de la diversidad cultural de nuestro continente y fue fertilizando los nuevos campos de la ecología política en América Latina. El concepto de *ambiente como potencial* es típicamente y propiamente latinoamericano. De ese campo epistemológico surgieron propuestas propias sobre la *complejidad ambiental* –más allá del pensamiento complejo y de las ciencias de la complejidad–, y a transitar de la crítica de la interdisciplinariedad y de las teorías de sistemas, hacia el diálogo de saberes para sembrar sustentabilidades.<sup>15</sup>

Una clara marca de identidad del pensamiento ambiental latinoamericano proviene de la demarcación entre ambientalismo y ecologismo. En América Latina existe un cuerpo vigoroso de ecólogos que han venido haciendo valiosas contribuciones a la ciencia ecológica y a las políticas ambientales de la región; al mismo tiempo se ha organizado un amplio movimiento ecologista que en muchas de sus propuestas y acciones no son claramente distinguibles de los ambientalistas. Sin embargo, aún siendo el ambientalismo más marginal y menos visible en los campos académicos, es de allí donde surge y se afianza la radicalidad de un pensamiento destructor.

Entre las vertientes del ecologismo que han influido en el ambientalismo latinoamericano hay que mencionar las siguientes: el pensamiento de la complejidad (Edgar Morin), de la ecología profunda (Arne Naess), la ecología de la mente (Gregory Bateson); el ecoanarquismo (Murray Bookchin), el ecomarxismo (James O’Connor), la economía ecológica (Joan Martínez-Alier), la Teoría de Gaia (James Lovelock) y la trama de la vida (Fritjof Capra). Al mismo tiempo

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<sup>15</sup> Cf. Enrique Leff (2006), *Aventuras de la Epistemología Ambiental. De la Articulación de las Ciencias al Diálogo de Saberes*, Siglo XXI Editores, México.

debemos reconocer vetas propias que han tenido sus fuentes de creatividad y de prácticas en territorios latinoamericanos, entre los que se encuentra la metodología de la investigación interdisciplinaria las teorías de sistemas complejos de Rolando García<sup>16</sup>; en el campo de las ciencias cognitivas, la *autopoiesis* de Francisco Varela y Humberto Maturana, que ha trascendido las fronteras de la región, y que ha inspirado la ética ambientalista de varios autores latinoamericanos; el concepto de *desarrollo a escala humana* de Manfred Max-Neef, Antonio Elizalde y Martin Hopenhayn; la ecología social desarrollada por el CLAES; la fundación de una historia ambiental latinoamericana;<sup>17</sup> el desarrollo de una metodología para el desarrollo y aplicación de cuentas del patrimonio ambiental de América Latina<sup>18</sup>; la propuesta de un nuevo paradigma productivo fundado en una productividad ecológica-tecnológica-cultural –una nueva economía fundada en una productividad neguentrópica– como base de sustentabilidad de una racionalidad ambiental.<sup>19</sup>

La epistemología ambiental permite una demarcación entre estas vertientes del ecologismo y el ambientalismo latinoamericano, desde donde es posible marcar la diferencia entre el concepto de sustentabilidad y el discurso del desarrollo sostenible. Así, en el contexto de los discursos de la descolonización del conocimiento, la externalidad y radicalidad del concepto epistemológico de ambiente ofrece un punto de apoyo para la desconstrucción de la racionalidad insustentable de la modernidad y para la construcción de una racionalidad alternativa: una racionalidad ambiental.<sup>20</sup>

## CULTURA, TERRITORIO Y SUSTENTABILIDAD

Una de las vertientes más ricas del ambientalismo latinoamericano es el estudio de las relaciones entre cultura y naturaleza. Frente a las perspectivas que se fueron delineando en el Norte, desde las diferentes ecosofías, la ecologización de la economía y las innovaciones tecnológicas orientadas a la desmaterialización de la producción, en América Latina va cobrando

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<sup>16</sup> Tiene razón Rolando García al reclamar que “el método” ha sido aporte de sus investigaciones, que son un aporte propiamente latinoamericano, y no las que en nombre de Edgar Morin llevan ese título, y que toda justeza académica, corresponden más al campo del pensamiento ecológico y de la complejidad.

<sup>17</sup> Cf. Guillermo Castro (1996), *Naturaleza y Sociedad en la Historia de América Latina*, CELA, Panamá.

<sup>18</sup> Héctor Sejenovich y Guillermo Gallo Mendoza (1996), *Manual de Cuentas Patrimoniales*, México: PNUMA / Fundación Bariloche / Instituto de Economía Energética.

<sup>19</sup> Enrique Leff (2009), *Ecologia, Capital e Cultura: a Territorialização da Racionalidade Ambiental*, Vozes Editora, Petrópolis, Brasil.

<sup>20</sup> Lo que está en disputa no es sólo los sentidos posibles de la sustentabilidad como un juego de lenguajes y una dialéctica de racionalidades. Lo que allí se pone en juego son las posibles construcciones de futuro. Así, ante la racionalidad diatópica y la sociología de las ausencias propuesta por Boaventura de Sousa Santos, con el propósito de reconocer saberes y experiencias diversas ocluidas por la racionalidad metonímica, y para dar fuerza a la proliferación de alternativas mediante su “traducción”, la racionalidad ambiental ofrece un punto de anclaje para la desconstrucción epistemológica de la racionalidad universal dominante y el logocentrismo de las ciencias, proyectándose hacia la construcción de un mundo sustentable donde se articulan diferentes matrices de racionalidad en un diálogo de saberes y de prácticas arraigadas en los potenciales ecológicos y la creatividad de los pueblos. Ello abre una política de la convivencia de diversidades, donde no hay traducción posible. El diálogo de saberes que se establece desde la racionalidad ambiental acoge una ontología de la diferencia y una ética de la otredad, en la cual hay encuentros, sintonías, empatías y solidaridades –incluso interpretaciones recíprocas e hibridaciones culturales– en la diversidad y la diferencia, pero donde sus “isomorfismos” no llevan a una traducción en la que pudiera recuperarse un ideal de retotalización del mundo –del conocimiento y de los mundos de vida–, como lo prometen las teorías de sistemas, o en el nivel de los consensos sociales, la racionalidad comunicativa de Habermas. El principio de otredad conduce a una nueva ética política de la convivencia entre diferencias y otredades irreductibles a la unidad e incluso a la comprensión del otro.

fuerza una visión de la sustentabilidad fundada en la relación que guardan las sociedades tradicionales, indígenas y campesinas, con su ambiente. Más allá de una cultura ecológica genérica, y de la necesidad de dar sustentabilidad a las sociedades rurales, se plantea la idea de un desarrollo sustentable fundado en el conocimiento y los saberes culturales sobre la riqueza biológica y los potenciales ecológicos de la región.<sup>21</sup>

Estas investigaciones y prácticas sobre el manejo cultural de la naturaleza se han alimentado de una rica tradición de estudios etnobotánicos, etnoecológicos y agroecológicos, que van de los estudios de John Murra sobre los pisos ecológicos de los incas; los textos pioneros de Ángel Palerm y Eric Wolf sobre las culturas y los potenciales ecológicos de Mesoamérica; las investigaciones sobre los agroecosistemas de México de Efraím Hernández Xolocotzi. Wolf y Palerm, publicaron en 1972 un texto que vendría a inspirar una nueva mirada sobre las civilizaciones mesoamericanas –que bien podríamos extender a todo el trópico latinoamericano y de los países del Sur–, en que el “desarrollo” aparece fundado en su potencial ecológico.<sup>22</sup> Desde allí, se va prefigurando el ambiente como un potencial y no como los costos ambientales del desarrollo, visión que predomina en los acercamientos economicistas del Norte. Si la riqueza y diversidad cultural del Sur y los territorios sudamericanos fue caldo de cultivo de las mejores teorías antropológicas y de la cultura académica de las etnociencias (de Claude Levi-Strauss a Philippe Descola), los estudios etnoecológicos abrieron perspectivas para ir más allá del estudio de la cultura en sí, de la cultura como objeto de indagatoria etnológica, para considerarla como un patrimonio biocultural de las poblaciones indígenas y fuente de nuevas perspectivas se sustentabilidad.<sup>23</sup>

De allí ha derivado uno de los campos prácticos más promisorios para el arraigo en la tierra y en las prácticas de sustentabilidad de ese pensamiento ambiental latinoamericano. Me refiero a las teorías y prácticas de la agroecología y la agroforestería, que se han convertido en un campo de debates teórico-prácticos en el terreno de la ecología política, en la confrontación de los modelos productivistas con estas nuevas estrategias de una agricultura sustentable, que están constituyendo nuevos paradigmas y actores sociales en la construcción de la sustentabilidad.<sup>24</sup>

Aquí se plasma la propuesta teórico-filosófico-política de construcción de una racionalidad ambiental en un campo práctico, donde el potencial ecológico, la productividad tecnológica y la creatividad cultural se amalgaman en nuevas estrategias agroecológicas y agroforestales, en un diálogo de saberes entre las ciencias ecológicas y agronómicas con los saberes indígenas y campesinos, en un proceso de reapropiación cultural, técnica y social de la naturaleza. De allí emergen movimientos sociales y estrategias de manejo conservacionista y productivo de los potenciales ecológicos y la diversidad biológica orientados por los principios de autonomía política y de identidad cultural como las reservas extractivistas de los seringueiros en Brasil, las prácticas de la forestería comunitaria de México, el manejo cultural de la biodiversidad del

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<sup>21</sup> Cf. Enrique Leff y Julia Carabias (Coordinadores) (1993), *Cultura y Manejo Sustentable de los Recursos Naturales*, 2 volúmenes, CIICH-UNAM/Miguel Ángel Porrúa, México.

<sup>22</sup> Eric Wolf y Ángel Palerm, “Potencial ecológico y desarrollo cultural en Mesoamérica” en *Agricultura y Civilización en Mesoamérica*. México, SepSetentas, No. 32, 1972.

<sup>23</sup> Cf. Víctor Manuel Toledo (1994), *La apropiación campesina de la naturaleza: un análisis etnoecológico*, Tesis de doctorado, UNAM, México; Eckart Boege (2009), *El Patrimonio Biocultural de los Pueblos Indígenas de México. Hacia la conservación in situ de la biodiversidad y agrodiversidad en los territorios indígenas*, Instituto Nacional de Antropología e Historia/Comisión Nacional para el Desarrollo de los Pueblos Indígenas, México.

<sup>24</sup> Cf. Miguel Altieri (1987), *Agroecology: the scientific basis of alternative agriculture*. Boulder Co., Westview Press; Laksmi Krishnamurthy y Marcelino Ávila (1999), *Agroforestería Básica*, PNUMA, Red de Formación Ambiental para América Latina y el Caribe, Textos Básicos para la Formación Ambiental, No. 3, México.

Proceso de Comunidades Negras de Colombia, y de tantos otros procesos agroecológicos y agroforestales emergentes en diferentes territorios culturales en América Latina.

Por su parte, la geografía ofreció también un campo innovador para mirar las relaciones entre cultura y naturaleza, partiendo de las condiciones ecológicas y de los problemas críticos de las poblaciones latinoamericanas, de donde surge una escuela de geografía ambiental donde destacan los nombres de Josué de Castro y Milton Santos. A este campo se han visto atraídos nuevos enfoques de la antropología cultural y de la geografía ambiental por la territorialización de prácticas de sustentabilidad y una política de la diferencia,<sup>25</sup> y en estudios y proyectos de emancipación cultural y reapropiación de la naturaleza, que van desde los pueblos Mapuche del sur del continente hasta los Comcaac del norte árido de México, de los ecosistemas amazónicos y de los cerrados de Brasil, de los ecosistemas tropicales a los áridos y templados, de los montañosos a los acuáticos (de los cultivos de altura a la acuicultura y las pesquerías comunitarias), en la construcción de la sustentabilidad desde el ser de los pueblos indígenas de América Latina.

La filosofía ambiental ha sido otro campo fértil del pensamiento ambiental latinoamericano, luego que fuera inaugurado por el uruguayo Daniel Vidart, quien en su refugio político en Colombia publicara en 1986 *Filosofía Ambiental: epistemología, praxiología, didáctica*. Este campo de reflexión filosófica anidó sobre todo en los Institutos de Estudios Ambientales (IDEA) que empezaron a establecerse en las universidades colombianas luego del Primer Seminario sobre Universidad y Medio Ambiente, celebrado en Bogotá en 1985. Desde la creación del IDEA en la Universidad Nacional de Colombia, la construcción de un Pensamiento Ambiental ha sido una de sus tareas prioritarias, como respuesta al reduccionismo ecológico y tecnológico del estudio de los problemas ambientales y de sus soluciones. Esta fuente del pensamiento filosófico ambiental fue anidando en las universidades colombianas y extendiéndose hacia diferentes espacios de actuación a través de una Red de Nodos de Pensamiento Ambiental impulsados por un programa de formación liderado desde la sede Manizales de la Universidad Nacional de Colombia.

Si toda Filosofía Ambiental decurrente de una ecosofía se propone superar la herencia de la metafísica, del cartesianismo y el kantismo, del positivismo y el neopositivismo, la filosofía ambiental latinoamericana busca ser un pensamiento incluyente, integral y holístico que arraigue en los ecosistemas donde habitan las culturas con sus cosmovisiones y sus filosofías de vida; se abre al pensamiento desde el otro y lo otro; a una ética de la tierra, de la sustentabilidad y de la vida que permita religar la naturaleza y la espiritualidad de los pueblos;<sup>26</sup> una filosofía que de los presocráticos a los filósofos modernos recupere “La Razón de la Vida”; que permita el reencantamiento del mundo.<sup>27</sup>

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<sup>25</sup> Cf. Carlos Walter Porto Gonçalves (2001), *Geo-grafías. Movimientos Sociales, Nuevas Territorialidades y Sustentabilidad*, México, Siglo XXI Editores; Arturo Escobar (2008), *Territories of Difference. Place, movements, life, Redes*, (Territorios de Diferencia - Lugar, Movimientos, Vida - Redes) Duke University Press, Durham & London.

<sup>26</sup> Leonardo Boff (1996), *Ecología: grito de la tierra. Grito de los pobres*, Madrid: Trotta; Leonardo Boff (2001), *Ética Planetaria desde el Gran Sur*. Madrid: Trotta.

<sup>27</sup> Augusto Ángel Maya, *La Razón de la Vida*, 11 volúmenes, Universidad Nacional de Colombia, Cuadernos de Epistemología Ambiental, Bogotá, Colombia; Patricia Noguera (2004), *El reencantamiento del mundo*. México-Manizales: PNUMA-Universidad Nacional de Colombia.

## **EDUCACIÓN AMBIENTAL**

El sistema educativo es un campo privilegiado para la transformación civilizatoria que exige la construcción social de la sustentabilidad. Si bien la educación ambiental no ha conseguido transformar los regímenes educativos institucionales en América Latina y sigue siendo marginal dentro de las prioridades de la Comunidad Educativa, al mismo tiempo es el espacio donde con más fuerza y claridad ha anidado, donde se recrea y propaga, el pensamiento ambiental latinoamericano. Este espacio se viene articulando desde las Redes Nacionales de Educación Ambiental y ha construido los Congresos Iberoamericanos de Educación Ambiental como rituales de reencuentro, reafirmación y proyección de los procesos educativos y formativos. Más allá de su trascendencia en el establecimiento de leyes, políticas y estrategias nacionales de educación ambiental, los actores de estos procesos han generado un verdadero movimiento social a favor de la educación ambiental, más allá de las instituciones y junto con las políticas públicas y los espacios de actuación en que se desarrollan. Lo que otorga su identidad a estos procesos y a sus actores es el concepto de ambiente que funda el pensamiento ambiental latinoamericano. Sólo desde esa definición crítica del ambiente ha podido establecerse las posturas críticas que le impide verse seducido y sucumbir a los embates de la “educación para el desarrollo sostenible”.

En ese movimiento de la educación ambiental están articuladas redes nacionales y regionales de educadores, así como sistemas de posgrado en ambiente y sustentabilidad. Pero quizá el proceso más significativo en este espacio fue el emprendido por la Confederación de Trabajadores de la Educación de la República Argentina, que generó una revolución pedagógica movilizadora por el saber ambiental. A través de la Carrera de Especialización de Educación en Ambiente para el Desarrollo Sustentable de la Escuela Marina Vile de CTERA, se ha formado una generación de educadores en un proceso que irradia hacia la sociedad argentina, siendo una de las manifestaciones más ejemplares e inéditas de la capacidad transformadora del pensamiento ambiental latinoamericano.

Estos procesos han insemñado también nuevos espacios inéditos. En esta filosofía fue creado en noviembre de 2006 el Centro de Saberes y Cuidados Socioambientales de la Cuenca del Plata, que en una alianza estratégica entre la empresa Itaipú Binacional, los Ministerios de Medio Ambiente y grupos selectos de la ciudadanía ambiental de los 5 países miembro – Argentina, Bolivia, Brasil, Paraguay y Uruguay–, y a través de una estrategia de educación y capacitación ambiental, basada en la metodología de círculos de aprendizaje permanente, pretende formar 4,500 actores socioambientales hasta el 2010, capaces de arraigar proyectos de conservación, cuidado y producción sustentable en esos vastos, fértiles y frondosos territorios.

## **REDES Y ASOCIACIONES AMBIENTALISTAS PROFESIONALES**

El pensamiento ambiental latinoamericano se ha venido forjando y filtrando en diferentes campos disciplinarios e institucionales en los que se han formado identidades profesionales y reconfigurado comportamientos y prácticas que han alimentado a movimientos sociales. Una manera de aquilatar el asentamiento, sedimentación y arraigo del pensamiento ambiental es a través de la constitución de asociaciones, sociedades y redes, como lugares de articulación de debates, de procesos institucionales y de acciones sociales, entre los que cabe destacar el establecimiento y funcionamiento de los siguientes espacios:

Associação Nacional de Pós-Graduação e Pesquisa em Ambiente e Sociedade (ANPPAS)

Centro Latinoamericano de Desarrollo Sustentable (CLADES)

Centro Latino Americano de Ecología Social (CLAES)

Foro Latinoamericano de Ciencias Ambientales (FLACAM)

Grupo de Trabajo de Ecología Política (CLACSO)  
Red Iberoamericana de Economía Ecológica (REDIBEC)  
Red de Pensamiento Ambiental  
Sociedad Científica Latinoamericana de Agroecología (SOCLA)  
Sociedad Latinoamericana y Caribeña de Historia Ambiental (SOLCHA)

La Red de Formación Ambiental para América Latina y el Caribe fue establecida en 1982 como un programa regional de cooperación entre gobiernos, universidades, centros de capacitación, sistemas educativos, asociaciones profesionales y organizaciones de la sociedad civil para la promoción de la educación, la capacitación y la formación ambiental en la región. Además de colaborar con varias de los centros, asociaciones, redes y sociedades profesionales, la Red establecida en el PNUMA acompañó el establecimiento de Redes Nacionales de Formación Ambiental, como fue el caso de la Red Colombiana o la Red de Formación e Investigación Ambiental en Guatemala, así como numerosos cursos regionales de formación en temas críticos del ambientalismo latinoamericano, en los campos de la agroecología y la agroforestería, de la educación ambiental, de la economía ecológica y del comercio y el medio ambiente.

A través de esta Red se desarrolló un amplio programa editorial que incluyó una serie sobre Pensamiento Ambiental Latinoamericano, en la cual se difundió el pensamiento de un grupo de sus mayores proponentes.<sup>28</sup> Este pensamiento fue sintetizado en el *Manifiesto por la Vida. Por una Ética para la Sustentabilidad*, elaborado por un grupo de pensadores como una contribución de América Latina a la Cumbre de Medio Ambiente y Desarrollo de Johannesburgo, y que se ha convertido en un ideario de diversos procesos educativos y políticos en América Latina.<sup>29</sup>

Así se ha venido conformando un pensamiento ambiental latinoamericano, un pensamiento con identidad propia que está arraigando en los territorios de vida de sus pueblos y naciones, en nuestros sistemas educativos, que está fertilizando nuevos modos de producción y nuevas formas de convivencia basadas en la cultura de los potenciales ecológicos de la región y en una ética del cuidado de la vida.

Empero, el pensamiento ambiental tiene una deuda que saldar y un camino que recorrer.

La deuda es la de construirse en un diálogo plural, directo y estrecho con los saberes indígenas y populares de los pueblos de la región. Sólo de la puesta en práctica de ese diálogo habrá de emerger una ética política de la diferencia que oriente la reapropiación cultural del patrimonio común de la humanidad; una gestión democrática y participativa que no podrá remitirse a un régimen totalitario de significación: ni la mercantilización de la naturaleza, ni un ordenamiento ecológico, ni un sentido genérico del ser y una conciencia de especie que generalice las visiones e intereses diferenciados por la naturaleza y por la vida; ni una racionalidad hegemónica o dominante para saldar y consensuar en un saber de fondo las solidaridades que habrán de fraguarse en esas diferencias, sin amalgamas posibles, en esas otredades irreductibles en un sentido común que no sea el de la apertura civilizatoria a un futuro llevado por la heterogénesis de la diversidad biocultural.

El camino es el que abre el pensamiento al generar sentidos y orientar acciones que son las que arraigan este pensamiento que se nutre de la savia de los saberes culturales y de los potenciales ecológicos de la región, en un movimiento de transformación social que va constituyendo nuevos territorios de vida y definiendo el horizonte de un futuro sustentable.

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<sup>28</sup> Cf. [www.pnuma.org/Red](http://www.pnuma.org/Red) de Formación Ambiental/Publicaciones.

<sup>29</sup> Cf. [www.pnuma.org/Manifiesto](http://www.pnuma.org/Manifiesto) por la Vida.

# LATIN AMERICAN ENVIRONMENTAL THOUGHT: A HERITAGE OF KNOWLEDGE FOR SUSTAINABILITY

Enrique Leff<sup>1</sup>

## THE CRADLE AND THE FIRST STEPS

Recently, and with increasing frequency, an idea has begun to turn in our minds and to beat in our hearts: the ambition of being the creators of our own thinking. We have begun to write about this new way of thinking in our books, to inscribe it in our educational programs, and to manifest it in our environmentalist actions with the aspiration of giving our environmental thinking the certification of a denomination of origin: Latin America.

Beyond the pride such a claim entails, basic critical reflection suffices to make us ask an unavoidable question: What would be characteristic and original of these ideas that would make such a pretension a legitimate aspiration, in the hope of constructing a thinking that gives us an identity in the face of the emergent generalized ecological paradigm and the global environmental crisis?

This aspiration acquires the highest relevancy, when—from a critical perspective of the oppression and dependence of Latin America (just as much as the Third World), in relation to the hegemonic power of the globalized economy as the organizing center of the world—a reflection on the *Coloniality of Knowledge*,<sup>2</sup> and about the possibility of a *Knowledge from the South*,<sup>3</sup> has started to be manifested and to accompany social processes of emancipation in the perspectives of constructing alternative sustainable worlds for its peoples. These reflections argue about the way Eurocentrist ideas (from the foundation of Greek philosophy through postmodern thought), as well as dominant paradigms of scientific knowledge and modern technologies, were and continue to be incorporated into our societies through the times of the *Conquistadores*, the colonial period, and the era of globalization. Each of these periods has colonized our ways of thinking, our modes of production and our ways of life, and has led to—as a reaction—the emergence of an emancipatory knowledge and political culture. But the strategic knowledge that would allow us to free ourselves from these relationships of domination, exploitation,

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This English version is translated by Charmayne Palomba, Alexandria Poole, Kelli Moses, and Ricardo Rozzi, with revisions by Enrique Leff.

<sup>2</sup> Cf. Edgardo Lander (ed.) (2000). *La colonialidad del saber (The Coloniality of Knowledge)*. Buenos Aires: CLACSO/UNESCO.

<sup>3</sup> Boaventura de Sousa Santos (2008). *Conocer desde el Sur. Para una cultura política emancipatoria (Knowledge from the South: Toward an Emancipatory Political Culture)*. Buenos Aires: CLACSO/CIDES-UMSA/Plural Editores.

extermination, inequality and unsustainability—although it has the intent of recognizing and emancipating the social imaginaries, alternative forms of knowledge and of life denied and declared non-existent by dominant paradigms—does not necessarily imply an absolute de-Westernized understanding of the world;<sup>4</sup> that is to say, in order for the globalized World-system to be deconstructed and for other possible worlds to be constructed the reconstruction of knowledges and of another rationalities emerging from the “knowledges of the South,” will have to encounter the established hegemonic economic and epistemic world order and to build their emergent environmental rationalities through a dialogue of knowledges with the critical Western thinking now underway in science, philosophy and ethics. The construction of a counter-hegemonic globalization, based on the differences and particularities of each region and each people, emerges not only from the spirit of emancipation, but also from its ecological and cultural roots. It is from this situated knowledge that Latin American environmental thought contributes an original outlook that opens the doors to “The American Century of our Americas.”

It should not be overlooked that a constituent part of that Eurocentric coloniality is the logocentrism of the sciences that postmodern thought has called into question in regard to its objectifying effects on the world and concentrations of wealth and power, which is tied to the geopolitical centrality with which the socio-environmental degradation of “underdeveloped” countries is associated. But in spite of that critical analysis and emancipatory desire and together with the emergence of new social actors who embody that resistance, a strategy based on a sociological thinking and political epistemology has still not been defined to guide the construction of their sustainable worlds. It is from the radical epistemological concept of the environment, which emerges from the environmental crisis as revealing the limitations of the dominant rationality and the potentialities to construct alternative sustainable societies, that an emancipatory environmental knowledge emerges, rooted in the ecological productivity and cultural creativity of the Southern regions.

Counter-hegemonic globalization—the deconstruction of the one-dimensional oppressive force against diversity, difference and otherness; the force born from the power of the One, the Universal, the General, the Absolute Idea, the Systemic Totality, globalized today under the dominance of economic rationality—demands an epistemological decentralization, a Copernican revolution away from the centrality of modern rational thought that insists on placing itself at the center of human life. This external anchor point is the *environment*—the epistemological concept of the environment. However, the environmental rationality emerging from the externality of the environment, cannot be a new way of thinking born *ex-nihilo*—from the nothing-ness of its and otherness—as a being, a territory, an order, a space untouched by the totality that has denied and disrupted it. Environmental rationality is forged in the deconstruction of metaphysical, scientific, and postmodern thought—from the territorialization of diversity, difference and otherness—on the basis of ecological potentialities and cultural knowledges that inhabit the regions of the South. It is from these sources of Being that Latin American environmental thought is born and justified.<sup>5</sup>

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<sup>4</sup> It is not enough to invoke and proclaim a counter-hegemonic globalization that is born on the margins of Eurocentric culture that constitutes a “centrifugal consciousness of opposition,” a “highest awareness of the incompleteness of western culture... in order for social transformation to stop being thought of in Eurocentric terms” (Ibid, p. 187).

<sup>5</sup> There are no Latin American countries that have a specific and consistent policy of science and technology for sustainability in place.

From that condition of coloniality and dependence, since the early 1970s academic and political mediums have been proclaiming the need to generate endogenous scientific and technological capacities, including ways of applying, adapting and developing science and technology oriented towards development problems of the Latin American nations, including the recognition and revaluation of indigenous knowledge. But it is not from those indigenous and traditional knowledges, nor from the other extreme—from a simple transfer, application and adaptation of Northern techno-science and the principles of the global geopolitics of sustainable development—that the environmental thought we claim to be Latin American has sprouted.<sup>6</sup>

If it is not only a matter of the appropriation of a logic of the sciences, of ecological thought, or a strategy of “sustainable development” that has been shaped outside of our territories; if it is not a mere application and insertion inside the paradigms, methods and research programs of “normal” science—what would be original and uniquely “Latin American” about that thinking? What elements join together in the unique sources and roots in the forging of Latin American environmental thinking? These questions surely will generate various responses on the part of the precursors, authors and actors that identify themselves with this thought.<sup>7</sup>

It is possible to do a hermeneutic exercise to recognize, from an environmentalist perspective, the authors that can be considered as precursors of our Latin American environmentalism, because they are tied to this vein of thought and body of precepts, principles and formulations in the discursive network of environmental thought that we now claim as our own. From Martí’s affirmation, “There is no battle between civilization and barbarism, but rather between false erudition and nature,” or “The trenches of ideas are more fertile than the trenches of stones;”<sup>8</sup> from the Latin American Marxism of Mariátegui, who validated the indigenous communist economy that allowed material wellbeing thanks to the collectivist organization of the Inca society, and to the liberation pedagogy of Paulo Freire as a precursor to the pedagogy of the earth and the eco-pedagogy that Leonardo Boff and Moacir Gadotti defend today, we can recognize a lineage of “environmentalist” thought, which has taken root in our life-territories.

Since the environmental crisis emerged at the global level, at the beginning of the 1970s, a group of intellectuals and academics was attracted by the winds and tides of those new ideas and proposals, around which a critical movement and response from Latin America began to sprout. Latin America gave an original response to the publication of *The Limits of Growth*,<sup>9</sup> which announced for the first time the approaching ecological crisis. A study conducted by Amílcar Herrera asked: *Catastrophe or New Society?*<sup>10</sup> It was argued that demographic growth was not the fundamental cause of environmental degradation, nor was this degradation linearly determined by economic growth. Rather, it depended fundamentally on a model of development, and the forms and degrees of environmental deterioration were associated with poverty and with the unequal distribution of income.

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<sup>6</sup> It is not for me to determine who forms part of this community of environmentalists, or which is the best or the right way to account for our contributions to our common heritage of thinking. This gives me the freedom to narrate my own history—my visions and convictions—to allow for the others, from inside and outside, to disagree, to dissent and to differ. This is the richness of the cognitive democracy and the dialogue of knowledges that vindicates the Latin American Environmental Thought.

<sup>7</sup> Cf. José Martí (1963), *Obras Completas*, La Habana: Editorial Nacional de Cuba.

<sup>8</sup> Meadows, D.H., D.L. Meadows and J. Randers, J. (1972), *Los Límites del Crecimiento (The Limits of Growth)*, FCE, México.

<sup>9</sup> Amílcar O. Herrera, et al. (1976). *Catastrophe or new society: a Latin American model*. Ottawa, IDRC.

Preparatory meetings were held in Latin America for the 1975 Belgrade Conference, which anticipated the first world Conference of Environmental Education held in Tbilisi, Georgia, in 1977. In these meetings, the first ideas of an environmental education guided by emerging ecological and complex thought met, and new focuses and interdisciplinary methods for the understanding and resolution of emerging socio-environmental problems came together.

In 1978, following the pioneering role of Latin American economic thought inaugurated by Raúl Prebisch in the United Nations Economic Commission for Latin America and the Caribbean (ECLAC), Osvaldo Súnkel and Nicolás Gligo conducted a project entitled “Styles of Development and the Environment in Latin America.” For the first time a group of intellectuals came together, which included ecologists who pioneered environmental thought and economists of the ECLAC school to reflect and study the environmental problems of the region. This study led to a seminar of the same name, sponsored by ECLAC and UNEP (United Nations Environment Programme), which was held in Santiago, Chile in November 1979. A selection of these studies was published in 1980 by the Mexican Editorial “Fondo de Cultura Económica” in two volumes under the title *Styles of Development* and *The Environment in Latin America*, which was a pioneer work in the reflection on dependency and economic development from the environmental perspective.

The 1980s were particularly prolific in terms of stimulating environmental thought and giving expression to it in a series of fundamental texts. It is impossible to detail the extensive literature generated in these years. It is sufficient to highlight some of the publications that followed these first impulses and were key to the formation of a generation of environmental thinkers and administrators. These include pioneer works supported by ECLAC, UNEP and CIFCA (Centro Internacional de Formación en Ciencias Ambientales), such as *Expansion of the Agro-husbandry Frontier and the Environment in Latin America*, published in 1983; and *The Environmental Dimension in Development Planning*, published in two volumes in 1986 and 1988. Later, following this line of research on the environmental diagnosis and prospects, as well as the management of the ecological sustainability of development, the results of the project “Technological Forecasting for Latin America” were published. At the same time, the results of the research conducted by the Analysis of Ecological Systems Group during the 1980s were published under the title *The Ecological Future of a Continent: a Prospective Vision of Latin America*. In 1985, anticipating a theme that would, twenty years later, become one of the most critical problems in the world and Latin America, the Commission of Urban and Regional Development of CLACSO (Latin American Council of Social Sciences) would publish the book *Natural Disasters and Society in Latin America*.

Between 1987 and 1989, the Mexican foundation “Fundación Universo Veintiuno” initiated and financed the publication of a collection of eight books that would be fundamental for environmental diagnosis and management in Mexico. These included the following themes: Environmental Rights; Management of Dangerous Industrial Waste; Water Quality and Quantity; Environmental Health; Air Contamination; Rural Production and Ecological Alternatives; Wilderness Fauna and Protected Natural Areas; and Population, Resources and the Environment.<sup>11</sup>

Step by step, Latin America has followed the civilizing transformation triggered by the environmental crisis, in a sort of critical reflection and participation in world debates. In 1982,

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<sup>10</sup> These publications were followed by a collective book on environment and development in Mexico: Leff, E., *Medio Ambiente y Desarrollo en México*, CIIH-UNAM/Miguel Ángel Porrúa, México, 1990.

CIFCA promoted a discussion about the significance and importance of the Stockholm Summit in Ibero-America.<sup>12</sup> In 1987, the Bruntland Report was published with the title *Our Common Future*, outlining the main orientations for a new geopolitics of sustainable development that, five years later, gave origin to the *Principles of Río* and to the environmental program called *Agenda 21*. At that time, a group of intellectuals in Latin America, with the support of UNDP (the United Nations Development Programme) and the Inter-American Development Bank, prepared a document called *Our Own Agenda*, which indicated the positions of Latin America.

One can perceive in these publications a spirit of response to the formulations and proposals that were shaping the global agenda of sustainable development, from critical and purposeful perspectives and within different institutional settings in Latin America. In time, these critical responses would paradoxically become diluted with the institutionalization of the environmental field, shifting to the academic world, civil society and social movements. The Latin American environmental thought that is being shaped into a rethinking of the world from the ecological and cultural roots of our territories is born from a theoretical and political debate, from the ways in which the environmental crisis is expressed, and in the field of strategies of power and power in knowledge in which the meanings of environmentalism and sustainability are defined.

Ecological alarm resounded with the bells of new revolutions of 1960s thought. *The Limits of Growth* was published in 1972, less than one year after the publication of *The Entropy Law and the Economic Process*, in which Nicholas Georgescu-Roegen questions the divorce of the economy from its ecological and thermodynamic bases of sustainability. It is the moment in which the crisis of reason and knowledge is debated, and the step is taken from structuralism to post-structuralism and postmodern philosophy; the eruption of paradigms of complexity, of systemic approaches, of ecological thought and interdisciplinary methods. Those revolutions of thought were filtering into our academic culture. However, the first ideas that had an impact on economic policies and environmental thought were those formulated by the discourse of eco-development.

The first proposals about eco-development found Latin America to be a favorable territory for its promotion. These strategies were expounded by their main proponent, Ignacy Sachs, who was one of the principal architects of the debates and proposals presented at the Stockholm Conference on the Human Environment, which not only spread ecological alarm to the global level, but led to the first concerted efforts to develop policies that would allow for the confronting of the emerging environmental crisis by incorporating an “environmental dimension” into government planning practices.

In those years, many students coming from Latin America (myself included) attended the seminar that Ignacy Sachs developed at the *École Pratique des Hautes Études* in Paris. These students would return to our countries influenced by these new ideas, which beyond summarizing the expressions of the 1960s counter-cultural movements, announced a *crisis of civilization*. At our return to our home countries, many of us would reintegrate into the academic and political activities, wherefrom those ideas were promoted. Ignacy Sachs himself considered Latin America potentially the most fertile area for receiving his proposals, and during the 1970s traveled to various countries—mainly Mexico and Brazil, in which he had secondary citizenship—in order to promote eco-development. Hence, in 1973 a seminar was organized in Mexico at the highest government level during the term of President Echeverría, in which

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<sup>11</sup> *Diez Años después de Estocolmo: Desarrollo, Medio Ambiente y Supervivencia (Ten Years after Stockholm: Development, the Environment and Survival)*, CIFCA, Madrid, 1983.

various high government officials participated.<sup>13</sup> That meeting would lead to the beginning of the creation of the Center for Eco-development, where the first research aimed at diagnosing the country's socio-environmental problems and generating policies for development in harmony with ecosystem conditions in Mexico would take place.

Eco-development came to be the driving force in promoting an extensive diagnostic study and study of public policy called "Environmental Systems for Planning" in Venezuela, from which the first Ministry of the Environment arose in 1978. In many ways, these processes represented the application, definition and adaptation of eco-development principles to an incipient environmental development planning, which implied considering the particular socio-environmental and political circumstances, and would motivate the creation of university academic groups, the most well-known being the Brazilian Association of Research and Education in Ecology and Development (APED) in Brazil.

### **THE EPISTEMOLOGICAL ROOTS: THE FORGE OF THE CONCEPT ENVIRONMENT**

At the same time, a more critical process of assimilation and creation of the concept of the environment was started, giving a unique identity to Latin American thought. When environmental problems emerge and economic growth and the very economy itself are questioned for their impact on and responsibility for environmental degradation, the economy responds by affirming, "the environment is an externality of the economic system." In its self-justifying eagerness, the economy confesses its fundamental flaw: it has built itself on a clear divorce from, and ignorance of, natural, ecological, geophysical, and thermodynamic conditions within which it operates; that is to say, its conditions of sustainability. In this way, an initial idea of the *environment* as a joint space between society and nature, a place to which we would have led the disjunction between the object and the subject of knowledge, the mind-body duality, the separation between mnemonical and social sciences.

A more careful investigation of the constitution of the sciences as conceptual structures built around a nucleus-object of knowledge led us to understand the space of exclusion that occupies the environment in the universe of the "centered formations" of modern sciences. From George Canguilhem and Jacques Derrida, an epistemological inquiry unfolded and was particularly fruitful in forging the identity of Latin American environmental thought. Following the perspectives of French critical rationalism from Gaston Bachelard to Louis Althusser and Michel Foucault, it was possible to begin an epistemological reflection in which the environment was defined as an *otherness* to dominant scientific rationality, beyond the holistic perspectives that were shaping theoretical systems and emerging ecological thought. In this way, it was possible to transcend a merely empirical and functional conception of the environment, as the *milieu* surrounding a population, economy and society. Beyond identifying economic, political, and social causes tied to a collection of socio-environmental problems—contamination, deforestation, ecological degradation, soil erosion, global warming—this epistemological view transcended the stance of systems theories and the holistic visions that led to a will for

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<sup>13</sup> A record of this seminar can be found in the journal *Economía Política*, No. 41, "Medio Ambiente y Desarrollo: estrategias para el tercer Mundo" ("The Environment and Development: Strategies for the Third World"), IPN, 1973. An assessment of Sachs' legacy and the notion of eco-development in Brazil can be found in Paulo F. Vieira, et al. (Org), *Desenvolvimento e Meio Ambiente no Brasil. A Contribuição de Ignacy Sachs (Development and the Environment in Brazil: The Contribution of Ignacy Sachs)*, Ed. Pallotti/APED, Florianópolis, Brasil.

interdisciplinary integration of existing sciences as a way of resolving the fragmentation of knowledge as an associated cause of the environmental crisis.

The environment was not, then, the junction of fragmented disciplines, focused on their own autonomous objectives of knowledge; it was not a simple “environmental dimension,” which continuing the vectorial and factorial, ecological and cybernetic focuses, could be internalized within the systemic approaches and planning practices within the established paradigms of knowledge or serve as the unifying thread capable of weaving the transversality of “the environmental” through the dispersed and dismembered body of knowledge.

The environment was formed in a *field of externality to the logocentrism of science*, as the “other” of established scientific theories. From that position, emerging *environmental knowledge* problematizes the “normal” scientific paradigms and promotes their transformation in order to generate environmental branches of knowledge. In this sense, environmental epistemology goes further than interdisciplinary proposals that pretend to induce a hybridization between natural and social sciences to generate the so much needed and desired environmental sciences, or to create new disciplines and transdisciplinary methods capable of approaching complex emerging socio-environmental problems.<sup>14</sup>

These new epistemological perspectives arose in Latin America; they were not produced in Europe as a development of French critical rationalism in the step from the structuralist *episteme* towards the nascent ecologist *episteme*. Despite its indubitable harmony with the complex thinking that arose during those times in the work of Edgar Morin, the production of the concept of the environment was acquiring a unique identity.

An *epistemofilic drive* was the propitiator of these reflections and theoretical productions that, upon acquiring a collective character, led a series of theoretical reflections and research projects. In this way, at the Mexican Association of Epistemology, we organized a *First Symposium on Ecodevelopment*, at UNAM in November 1976. Scientists from many diverse disciplines gathered there to reflect and debate the way the emerging environmental crisis could be related to their fields of knowledge. This resulted in the first forum in which the idea was expressed that the environmental crisis was decurrent from the forms of knowledge, economic rationality, and the logocentrism of science. Although the proposal seemed preposterous to the philosophers and epistemologists present there (among whom was Mario Bunge), this *inquietude* showed its resilience and kept it alive.

In those years, the International Center of Training in Environmental Sciences (CIFCA), by an agreement with the Government of Spain and UNEP, which became the institution that—from its founding in 1976 through its disappearance at the end of 1983—most strongly stimulated the development of an Ibero-American and Latin American thought through seminars that it organized, as well as its publications. In these seminars, which attracted many Latin American academics to reflect about the environmental question, the theme of the “Articulation of the Sciences for Environmental Management” was included. The interest in those debates led to the formulation of a research project during 1981-1983, which concluded with the publication of the book *Los Problemas del Conocimiento y la Perspectiva Ambiental del Desarrollo (Problems of Knowledge and the Environmental Perspective of Development)*.

This was the first test of that epistemological inquiry—that was above all a conceptual production—showing the fecundity of looking at different disciplines from the standpoint of

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<sup>14</sup> Cf. Enrique Leff, “Sobre la Articulación de las Ciencias en la Relación Naturaleza-Sociedad” (“On the Articulation of the Sciences in the Nature-Society Relationship”), in Leff, E. (ed.), *Biosociología y Articulación de las Ciencias (Biosociology and the Articulation of the Sciences)*, UNAM, México, 1981.

environmental *savoir*. Along with the development of new focuses of complex systems, and a critical analysis of the coordination of sciences and interdisciplinarity, incipient fields and innovative theories began to be fertilized in the fields of economy, ecology, anthropology, architecture, rural sociology and law, and applied problems such as urbanism, integrated resource management, development planning and environmental law. This book opened the way toward a new project focused on social sciences and environmental education at the university level, whose texts were published in 1994 under the title of *Ciencias Sociales y Formación Ambiental (Social Sciences and Environmental Education)*.

The epistemological inquiry, which starts from that critical concept of the environment, would sow a seed that fertilized the field of Latin American environmentalism. This led to a whole theoretical path that stimulated a critical revision of many of the most important theorists of modernity, from Karl Marx and Max Weber, to Martin Heidegger, Emmanuel Levinas and Jacques Derrida, in order to attract their thoughts and transform them from the roots of the ecology and the culture of Latin American territories. This epistemological odyssey that was traveling from eco-Marxism to a revision of existential ontology did not imply a mere influence of European thought on American lands. The theories arising in Europe were transformed from a critical perspective that is born in the sources of ecological potentials and the cultural diversity of our continent, and were fertilizing new fields of political ecology in Latin America. The concept of the *environment as potential* is typically and uniquely Latin American. From this epistemological field unique proposals about the *environmental complexity* arose—beyond complex thought and the sciences of complexity—and to move from the critique of interdisciplinarity and systems theories toward the dialogue of knowledges to sow sustainabilities.<sup>15</sup>

A clear mark of the identity of Latin American environmental thought comes from the demarcation between environmentalism and ecologism. In Latin America, there is a strong body of ecologists that have been making valuable contributions to ecological science and to environmental politics of the region, and from which a vast ecologist movement has derived, which in many of its proposals and actions is not clearly distinguishable from environmentalists. However, despite being the most marginal and least visible environmentalism in academic fields, it is there where the radicality of a deconstructive thinking arises and affirms itself.

Among the sources of ecologism, that have influenced Latin American environmentalism we have to mention the following: complex thought (Edgar Morin), deep ecology (Arne Naess), ecology of the mind (Gregory Bateson), eco-anarchism (Murray Bookchin), eco-Marxism (James O'Connor), ecological economics (Joan Martínez-Alier), the Gaia Theory (James Lovelock), and the web of life (Fritjof Capra). At the same time, we should recognize veins that have had their sources of creativity and practices in Latin American regions. Among those we find the methodology of interdisciplinary research of complex systems theories of Rolando García;<sup>16</sup> in the field of cognitive sciences, the *autopoiesis* of Francisco Varela and Humberto Maturana, which have transcended the borders of the region and have inspired the environmental ethics of Latin American authors; the concept of *development at the human scale* of Manfred Max-Neef,

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<sup>15</sup> Cf. Enrique Leff (2006), *Aventuras de la Epistemología Ambiental. De la Articulación de las Ciencias al Diálogo de Saberes (Adventures in Environmental Epistemology: On the Articulation of the Sciences to the Dialogue of Knowledges)*, Siglo XXI Editores, México.

<sup>16</sup> Rolando García is correct in claiming that “the method” has been a contribution of his research, which is truly a Latin-American contribution, rather than the work of Edgar Morin, which carries the same title and corresponds more to the field of ecological and complex thought.

Antonio Elizalde, and Martin Hopenhayn; the social ecology developed by CLAES; the foundation of a Latin American Society of environmental history;<sup>17</sup> a methodology for the development and application of accounting for the environmental heritage of Latin America;<sup>18</sup> the contributions to eco-Marxism and the proposal of a new productive paradigm based on a ecological-technological-cultural productivity—a new economy based on a negentropic productivity- as the basis of sustainability of an environmental rationality.<sup>19</sup>

Environmental epistemology enables a demarcation between the Latin American currents of ecologism and environmentalism, from where it is possible to mark the difference between the concept of sustainability and the discourse of sustainable development. In this way, in the context of the discourse of the decolonization of knowledge, the externality and radicality of the epistemological concept of environment offers a point of support for the deconstruction of the non-sustainable rationality of modernity and for the construction of alternative sustainable worlds guided by an environmental rationality.<sup>20</sup>

### **CULTURE, TERRITORY, AND SUSTAINABILITY**

One of the richest springs of Latin American environmentalism is the study of the relations between culture and nature. Contrasting with the perspectives that have been generated in the North, based on different eco-sophies, the ecologization of the economy and technological innovations aimed at the de-materialization of production, in Latin America a vision of sustainability founded on the relationship held by traditional, indigenous, and rural societies with their environment has been gaining strength. Beyond a generic ecological culture, and the necessity of providing sustainability to rural societies, the idea of a sustainable development

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<sup>17</sup> Cf. Guillermo Castro (1996), *Naturaleza y Sociedad en la Historia de América Latina (Nature and Society in the History of Latin America)*, CELA, Panamá.

<sup>18</sup> Héctor Sejenovich y Guillermo Gallo Mendoza (1996), *Manual de Cuentas Patrimoniales (Guide to Natural Heritage)*, México: PNUMA / Fundación Bariloche / Instituto de Economía Energética.

<sup>19</sup> Enrique Leff (1994), *Ecología y Capital; Racionalidad Ambiental, Democracia Participativa y Desarrollo Sustentable (Ecology and Capital: Environmental Rationality, Participatory Democracy and Sustainable Development)*, Siglo XXI Editores/UNAM, México.

<sup>20</sup> What is in dispute is not only the possible meanings of sustainability as a play of languages and a dialectic of rationalities. What is at stake are the possible social constructions of a sustainable future. Hence, in confronting the diatopic rationality and the sociology of absences proposed by Boaventura de Sousa Santos with the purpose of recognizing diverse knowledges and experiences blocked by metonymic rationality and to give strength to the proliferation of alternatives through its “translation,” the environmental rationality offers a starting point for the epistemological deconstruction of the dominant universal rationality and the logocentrism of the sciences, projecting itself towards the constructing of a sustainable world where the different matrices of rationality articulate themselves in a dialogues of knowledges and practices rooted in the ecological potentialities and the creativities of the communities. This opens a politics of co-inhabitation and co-existence in diversity where no literal translation is possible. The dialogue of knowledges established by the environmental rationality embraces an ontology of difference and an ethic of otherness, in which cultural encounters embrace harmonies, empathy and solidarities—even reciprocal interpretations and cultural hybridizations—in their diversities and differences, but where their “isomorphisms” do not lead toward a translation which could recover an ideal re-totalization of the world—in knowledge and worldlives- as promised by systems theory, or at the level of social consensus, by the communicative rationality of Habermas. The principle of otherness leads to a new political ethics of “convivencia” (of living within nature and with others) among differences and that are irreducible to any unity and even to the pretension understanding of the other and reducing any otherness to myself.

founded on the knowledge and cultural wisdom about the biological richness and the potential ecological values of the region has been proposed.<sup>21</sup>

These researches and practices about the cultural management of nature have been nourished by a rich tradition of ethnobotanical, ethnoecological and agricultural studies which came from John Murra's research on the Incas' ecological floors and landscaping; the pioneer texts of Angel Palerm and Eric Wolf on the cultures and ecological potentialities of Mesoamerica; the studies about Mexican agro-ecosystems of Efraím Hernández Xolocotzi. In 1972, Wolf and Palerm published a text that would come to inspire a new vision of Mesoamerican civilizations—that we could well extend to the whole Latin American tropics and the countries of the South—in which “development” seems to be founded on ecological potentiality.<sup>22</sup> From this perspective, the environment is being understood as a potentiality, not as the environmental costs of development, which is the vision that predominates in the economic approaches of the North. If the richness and cultural diversity of the South, and the South American territories, were the “melting pot” for the best anthropological theories and the academic culture of the ethnosciences (from Claude Lévi-Strauss to Philippe Descola), the ethno-ecological studies opened perspectives to look beyond the study of culture in itself, beyond culture as an object of ethnological research, in order to consider it as biocultural heritage and a source of new perspectives on sustainability.<sup>23</sup>

From here, one of the most promising practical fields has been derived to root Latin American environmental thought in sustainable practices. I refer to the theories and practices of agro-ecology and agro-forestry, which have become a subject of theoretical-practical debates in the field of political ecology, in the confrontation of productivist models with new strategies of sustainable agriculture which are constituting new paradigms and social actors in the construction of sustainability.<sup>24</sup>

Here, the theoretical-philosophical-political proposal of the construction of an environmental rationality is sowed in a practical field, where ecological potential, technological productivity and cultural creativity come together in new agro-ecological and agro-forestry strategies, in a dialogue of knowledges between ecological and agronomic sciences with indigenous and peasantry wisdom, in a process of cultural, technical, and social re-appropriation of nature. Thus, new social movements and strategies for conservationist and productive management of ecological potentialities and biological diversity are emerging, guided by principles of political autonomy and cultural identity such as the extractive reserves of the *seringueiros* (rubber tappers) in Brazil, the practices of the forest communities in Mexico, the cultural management of

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<sup>21</sup> Cf. Enrique Leff y Julia Carabias, Eds. (1993), *Cultura y Manejo Sustentable de los Recursos Naturales (Culture and Sustainable Natural Resource Management)*, 2 volumes, CIICH-UNAM/Miguel Ángel Porrúa, México.

<sup>22</sup> Erik Wolf and Ángel Palerm (1972), “Potencial ecológico y desarrollo cultural en Mesoamérica” (“Ecological potential and cultural development in Mesoamerica”) en *Agricultura y Civilización en Mesoamérica*. México, SepSetentas, No. 32.

<sup>23</sup> Cf. Víctor Manuel Toledo (1994), *La apropiación campesina de la naturaleza: un análisis etnoecológico (Peasant Ownership of Nature: An Ethno-Ecological Analysis)*, Tesis de doctorado, UNAM, México; Eckart Boege (2009), *El Patrimonio Biocultural de los Pueblos Indígenas de México. Hacia la conservación in situ de la biodiversidad y agrobiodiversidad en los territorios indígenas (The Biocultural Heritage of the Indigenous People of Mexico: Toward an in situ Conservation of Biodiversity and Agrobiodiversity in Indigenous Regions)*, Instituto Nacional de Antropología e Historia/Comisión Nacional para el Desarrollo de los Pueblos Indígenas, México.

<sup>24</sup> Cf. Miguel Altieri (1987), *Agroecology: the scientific basis of alternative agriculture*. Boulder Co., Westview Press; Laksmi Krishnamurthy y Marcelino Ávila (1999), *Agroforestería Básica*, PNUMA, Red de Formación Ambiental para América Latina y el Caribe, Textos Básicos para la Formación Ambiental, No. 3, México.

biodiversity of the *Proceso de Comunidades Negras (Process of Black Communities)* in Colombia, and so many other agro-ecological and agro-forestry processes emerging in different cultural territories in Latin America.

Geography itself also offered an innovative field for looking at the relationships between culture and nature. Focusing on the ecological conditions and critical problems of Latin American populations, a new school of Latin American environmental geography has emerged, where the names of Josué de Castro and Milton Santos stand out. New approaches in cultural anthropology and environmental geography have been attracted to this field by principles of territorialization and a politics of difference,<sup>25</sup> and in studies and projects of cultural emancipation and re-appropriation of nature that have irrupted in recent times, from the Mapuche people in the south of the continent to the Comcaac people in the arid northern region of Mexico, from the Amazonic ecosystems and the “cerrados” landscapes in Brazil, from tropical ecosystems to the arid and temperate zones, from mountain to water ecosystems (from high lands agriculture to sea-level aquaculture and fishing communities), in the construction of sustainability based on the *cultural being* of the indigenous people of Latin America.

Environmental philosophy has been another fertile field of Latin American environmental thought—a field begun by the Uruguayan Daniel Vidart, who, in his political refuge in Colombia, published *Filosofía Ambiental: epistemología, praxiología, didáctica (Environmental Philosophy: Epistemology, Praxiology, and Didactic)* in 1986. This field of philosophical reflection found a place above all in the “Institutos de Estudios Ambientales” (IDEA) (Institutes of Environmental Studies) that began to be established in Colombian universities after the First Seminar on University and the Environment in Latin America and the Caribbean, held in Bogotá in 1985. Since the creation of IDEA at the Universidad Nacional de Colombia, the construction of an Environmental Thought has been one of its top priorities, as a response to the ecological and technological reductionism of the study of environmental problems and their solutions. This source of environmental philosophical thought found a nourishing place in Colombian universities and spread out to different forums through a Network of Nodes of Environmental Thought begun by an educational program led by the National University of Colombia in Manizales.

If all Environmental Philosophy was derived from an ecosophy that aims to overcome the legacy of metaphysics, of Cartesianism and Kantianism, of positivism and neo-positivism, Latin American environmental philosophy aims to be an inclusive, integral, and holistic system of thought; a thought that takes root in the ecosystems inhabited by cultures with their worldviews and their philosophies of life. This Latin American thought opens itself to the thoughts of others and to an ethics of Otherness; an ethics of the earth, of sustainability and of life; a philosophy that allows for the bonding of nature and the spirituality of the people;<sup>26</sup> a philosophy that from

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<sup>25</sup> Cf. Carlos Walter Porto Gonçalves (2001), *Geo-grafías. Movimientos Sociales, Nuevas Territorialidades y Sustentabilidad (Geo-graphies: Social Movements, New Territorialities, and Sustainability)*, México, Siglo XXI Editores; Arturo Escobar (2008), *Territories of Difference: Place, Movements, Life, Redes*, Duke University Press, Durham & London.

<sup>26</sup> Leonardo Boff (1996), *Ecología: grito de la tierra. Grito de los pobres (Ecology: Cry of the Earth, Cry of the Poor)*, Madrid: Trotta; Leonardo Boff (2001), *Ética Planetaria desde el Gran Sur (Planetary Ethics from the Great South)*. Madrid: Trotta.

the pre-Socratic to modern philosophers recovers “The Reason of Life”; that allows for the re-enchantment of the world.<sup>27</sup>

## **ENVIRONMENTAL EDUCATION**

The educational system is a privileged area to be able to induce the changes in thinking, behavior and ethics, for the social transformation that the construction of sustainability demands. While environmental education has failed to transform the institutional educative systems in Latin American, and continues to be marginalized within the priorities of the educational community, it is at the same time the area in which Latin American Environmental Thought has been established and spread with the greatest force and clarity. These spaces have been promoted and organized by National Networks of Environmental Education in different countries and have found in the Ibero-American Congresses of Environmental Education moments of reunion, re-affirmation, and projection of the environmental educational perspectives since 1992. Beyond their importance for the establishment of national laws, policies, and strategies for environmental education, those involved in these processes have created a real social movement for environmental education, beyond educational institutions and along with public policies and social forums in which they developed. What gives identity to these processes and their proponents is the concept of the environment as a keystone of Latin American environmental thought. It is only from that critical definition of the environment that it has been possible for critical perspectives to be established that prevent it from being seduced by and succumbing to the ravages of “education for sustainable development.”

Within this environmental education movement organized through national and regional networks of educators an array of graduate studies and postgraduate programs on the environment and sustainability have been developing in Latin American universities. But perhaps the most significant process in this arena was the one begun by the Confederation of Education Workers of the Argentine Republic (CTERA) which generated a pedagogical revolution mobilized by environmental knowledge. Through the Specialization course on Environmental Education for Sustainable Development of the Marina Vilte School of CTERA, a new generation of educators was formed since the year 2000, in a process that radiates towards Argentine society. This is one of the most exemplary and unprecedented examples of the transformative capacity of Latin American environmental thought.

These processes have also inseeded new and unprecedented programs. In November 2006, the Center of Socio-environmental Wisdom and Care for the La Plata Basin was created. It is a strategic alliance between the Itaipú Binacional (the biggest hydroelectricity enterprise in the region located on the border of Brazil and Paraguay), the Ministries of the Environment, and select groups of environmental citizens of five member countries—Argentina, Bolivia, Brazil, Paraguay, and Uruguay. Through a strategy of environmental education and training based on the methodology of learning circles, the Center has planned the training of 4,500 socio-environmental actors by 2010, capable of establishing conservation, care, and sustainable production projects in those diverse and fertile ecological and cultural regions.

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<sup>27</sup> Augusto Ángel Maya, *La Razón de la Vida (The Reason of Life)*, 11 volúmenes, Universidad Nacional de Colombia, Cuadernos de Epistemología Ambiental, Bogotá, Colombia; Patricia Noguera (2004), *El reencantamiento del mundo (The Re-Enchantment of the World)*. México-Manizales: PNUMA-Universidad Nacional de Colombia.

## PROFESSIONAL ENVIRONMENTAL NETWORKS AND ASSOCIATIONS

Latin American environmental thought has been forming and seeping into various disciplinary and institutional fields in which professional identities have been reforming and reconfiguring behaviors and practices that have fed social movements. One way of assessing the establishment, sedimentation, and influence of environmental thought is through the creation of associations, societies, and networks as places for the organization of discussions, institutional processes, and social actions. While it is impossible to provide an exhaustive list, it is relevant to highlight the establishment and work of the following programs:

- National Association of Graduate Studies and Research in Environment and Society (ANPPAS, Associação Nacional de Pós-Graduação e Pesquisa em Ambiente e Sociedade) in Brazil.
- Latin American Center for Sustainable Development (CLADES, Centro Latinoamericano de Desarrollo Sustentable).
- Latin American Center for Social Ecology (CLAES, Centro Latino Americano de Ecología Social).
- Latin American Forum of Environmental Sciences (FLACAM, Foro Latinoamericano de Ciencias Ambientales).
- Working Group of Political Ecology at the Latin American Council of Social Sciences (Grupo de Trabajo de Ecología Política- Consejo Latinoamericano de Ciencias Sociales, CLACSO).
- Ibero-American Network of Ecological Economics (Red Iberoamericana de Economía Ecológica, REDIBEC).
- Environmental Thought Network (Red de Pensamiento Ambiental) in Colombia.
- Latin American and Caribbean Society of Environmental History (Sociedad Latinoamericana y Caribeña de Historia Ambiental, SOLCHA).
- Latin American Scientific Society of Agro-ecology (Sociedad Científica Latinoamericana de Agroecología, SOCLA).

Among these programs, it is appropriate to mention the Environmental Training Network for Latin America and the Caribbean (*Red de Formación Ambiental para América Latina y el Caribe*), which was established as a regional cooperative program among governments, universities, training centers, educational systems, professional associations, and civil society organizations for the promotion of environmental education and training in the region. In addition to collaborating with the various centers, associations, networks, and professional societies mentioned above, the Network, established in UNEP in 1982, promoted and accompanied the establishment of National Networks of Environmental Education, as was the case with the Colombian Network or the Network of Environmental Education and Research in Guatemala, as well as numerous regional courses on critical themes for Latin America in the fields of agro-ecology and agro-forestry, environmental education, ecological economy, and trade and the environment.

Through this Network, a full editorial line developed, which included a series on Latin American Environmental Thought, in which the ideas of a group of major proponents was diffused.<sup>28</sup> This thought was synthesized in the *Manifiesto for Life: Towards an Ethic of Sustainability (Manifiesto por la Vida: Por una Ética para la Sustentabilidad)*, which was compiled by a group of thinkers as a Latin American contribution to the Johannesburg World

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<sup>28</sup> Cf. [www.pnuma.org/Red](http://www.pnuma.org/Red) de Formación Ambiental/Publicaciones.

Summit on Sustainable Development in 2002, and which has become a theoretical, ideological and ethical source and reference of diverse educational programs and political processes in Latin America.<sup>29</sup>

It is in this sense that Latin American environmental thought has taken shape and forged its own identity, rooted in the life territories of its people and nations, in our educational systems, and that will continue fertilizing new modes of production and new ways of living together based on the cultural diversity and the ecological potentialities of the region, in an ethic of responsibility towards nature and care for life.

However, environmental thought has a debt to pay and a way still to go.

The debt is that of building a plural dialogue, direct and close with the indigenous and popular knowledges of the people of the region. Only from putting this dialogue into practice can there emerge a *political ethic of difference* which orients the cultural re-appropriation of the common heritage of humanity; a democratic and participatory management of the commons that delinks from a totalitarian regime of meaning on nature and from the dominance of the World economic order: which neither submits to the merchandizing of nature, nor to an ecological order, nor to a general sense of the being pretending to unify the views and interests of the people, that are differentiated by nature and by life. Apart from a hegemonic or dominant rationality that forces a consensus in a unified knowledge, the solidarities that must be forged to construct a sustainable future for Latin America and for the world as a whole, must recognize their differences, their irreducible othernesses in a common sense which cannot be other than a future led by the heterogeneity generated by biocultural diversity.

These are the paths opened by a way of thinking that generates new meanings and orients new actions which nourishes itself with the sap of the cultural knowledges and the ecological potentialities of the living planet that we inhabit, in a movement of social transformation which is sowing new territories of life and defining the horizons of a sustainable future.

**Seventh Annual Joint ISEE/IAEP Meeting on Environmental Philosophy:** The Seventh Annual Meeting was held in Allenspark, Colorado on 8-11 June, 2010. The conference program was as follows:

8 June:

Keynote Speaker: “Jane Austen vs. Climate Economics” by Stephen Gardiner (University of Washington).

9 June:

First Session “Knowledge and Values”: (1) “Environmental Epistemology and Epicurus” by Becky Rosenthal (University of Tennessee), comments by Arthur Morton (Saint Xavier University), (2) “Thinning our Ethical Concepts: Thick Evaluative Concepts and Environmental Value” by Ken Shockley (SUNY-Buffalo), comments by Wayne Ouderkirk (Empire State College), and (3) “Anthropocentrism and Egoism” by John Nolt (University of Tennessee), comments by Darren Domsy (Texas A&M).

Second Session “Landscape and Conservation”: (1) “New Nature Narratives” by Martin Drenthen (Radboud University), comments by Sam Cocks (University of Wisconsin), and (2) “Beyond Mastery?” by Joseph Keulartz (Wageningen University), comments by Don Maier (Independent Scholar).

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<sup>29</sup> Cf. [www.pnuma.org/Manifiesto](http://www.pnuma.org/Manifiesto) por la Vida.

Third Session “The Future of Environmental Philosophy in the Light of Global Climate Change”: (1) “From the Preservation of Nature to the Adaptation of Life” by Allen Thompson (Clemson University), (2) “A Climate of Symptoms, Ethics and Cures” by Nathan Kowalsky (St Joseph’s College, University of Alberta), (3) “Climate Change and Individual Responsibility” by Avram Hiller (Portland State University), (4) “Climate Change and Environmental Virtue Education” by Matt Ferkany (Michigan State University), and (5) “The Ethics of Geoengineering” by Toby Svoboda (Penn State University).

Fourth Session “Aesthetics, Literature, and Environment”: chaired by Tom Thorp (Saint Xavier University): (1) “Evaluating Positive Aesthetics” by Ned Hettinger (University of Charleston), comments by John Fisher (University of Colorado).

10 June:

First Session “Sustainability”: chaired by William Grove-Fanning (University of North Texas): (1) “Strengthening Social Sustainability Virtues” by William Throop (Green Mountain College), comments by Allen Habib (University of Calgary), (2) “Sustainability Ethics” by Christian Becker (Penn State University), comments by Allen Habib (University of Calgary), and (3) “Undoing and Disallowing” by Ben Hale (University of Colorado), comments by Eric Brandstedt (Lund University).

Second Session “Environmental Ethics in Africa”: (1) “Should Baobab Trees Have Standing? African Environmentalism and Moral Considerability” by Kevin Behrens (University of Johannesburg), comments by Tama Weisman (Dominican University), and (2) “Gorillas in the Fog: Epistemological Obstacles to Collaborative Environmental Problem Solving” by Evelyn Brister (Rochester Institute of Technology), comments by William Grove-Fanning (University of North Texas).

11 June:

First Session “Environmental Virtue Ethics”: (1) “A Challenge and Proposal for Inclusive Environmental Virtue” by Matt Barker (University of Wisconsin), comments by Commentator: Matt Ferkany (Michigan State University), (2) “Four Environmental Virtues” by David Clowney (Rowan University), comments by Phil Cafaro (Colorado State University), (3) “Outlining A Future for Environmental Virtue Ethics: Anthropocentric vs. Non-Anthropocentric Approaches to Environmental Virtue” by Dustin Nelson (University of Tennessee), comments by Phil Cafaro (Colorado State University), (4) “Environmental Virtues and Environmental Justice” by Paul Haught (Christian Brothers University), comments by Lisa Gerber (University of New Mexico), and (5) “Environmental Degradation, Environmental Justice and the Compassionate Agent” by Chris Frakes (University of Colorado), comments by Lisa Gerber (University of New Mexico).

**“Alienation and the Environment” Workshop**: A workshop on “Alienation and the Environment” was held at Liverpool University in February 2010 as part of the AHRC-funded research networking project ‘New Thinking on Alienation’. Papers presented by Steven Vogel, Ute Kruse-Ebeling, Isis Brook, Simon Hailwood, Kate Soper, and Alison Stone may be viewed via the project website at: <[http://www.liv.ac.uk/philosophy/alienation/workshop\\_1.htm](http://www.liv.ac.uk/philosophy/alienation/workshop_1.htm)>.

### **Stanford MAHB (Millennium Assessment of Human Behavior) Interim Newsletter #5, 5 October 2010:**

We have been slowed in MAHB by the difficulty of the task. Assessing Human Behavior is not trivial. The last year has been spent thinking about the legitimate agenda for MAHB, the useful and doable agenda. We discovered for example that many people who are ecologically

conscious tend to see “people” as consumers, with the implied momentum of habit and the resistance to change. But if we take a closer look at consumer “behavior” we find that much of it is tactical: for example if I drive a hundred miles to work, if I got a better job closer to home, driving behavior would change in an instant. Much energy behavior is tactical—a reasoned response to perceived circumstances. This means that much behavior could change quickly and is not subject to the momentum implied by deep culture and habit. This is optimistic.

At the same time the stress on “consumer” leaves out that all people need a way to get (or got) the money they will spend. We can call this the production side of human behavior: having a job, getting an allowance or welfare check, taking money from savings. Most people are more imbedded in their productive activities than in their consumptions. It looks like such behaviors are harder to change than consumption behaviors. If, for example I am a venture capitalist, and have made an investment, I am not free to think about much change until the investment cycle completes itself.

So looking at production behavior suggests that the real momentum of society is more on the production side, where people are more deeply imbedded in hard to change social structures than there are with consumption.

And within consumption, seeing the difference between tactical behavior (driving kids to school because it is a long way, could change quickly if a school opened up closer) and cultural behavior (doing laundry more frequently than necessary or good for the material), can help us see that much behavior, properly “assessed” can change more than we thought.

Looking at the production side also suggests that the economic institutions of earnings and profit are more where the momentum of society lies, and the deep imbeddedness it requires. The way we earn; the jobs we hold, the deals we are in the midst of, our career paths, is perhaps the key sticking point in behavior change, relative to climate disruption, not consumption.

Recently there were two conferences at Stanford. One was on Medical Devices and the other on new energy innovations. In both cases the audience of about 400 was hungry for adequate information that would support their investment strategies and need for finance capital. In both cases the assumption was that the economy needed to grow. The obvious reason is that without growth there is less money for investment in new technologies. The investment and its technologies require lots of infrastructure, starting with clearing land, running buildings, workers getting to work by driving, the extensive use of raw materials that need mining and transportation. No single person spoke to the contradiction between innovative energy efficient technologies that required a growing economy and the planet that requires less growth. Needing the increasing demand from an increasing population was cleaner technologies was about as far as the logic could go. This suggests that such communities are barriers to the flow of concern about actually meeting sustainable non-disruptive outcomes.

The community of medical device manufactures and energy innovators has their focus on the business environment, regulation, and saleability. Most of its members are as if on a stage in an opera full of drama about THAT. Their whole sense of place and time dominated by the possibility, indeed necessity, for an expanding economy that will buy more cars (green and efficient), not fewer, or more medical devices to prolong liveability, with no regard for the population problem. The goal of a more efficient car compares this car with that car, but leaves out the secondary consequences: the workers driving to the new factory, the energy cost of the factory or factory conversion, the transportation consequences of moving raw materials and mining. Again an opera of its own authorship, fairly insulated from the world, and leaving to the side the critical questions of the real impact.

The millennial assessment of human behavior (the assessment rather than the name of the organization) should look at human society and its momentum from this strategy of disaggregation.

Moreover, all these local operas, operettas or melodramas take place in a philosophical atmosphere about the meaning of life, its symbols and rituals of class and religious orientation—even if only inherited and weak.

Don [Kennedy] and Paul [Ehrlich] wrote last year:

First, MAHB should begin with encouraging broad-based interdisciplinary discussions at universities of the most fundamental questions—exemplified by broad queries like “what are people for?” (Newsletter # 4).

I’ve a few questions for discussion:

Is there a tendency in the paper to favor a contemporary view of science as opposed to helpful insights from the humanities? Is current science too reductionist (in range of what it considers worthy of study) to understand the important world of dreams, loves, meanings, imaginations and relationships? The kind of world explored in art? Can science be a world view? Can it be a culture—or is it a part of one? Is the scientific world view adequate for dealing with the full range of human problems? An example would be Barrington Moore’s nearly forgotten book *The Origins of Dictatorship and Democracy* in which he explores the causes and outcomes of the English, French, American (civil war) revolutions and the tendency of the resulting dynamic to lead toward either expansion of freedoms for most or a contraction to a ruling top down elite?

We tend to assume that the future will be like the perceived present. National boundaries, the Internet works, money has a fairly constant value, and daily life is livable. History suggests not, and we are fairly ignorant of it.

See also the redesigned website: <<http://mahb.stanford.edu>>.

From: 2010 editor Doug Carmichael (<[doug@dougcarmichael.com](mailto:doug@dougcarmichael.com)>).

**Peoples Agreement, World Peoples Conference on Climate Change and the Rights of Mother Earth, Cochabamba, Bolivia, 22 April 2010:** On 7 May 2010, the following press statement was released:

Indigenous Peoples Support the Bolivia Cochabamba Peoples’ Agreement of the recent People’s Global Summit on Climate Change and the Rights of Mother Earth Rejection of Carbon Market Regimes.

My name is Tom B.K. Goldtooth, Executive Director of the Indigenous Environmental Network. Our Indigenous network represents indigenous communities throughout the world experiencing the affects of climate change. The Indigenous Environmental Network is based in Minnesota, USA.

I am here at United Nations headquarters as part of an international delegation of civil society and social movements invited by President Evo Morales Ayma of the Plurinational State of Bolivia to lift up the importance of the Peoples’ Agreement and the Universal Declaration of the Rights of Mother Earth, that are outcomes of the People’s Global Summit on Climate Change and the Rights of Mother Earth. Indigenous peoples from throughout the Americas and throughout the world participated in the Global Summit. Indigenous peoples stood together with the social movement of the world acknowledging that Mother Earth is the source of all life. World leaders and parties to the UN climate negotiations must reevaluate what their relationship is [with] the sacredness of Mother Earth. The draft Universal Declaration of the Rights of

Mother Earth developed in Cochabamba is an international framework to ensure mechanisms for the recognition of human rights, the rights of those that cannot speak for themselves and of our Mother Earth.

As representatives of social movements and civil society of the world, we are asking for meaningful and effective participation of civil society and social movements in Cancun and all UN climate change negotiations. The Copenhagen UN climate meeting did not allow this to happen. We are a movement of millions of people throughout the world demanding transparency, inclusion and to have a voice in UN climate negotiations that will create climate policy that directly affects the future of our communities and the world.

One of the key points of the Cochabamba Peoples' Agreement was the rejection of carbon market mechanisms within climate agreements and negotiations such as the controversial REDD initiative (Reducing Emissions from Deforestation and Degradation) and REDD that want to use forests as a commodity to be traded in a carbon offset regime, as well as Clean Development Mechanism projects.

Indigenous people the world over are suffering from human rights abuses from carbon trading and carbon offsets. Indigenous peoples' cosmovision and our worldview are concerned of a world that privatizes the air, water and commodifies the sacredness of Mother Earth. We must de-colonize the atmosphere.

The Copenhagen Accord was a high-stakes deal-maker and was really a Copenhagen Steal that did not recognize, nor had any language ensuring, the rights of Indigenous Peoples. This will lead to further human rights violations, climate destruction, loss of land and disruption of the livelihood and well-being of indigenous communities from the arctic to the global south.

As Indigenous Peoples, we are the guardians of Mother Earth, and must make principled stands for the global well-being of all people and all life. The adoption of the Cochabamba Peoples' Agreement and the Universal Declaration on the Rights of Mother Earth is extremely necessary, if we are to survive this climate crisis that will be getting worst in decades to come.

#### PEOPLES AGREEMENT

World Peoples Conference on Climate Change and the Rights of Mother Earth,  
April 22nd, Cochabamba, Bolivia

Today, our Mother Earth is wounded and the future of humanity is in danger. If global warming increases by more than 2 degrees Celsius, a situation that the Copenhagen Accord could lead to, there is a 50% probability that the damages caused to our Mother Earth will be completely irreversible. Between 20% and 30% of species would be in danger of disappearing. Large extensions of forest would be affected, droughts and floods would affect different regions of the planet, deserts would expand, and the melting of the polar ice caps and the glaciers in the Andes and Himalayas would worsen. Many island states would disappear, and Africa would suffer an increase in temperature of more than 3 degrees Celsius. Likewise, the production of food would diminish in the world, causing catastrophic impact on the survival of inhabitants from vast regions in the planet, and the number of people in the world suffering from hunger would increase dramatically, a figure that already exceeds 1.02 billion people. The corporations and governments of the so-called "developed" countries, in complicity with a segment of the scientific community, have led us to discuss climate change as a problem limited to the rise in temperature without questioning the cause, which is the capitalist system. We confront the terminal crisis of a civilizing model that is patriarchal and based on the submission and destruction of human beings and nature that accelerated since the industrial revolution. The capitalist system has imposed on us a logic of competition, progress and limitless growth. This

regime of production and consumption seeks profit without limits, separating human beings from nature and imposing a logic of domination upon nature, transforming everything into commodities: water, earth, the human genome, ancestral cultures, biodiversity, justice, ethics, the rights of peoples, and life itself. Under capitalism, Mother Earth is converted into a source of raw materials, and human beings into consumers and a means of production, into people that are seen as valuable only for what they own, and not for what they are. Capitalism requires a powerful military industry for its processes of accumulation and imposition of control over territories and natural resources, suppressing the resistance of the peoples. It is an imperialist system of colonization of the planet. Humanity confronts a great dilemma: to continue on the path of capitalism, depredation, and death, or to choose the path of harmony with nature and respect for life. It is imperative that we forge a new system that restores harmony with nature and among human beings. And in order for there to be balance with nature, there must first be equity among human beings

We propose to the peoples of the world the recovery, revalorization, and strengthening of the knowledge, wisdom, and ancestral practices of Indigenous Peoples, which are affirmed in the thought and practices of “Living Well,” recognizing Mother Earth as a living being with which we have an indivisible, interdependent, complementary and spiritual relationship. To face climate change, we must recognize Mother Earth as the source of life and forge a new system based on the principles of: harmony and balance among all and with all things; complementarity, solidarity, and equality; collective well-being and the satisfaction of the basic necessities of all; people in harmony with nature; recognition of human beings for what they are, not what they own; elimination of all forms of colonialism, imperialism and interventionism; peace among the peoples and with Mother Earth. The model we support is not a model of limitless and destructive development. All countries need to produce the goods and services necessary to satisfy the fundamental needs of their populations, but by no means can they continue to follow the path of development that has led the richest countries to have an ecological footprint five times bigger than what the planet is able to support. Currently, the regenerative capacity of the planet has been already exceeded by more than 30 percent. If this pace of over-exploitation of our Mother Earth continues, we will need two planets by the year 2030.

In an interdependent system in which human beings are only one component, it is not possible to recognize rights only to the human part without provoking an imbalance in the system as a whole. To guarantee human rights and to restore harmony with nature, it is necessary to effectively recognize and apply the rights of Mother Earth. For this purpose, we propose the attached project for the Universal Declaration on the Rights of Mother Earth, in which it is recorded that: the right to live and to exist; the right to be respected; the right to regenerate its bio-capacity and to continue its vital cycles and processes free of human alteration; the right to maintain their identity and integrity as differentiated beings, self-regulated and interrelated; the right to water as the source of life; the right to clean air; the right to comprehensive health; the right to be free of contamination and pollution, free of toxic and radioactive waste; the right to be free of alterations or modifications of its genetic structure in a manner that threatens its integrity or vital and healthy functioning; the right to prompt and full restoration for violations to the rights acknowledged in this Declaration caused by human activities.

The shared vision seeks to stabilize the concentrations of greenhouse gases to make effective the Article 2 of the United Nations Framework Convention on Climate Change, which states that

the stabilization of greenhouse gases concentrations in the atmosphere to a level that prevents dangerous anthropogenic inferences for the climate system. Our vision is based on the principle of historical common but differentiated responsibilities, to demand the developed countries to commit with quantifiable goals of emission reduction that will allow to return the concentrations of greenhouse gases to 300 ppm, therefore the increase in the average world temperature to a maximum of one degree Celsius. Emphasizing the need for urgent action to achieve this vision, and with the support of peoples, movements and countries, developed countries should commit to ambitious targets for reducing emissions that permit the achievement of short-term objectives, while maintaining our vision in favor of balance in the Earth's climate system, in agreement with the ultimate objective of the Convention. The "shared vision for long-term cooperative action" in climate change negotiations should not be reduced to defining the limit on temperature increases and the concentration of greenhouse gases in the atmosphere, but must also incorporate in a balanced and integral manner measures regarding capacity building, production and consumption patterns, and other essential factors such as the acknowledging of the Rights of Mother Earth to establish harmony with nature. Developed countries, as the main cause of climate change, in assuming their historical responsibility, must recognize and honor their climate debt in all of its dimensions as the basis for a just, effective, and scientific solution to climate change. In this context, we demand that developed countries: Restore to developing countries the atmospheric space that is occupied by their greenhouse gas emissions. This implies the decolonization of the atmosphere through the reduction and absorption of their emissions; assume the costs and technology transfer needs of developing countries arising from the loss of development opportunities due to living in a restricted atmospheric space; assume responsibility for the hundreds of millions of people that will be forced to migrate due to the climate change caused by these countries, and eliminate their restrictive immigration policies, offering migrants a decent life with full human rights guarantees in their countries; assume adaptation debt related to the impacts of climate change on developing countries by providing the means to prevent, minimize, and deal with damages arising from their excessive emissions; honor these debts as part of a broader debt to Mother Earth by adopting and implementing the United Nations Universal Declaration on the Rights of Mother Earth. The focus must not be only on financial compensation, but also on restorative justice, understood as the restitution of integrity to our Mother Earth and all its beings.

We deplore attempts by countries to annul the Kyoto Protocol, which is the sole legally binding instrument specific to the reduction of greenhouse gas emissions by developed countries. We inform the world that, despite their obligation to reduce emissions, developed countries have increased their emissions by 11.2% in the period from 1990 to 2007. During that same period, due to unbridled consumption, the United States of America has increased its greenhouse gas emissions by 16.8%, reaching an average of 20 to 23 tons of CO<sub>2</sub> per-person. This represents 9 times more than that of the average inhabitant of the "Third World," and 20 times more than that of the average inhabitant of Sub-Saharan Africa. We categorically reject the illegitimate Copenhagen Accord that allows developed countries to offer insufficient reductions in greenhouse gases based in voluntary and individual commitments, violating the environmental integrity of Mother Earth and leading us toward an increase in global temperatures of around 4°C. The next Conference on Climate Change to be held at the end of 2010 in Mexico should approve an amendment to the Kyoto Protocol for the second commitment period from 2013 to 2017 under which developed countries must agree to significant domestic emissions reductions of at least 50% based on 1990 levels, excluding carbon markets or other offset mechanisms that

mask the failure of actual reductions in greenhouse gas emissions. We require first of all the establishment of a goal for the group of developed countries to achieve the assignment of individual commitments for each developed country under the framework of complementary efforts among each one, maintaining in this way Kyoto Protocol as the route to emissions reductions. The United States, as the only Annex 1 country on Earth that did not ratify the Kyoto Protocol, has a significant responsibility toward all peoples of the world to ratify this document and commit itself to respecting and complying with emissions reduction targets on a scale appropriate to the total size of its economy.

We the peoples have the equal right to be protected from the adverse effects of climate change and reject the notion of adaptation to climate change as understood as a resignation to impacts provoked by the historical emissions of developed countries, which themselves must adapt their modes of life and consumption in the face of this global emergency. We see it as imperative to confront the adverse effects of climate change, and consider adaptation to be a process rather than an imposition, as well as a tool that can serve to help offset those effects, demonstrating that it is possible to achieve harmony with nature under a different model for living. It is necessary to construct an Adaptation Fund exclusively for addressing climate change as part of a financial mechanism that is managed in a sovereign, transparent, and equitable manner for all States. This Fund should assess the impacts and costs of climate change in developing countries and needs deriving from these impacts, and monitor support on the part of developed countries. It should also include a mechanism for compensation for current and future damages, loss of opportunities due to extreme and gradual climactic events, and additional costs that could present themselves if our planet surpasses ecological thresholds, such as those impacts that present obstacles to “Living Well.”

The “Copenhagen Accord” imposed on developing countries by a few States, beyond simply offering insufficient resources, attempts as well to divide and create confrontation between peoples and to extort developing countries by placing conditions on access to adaptation and mitigation resources. We also assert as unacceptable the attempt in processes of international negotiation to classify developing countries for their vulnerability to climate change, generating disputes, inequalities and segregation among them. The immense challenge humanity faces of stopping global warming and cooling the planet can only be achieved through a profound shift in agricultural practices toward the sustainable model of production used by indigenous and rural farming peoples, as well as other ancestral models and practices that contribute to solving the problem of agriculture and food sovereignty. This is understood as the right of peoples to control their own seeds, lands, water, and food production, thereby guaranteeing, through forms of production that are in harmony with Mother Earth and appropriate to local cultural contexts, access to sufficient, varied and nutritious foods in complementarity with Mother Earth and deepening the autonomous (participatory, communal and shared) production of every nation and people.

Climate change is now producing profound impacts on agriculture and the ways of life of indigenous peoples and farmers throughout the world, and these impacts will worsen in the future. Agribusiness, through its social, economic, and cultural model of global capitalist production and its logic of producing food for the market and not to fulfill the right to proper nutrition, is one of the principal causes of climate change. Its technological, commercial, and political approach only serves to deepen the climate change crisis and increase hunger in the world. For this reason, we reject Free Trade Agreements and Association Agreements and all forms of the application of Intellectual Property Rights to life, current technological packages

(agrochemicals, genetic modification) and those that offer false solutions (biofuels, geo-engineering, nanotechnology, etc.) that only exacerbate the current crisis. We similarly denounce the way in which the capitalist model imposes mega-infrastructure projects and invades territories with extractive projects, water privatization, and militarized territories, expelling indigenous peoples from their lands, inhibiting food sovereignty and deepening socio-environmental crisis. We demand recognition of the right of all peoples, living beings, and Mother Earth to have access to water, and we support the proposal of the Government of Bolivia to recognize water as a Fundamental Human Right. The definition of forests used in the negotiations of the United Nations Framework Convention on Climate Change, which includes plantations, is unacceptable. Monoculture plantations are not forests.

Therefore, we require a definition for negotiation purposes that recognizes the native forests, jungles and the diverse ecosystems on Earth. The United Nations Declaration on the Rights of Indigenous Peoples must be fully recognized, implemented and integrated in climate change negotiations. The best strategy and action to avoid deforestation and degradation and protect native forests and jungles is to recognize and guarantee collective rights to lands and territories, especially considering that most of the forests are located within the territories of indigenous peoples and nations and other traditional communities. We condemn market mechanisms such as REDD (Reducing Emissions from Deforestation and Forest Degradation) and its versions and which are violating the sovereignty of peoples and their right to prior free and informed consent as well as the sovereignty of national States, the customs of Peoples, and the Rights of Nature. Polluting countries have an obligation to carry out direct transfers of the economic and technological resources needed to pay for the restoration and maintenance of forests in favor of the peoples and indigenous ancestral organic structures. Compensation must be direct and in addition to the sources of funding promised by developed countries outside of the carbon market, and never serve as carbon offsets. We demand that countries stop actions on local forests based on market mechanisms and propose non-existent and conditional results. We call on governments to create a global program to restore native forests and jungles, managed and administered by the peoples, implementing forest seeds, fruit trees, and native flora. Governments should eliminate forest concessions and support the conservation of petroleum deposits in the ground and urgently stop the exploitation of hydrocarbons in forestlands. We call upon States to recognize, respect and guarantee the effective implementation of international human rights standards and the rights of indigenous peoples, including the United Nations Declaration on the Rights of Indigenous Peoples under ILO Convention 169, among other relevant instruments in the negotiations, policies and measures used to meet the challenges posed by climate change. In particular, we call upon States to give legal recognition to claims over territories, lands and natural resources to enable and strengthen our traditional ways of life and contribute effectively to solving climate change. We demand the full and effective implementation of the right to consultation, participation and prior, free and informed consent of indigenous peoples in all negotiation processes, and in the design and implementation of measures related to climate change.

Environmental degradation and climate change are currently reaching critical levels, and one of the main consequences of this is domestic and international migration. According to projections, there were already about 25 million climate migrants by 1995. Current estimates are around 50 million, and projections suggest that between 200 million and 1 billion people will become displaced by situations resulting from climate change by the year 2050. Developed countries should assume responsibility for climate migrants, welcoming them into their

territories and recognizing their fundamental rights through the signing of international conventions that provide for the definition of climate migrant and require all States to abide by abide by determinations. Establish an International Tribunal of Conscience to denounce, make visible, document, judge and punish violations of the rights of migrants, refugees and displaced persons within countries of origin, transit and destination, clearly identifying the responsibilities of States, companies and other agents. Current funding directed toward developing countries for climate change and the proposal of the Copenhagen Accord are insignificant. In addition to Official Development Assistance and public sources, developed countries must commit to a new annual funding of at least 6% of GDP to tackle climate change in developing countries. This is viable considering that a similar amount is spent on national defense, and that 5 times more have been put forth to rescue failing banks and speculators, which raises serious questions about global priorities and political will. This funding should be direct and free of conditions, and should not interfere with the national sovereignty or self-determination of the most affected communities and groups. In view of the inefficiency of the current mechanism, a new funding mechanism should be established at the 2010 Climate Change Conference in Mexico, functioning under the authority of the Conference of the Parties (COP) under the United Nations Framework Convention on Climate Change and held accountable to it, with significant representation of developing countries, to ensure compliance with the funding commitments of Annex 1 countries.

It has been stated that developed countries significantly increased their emissions in the period from 1990 to 2007, despite having stated that the reduction would be substantially supported by market mechanisms. The carbon market has become a lucrative business, commodifying our Mother Earth. It is therefore not an alternative for tackle climate change, as it loots and ravages the land, water, and even life itself. The recent financial crisis has demonstrated that the market is incapable of regulating the financial system, which is fragile and uncertain due to speculation and the emergence of intermediary brokers. Therefore, it would be totally irresponsible to leave in their hands the care and protection of human existence and of our Mother Earth. We consider inadmissible that current negotiations propose the creation of new mechanisms that extend and promote the carbon market, for existing mechanisms have not resolved the problem of climate change nor led to real and direct actions to reduce greenhouse gases. It is necessary to demand fulfillment of the commitments assumed by developed countries under the United Nations Framework Convention on Climate Change regarding development and technology transfer, and to reject the “technology showcase” proposed by developed countries that only markets technology. It is essential to establish guidelines in order to create a multilateral and multidisciplinary mechanism for participatory control, management, and evaluation of the exchange of technologies. These technologies must be useful, clean and socially sound. Likewise, it is fundamental to establish a fund for the financing and inventory of technologies that are appropriate and free of intellectual property rights. Patents, in particular, should move from the hands of private monopolies to the public domain in order to promote accessibility and low costs. Knowledge is universal, and should for no reason be the object of private property or private use, nor should its application in the form of technology. Developed countries have a responsibility to share their technology with developing countries, to build research centers in developing countries for the creation of technologies and innovations, and defend and promote their development and application for “living well.”

The world must recover and re-learn ancestral principles and approaches from native peoples to stop the destruction of the planet, as well as promote ancestral practices, knowledge and

spirituality to recuperate the capacity for “living well” in harmony with Mother Earth. Considering the lack of political will on the part of developed countries to effectively comply with commitments and obligations assumed under the United Nations Framework Convention on Climate Change and the Kyoto Protocol, and given the lack of a legal international organism to guard against and sanction climate and environmental crimes that violate the Rights of Mother Earth and humanity, we demand the creation of an International Climate and Environmental Justice Tribunal that has the legal capacity to prevent, judge and penalize States, industries and people that by commission or omission contaminate and provoke climate change. Supporting States that present claims at the International Climate and Environmental Justice Tribunal against developed countries that fail to comply with commitments under the United Nations Framework Convention on Climate Change and the Kyoto Protocol including commitments to reduce greenhouse gases.

We urge peoples to propose and promote deep reform within the United Nations, so that all member States comply with the decisions of the International Climate and Environmental Justice Tribunal. The future of humanity is in danger, and we cannot allow a group of leaders from developed countries to decide for all countries as they tried unsuccessfully to do at the Conference of the Parties in Copenhagen. This decision concerns us all. Thus, it is essential to carry out a global referendum or popular consultation on climate change in which all are consulted regarding the following issues: the level of emission reductions on the part of developed countries and transnational corporations, financing to be offered by developed countries, the creation of an International Climate Justice Tribunal, the need for a Universal Declaration of the Rights of Mother Earth, and the need to change the current capitalist system. The process of a global referendum or popular consultation will depend on process of preparation that ensures the successful development of the same.

In order to coordinate our international action and implement the results of this “Accord of the Peoples,” we call for the building of a Global People’s Movement for Mother Earth, which should be based on the principles of complementarity and respect for the diversity of origin and visions among its members, constituting a broad and democratic space for coordination and joint worldwide actions. To this end, we adopt the attached global plan of action so that in Mexico, the developed countries listed in Annex 1 respect the existing legal framework and reduce their greenhouse gases emissions by 50%, and that the different proposals contained in this Agreement are adopted. Finally, we agree to undertake a Second World People’s Conference on Climate Change and the Rights of Mother Earth in 2011 as part of this process of building the Global People’s Movement for Mother Earth and reacting to the outcomes of the Climate Change Conference to be held at the end of this year in Cancun, Mexico.

## **CONFERENCES AND CALLS**

**“Old World and New World Perspectives on Environmental Philosophy,” Eighth Annual Meeting of the International Society for Environmental Ethics (ISEE), Nijmegen, The Netherlands, 14-17 June 2011.** 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 ecological restoration projects along the borders of the Rhine that attempt 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 will include: Marcus Hall (environmental history, University of Zurich, Switzerland) on the transatlantic history of ecological restoration, and Brian Schroeder (environmental philosophy, Rochester institute of Technology, and codirector of International Association for Environmental Philosophy) on Old World and New World perspectives in environmental philosophy. The conference format is designed to maximize discussions: papers available beforehand online and there will be 25 minutes presentations (15 minutes for the speaker, 10 minutes for the commentator) with 30 minutes per paper for general discussion. This call is for proposals of the following kinds: (1) Themed Sessions: Proposals for two hour themed sessions are encouraged, including author-meets-critics sessions, sessions emphasizing socially engaged philosophic activities, etc. Themes might include *but are not limited to*: (a) Old World and New World perspectives on environmental philosophy, (b) wilderness, cultural landscapes and history, (c) New world and Old World conservation and restoration, (d) local perspectives in an era of globalization, (e) environmental cultures and slow food, and (f) the future for environmental ethics. Proposals for themed sessions should include names of participants, an outline of the theme and how the session will fit together, and a 300 word abstract for each paper. (2) General Session Papers: Papers are welcomed from all philosophical traditions, and from environmental philosophy broadly conceived (not just environmental ethics). The format for full paper presentations at the conference will be a 15 minute summary and 10 minute commentary of the paper, followed by a 30 minute general discussion. Abstracts of 300 words should be submitted for this category. (3) Commentators and Chairs: We particularly welcome offers to give 10 minutes of summary and comments on general session papers. Commentators are asked to summarize key points of the papers and offer a few critical/constructive thoughts on them, as an upbeat for discussion. We will try to match commentators with papers in their field of interest, so please indicate what these are when offering to comment. Offers for chairing sessions are also welcomed. **The deadline for 300 word abstracts (not full papers!) is 6 December 2010.** Abstracts should be prepared so that they may be blind-refereed by the conference committee. Acceptances will be announced by 31 January 2011. Full papers for the themed and general sessions must be available to be placed on the conference website by 9 May 2011. Send abstracts, proposals, or expressions of your willingness to comment or chair via email to Martin Drenthen <[m.drenthen@science.ru.nl](mailto:m.drenthen@science.ru.nl)> with an email subject line of 'ISEE Conference Abstract Submission'. Nijmegen (<<http://en.wikipedia.org/wiki/Nijmegen>>) is the oldest city in the Netherlands; it celebrated its 2,000<sup>th</sup> anniversary in 2005. It lies at the borders of the Rhine River, close to the German border. Nijmegen is a typical university town: it harbours 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. It 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 2<sup>nd</sup> World War, such as the large Canadian military cemetery. The large WWII battle Operation Market Garden took place in these surroundings. We have reserved 42 rooms, each of which comfortably house one or two guests. Alternatively, there are also camping facilities and other housing options available nearby. Details on housing will be posted in due course. 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 travelling from European destinations are encouraged to travel by train to Nijmegen (or to the neighbouring German city of Kleve). The venue itself 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 busses can be arranged. Details about registering for the conference will be forwarded in due course. For more information, contact Martin Drenthen at <[m.drenthen@science.ru.nl](mailto:m.drenthen@science.ru.nl)> and Jozef Keulartz at <[jozef.keulartz@wur.no](mailto:jozef.keulartz@wur.no)> on behalf of the conference committee. The conference is sponsored by the International Society for Environmental Ethics, the Institute for Science Innovation and Society, Radboud University Nijmegen, the Applied Philosophy Group at Wageningen University, and the Netherlands School for Research in Practical Philosophy.

**“Liberalism, Environmentalism and Utopia,” Colloquium Series, University of Georgia, Athens, Fall 2010 and Spring 2011:** A series of interdisciplinary talks given by visiting speakers at the University of Georgia has been organized by Piers Stephens (Philosophy Department) supported by a grant from the Wilson Center for the Arts and Humanities. The fall 2010 schedule is the following: (1) 20 August: “Liberalism, Environmentalism, and Utopia” by Marius de Geus (Political Science, University of Leiden, Netherlands), (2) 1 October: “Beyond Individualism in Environmental Ethics: Private Goods, Public Goods, and Communal Goods” by Bryan G. Norton (School of Public Policy, Georgia Institute of Technology), and (3) 30 November: “Green Dreaming” by Anthony Weston (Philosophy, Elon University, North Carolina). The spring 2011 schedule is the following: (1) 21 January: TBA by David Whiteman (Political Science, University of South Carolina), (2) 4 March: “Justice as Rights: Revisiting Environmental Justice Theory” by Damayanti Banerjee (Sociology, University of Tennessee-Knoxville), and (3) 25 March: “On Truth, Beauty, and the Cosmos: Steps Toward a Moral Ecology of Knowledge” by Dassow Walls (English, University of South Carolina).

**“A New Practice of Philosophy: Taking Philosophy beyond Disciplinary Bounds,” University of North Texas, Denton, 7-9 March 2011:** In the 20<sup>th</sup> century, philosophy took up the mantle of a discipline, embracing academic specialization; philosophy was written-by-and-for-professional philosophers. In the current age of accountability, this disciplinary approach to philosophy faces a number of challenges. Philosophers, like others across the academy, are being asked to justify their relevance to society—relevance that can perhaps be best demonstrated by philosophers working across and beyond the disciplines: for instance, in

partnership with scientists or engineers, or working with policy makers. Does disciplinary philosophy need to be complemented by inter-and transdisciplinary philosophic work? This conference seeks to attract philosophers who are developing new (often interdisciplinary) models for philosophic engagement, and to foster a community of practice among philosophers who are developing new approaches of engaged philosophy. Participation is sought across three tracks: (1) Philosophy in the Field: Science, Technology, Ethics, Policy: This track focuses on philosophers working with scientists, engineers, and policymakers on questions at the intersection of science, philosophy, and policy, e.g., bioethics, nanotechnology, environmental ethics, military ethics, etc. Participants will be asked to present their work as case studies in engaged philosophy, participating in panel discussions on how such work can be improved in the future. Presenters will hear responses from representatives of the science, engineering, and policy communities who will provide feedback, helping to identify the range of opportunities for engaged philosophy. (2) Theorizing the Institution of Philosophy: This track explores new institutional expressions of philosophy. Participants will explore the different theoretical/institutional embodiments, and the types of philosophical practice could result, e.g., as synthesizers of disciplinary knowledge, specialists who focused on distinctively philosophic problems, or generalists who seek to translate the insights of the academy to the world at large. Presenters in this track are welcome to propose to run a panel or a workshop format. (3) Training the Next Generation of Philosophers: Participants in this track will describe actual or possible ways to train the next generation of philosophers in how to conduct engaged philosophy. Examples of such efforts could include experiences working with funding agencies, or with integrating interdisciplinarity into graduate or undergraduate education. To apply, participants will be selected on the basis of a 500 word abstract describing their presentation and which track they wish to work within. **The deadline for submission of abstracts is 1 December 2010.** Send your submission to: <[csid@unt.edu](mailto:csid@unt.edu)>. Notices of acceptance will be sent out by 15 January 2011. Accepted papers will be posted on the conference website beforehand, so participants are required to send their paper to <[csid@unt.edu](mailto:csid@unt.edu)> no later than 20 February 2010. Papers should be no longer than 2,500 words. Presenters will offer a five to ten minute summary of their argument at the conference. Please note that up to 10 travel grants of \$500 each are available for graduate students, postdocs, or assistant professors. Acceptance of a paper is not a requirement. To apply for a travel grant, write a brief (one paragraph) account of your interest in attending, and send it to: <[csid@unt.edu](mailto:csid@unt.edu)>. For additional information, see: <[www.csid.unt.edu](http://www.csid.unt.edu)>.

**“Gender and Climate Change: Women, Research and Action,” Prato, Tuscany, 15-16 September 2011:** “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 (<<http://www.med.monash.edu/glass/conference-2011>>). The conference organisers 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. **The deadline for submitting an abstract is 30 November 2010.** Notification of acceptance will be made by 28 February 2011. Please visit the conference website at: <http://www.med.monash.edu/glass/conference-2011>.

**“Dimensions of Political Ecology,” Conference on Nature Society, University of Kentucky, Lexington, 18-19 February 2011:** The University of Kentucky Political Ecology Working Group (UKPEWG) invites you to participate in the first annual “Dimensions of Political Ecology” conference on 18-19 February 2011 in Lexington, Kentucky, USA. UKPEWG began in 2010 with the goal of creating a forum for scholars with diverse specialties and interests to share and develop cutting edge scholarship on nature-society relationships. As an extension of these aspirations, this two-day conference provides an opportunity to critically examine perspectives on human-environment relationships in their varied manifestations and to stimulate discussions between a wide range of scholars. Papers will be grouped into sessions by theme, with particular attention to facilitating interaction across disciplinary boundaries and academic specializations. We focus on political ecology as a key word because of its popularity as a framework for exploring nature-society relationships. Scholars have expanded its meaning to include a range of theoretical and methodological approaches over the course of its three-decade history. Originating from cultural ecologists and natural hazards researchers looking for a way to merge political economy with ecological concerns, the field now embraces environmental history, environmental discourse, and questions about the social construction of nature, among others. We encourage submissions from all scholars who are engaged in research on the ecological dimensions of political, economic, social, and scientific change research regardless of their topical, theoretical, or methodological frameworks. This wide range of perspectives facilitates one of the primary concerns of political ecology, the transcendence of traditional and potentially outmoded disciplinary boundaries. By sharing their work, participants can anticipate receiving feedback on the socio-natural dimensions of their work from a specialized group of scholars brought together in an intimate setting. We invite faculty and graduate students to present papers, organize sessions, or serve as discussants. We ask that potential presenters send abstracts no longer than 300 words, as well as a list of up to 5 key words. If you would like to organize a session or panel please put together a session plan, including title, presenters, organizers, and paper abstracts. Send all materials to: Brian Grabbatin, Jon Otto, and Patrick Bigger at [UKPEWG@gmail.com](mailto:UKPEWG@gmail.com). **The submission deadline is 1 December 2010.** Session organizers should feel free to circulate their own CFPs. More information on the conference and an updated list of speakers and keynotes will be posted on the conference website at: [www.uky.edu/as/geography/pewg](http://www.uky.edu/as/geography/pewg). Possible topics include but are not limited to: defining political ecology, doing political ecology, environmental sociology, environmental justice, cultural ecology, ecological modernization, environmental history, environmental law, human

ecology, political economy of nature, commodification of nature, genetic engineering/modification, land tenure/access to land, commons and enclosures, environmental risk, environmental management and conservation practice, non-equilibrium ecology, landscape studies, environmental discourse and policy, feminist and heterodox approaches to environmental economics, sustainability, urban ecology, market environmentalism and food systems and critical agricultural studies. Lexington is located in the heart of the Kentucky's Bluegrass Region, famous for its rolling hills, horse farms, and bourbon distilleries. Lexington is served by Bluegrass Airport and is a one hour drive from either Cincinnati or Louisville. Both have major international airports. In the spirit of encouraging as much participation as possible, organizers will make efforts to find housing for all out of town graduate students. Further information on lodging will be made available as we approach the abstract deadline.

**ICARUS-II, "Vulnerability and Adaptation: Focus – Marginal Peoples and Environments," School of Natural Resources, University of Michigan, Ann Arbor, 5-8 May 2011:** ICARUS is delighted to invite your participation in the second ICARUS meeting to be held at the University of Michigan's School of Natural Resources and Environment. ICARUS-II follows on the highly successful ICARUS-I meeting organized in February 2010 at the University of Illinois. The theme of the ICARUS-II meeting is "Vulnerability and Adaptation: Focus - Marginal Peoples and Environments." The ICARUS-II main conference will be accompanied by additional workshops on vulnerability and adaptation research methods, policy interventions, and state of adaptation research. The meeting and workshops are intended to expand and deepen dialogue and research on the subjects of climate vulnerability and adaptation. ICARUS is particularly interested to draw young scholars and advanced graduate students into the discussions at our meetings. Vulnerability and adaptation are key concepts in the social science literature on climate change. They have long inter-linked histories. Scholars of development, disaster management and mitigation, hunger, famine, and migration, and ecological systems have contributed insights on the meanings and drivers of vulnerability. Development of systematic ideas about adaptation continues to occur in a variety of fields in both the ecological and the social sciences. The ways these writings are applicable to understanding and intervening in climate-related stresses, crises and responses remain vigorous arenas query and debate. In recent years there have been many calls (by IPCC, NSF, Stern Review, and others) for greater social science engagement in climate research. ICARUS responds to these calls. The call for panels and papers for ICARUS-II will take place in two stages. In Stage I (that is, now) we call for panel proposals. These proposals need not include participant names or paper titles. They will present a theme for the panel and the central questions for papers in the panel. Panel proposals of 200 to 250 words should be sent to: [www.icarus.info](http://www.icarus.info). **The deadline for panel proposals is 22 November 2010.** Selected panel proposals will be posted on the ICARUS web page by 10 December 2010. Panel proposal submissions should include: name(s) of the panel organizers, position(s), institutional affiliation(s), mailing address(es), email address(es), and a 250 word panel description. In Stage II we send out a call for papers on 10 December 2010. Papers should address the posted panel themes. The panel organizers will select papers from among the proposals targeted at their panels. High quality papers that do not fit into panels they are targeted at or that do not target a panel will be regrouped into panels. **Final paper abstracts of no more than 150 words are due by 25 January 2011.** Your abstract submission should include your name(s) of the paper authors, position(s), institutional affiliation(s), mailing address(es), email address(es), title of

panel in which you would like to be considered or specify “at large,” a 150 word paper abstract, and five keywords for proposals submitted “at large.” Some themes around which panels might be organized include (but are not limited to): (1) frameworks for understanding vulnerability and adaptation, (2) forms, causes, and outcomes of vulnerability and adaptation, (3) contextual conditions that affect vulnerability or the prospects for successful adaptation, with a particular focus on local particularities, (4) politics, policies and policy processes relevant to vulnerability and adaptation, (5) types of private and civic action to reduce vulnerability and support adaptation, (6) livelihoods and adaptation, and (7) the role of institutions in supporting adaptation and reducing vulnerability. The ICARUS meeting is sponsored by the University of Michigan and different academic units at the University of Michigan including the School of Natural Resources and Environment, and the International Institute. The workshop organizers have a small pool of funds to support participation. The conference will be held at the School of Natural Resources and Environment at the University of Michigan. A small amount of financial support is available to facilitate participation, especially for participants from developing countries.

**ACES 2011, “Conservation Conflicts: Strategies for Coping with a Changing World,” Aberdeen, Scotland, 22-24 August 2011:** Join us at the Advanced Centre of Environmental Sustainability (ACES) for scientific exploration, discussion, and discovery with social and natural scientists, policy makers, and artists from all over the world. Hear cutting-edge lectures by leading political ecologist Bill Adams, renowned social anthropologist Tim Ingolds, prominent evolutionary psychologist Mark van Vught, the economists Nick Hanley and Gareth Edward-Jones, mediation expert Roger Sidaway, and a variety of distinguished conservation biologists including Bill Sutherland, Rocky Gutiérrez, Steve Redpath, and Jeremy Wilson. For information about the conference, please visit: <[www.aces-2011.org](http://www.aces-2011.org)>. ACES 2011 is much more than a regular conference. On the agenda are plenary sessions, core and short paper sessions, poster sessions, panel and working group sessions, a policy forum, a debate on fisheries, a conservation conflict inspired art exhibition, and musical performances. At ACES 2011 we want to get to the heart of how to understand and deal with conflicts in conservation. To do this we need to critically reflect upon the dominant theories and current approaches to conservation conflicts, explore contrasting perspectives about how to understand and manage conservation conflict from different disciplines within the academic community and from the policy and practitioner community, compare case studies from around the world where different approaches have been used in different contexts, and synthesise lessons learned and develop a new integrated approach to understanding and managing conflict. The conference will focus on five themes. When submitting your abstract please indicate which theme you would like your talk to be included in. If your proposed presentation does not fit within our themes, please email us directly. The five themes are: (1) Understanding conflicts: This will include insights from different disciplines, including ecology, sociology, anthropology, psychology, political science, economics, law, **philosophy**, **ethics**, peace studies, and other cross-disciplinary perspectives. This also will include socio-ecological drivers of conflict vulnerability and conflict. (2) Case studies in species conflicts: These case studies will highlight a range of conflicts over particular species, identifying the background to the conflict, the main players, the human and natural science dimensions, and alternative options for managing the conflict. An indicative list includes: conflicts between pastoralism and snow leopard conservation in the Himalayas, the conflict between fishing and turtle conservation in the Caribbean and Mediterranean, conflicts

between upland management for red grouse and conservation of hen harriers in the United Kingdom, and species reintroductions. (3) Case studies in protected area conflicts: These case studies will highlight a range of conflicts associated with protected areas, identifying the background to the conflict, the main players, the human and natural science dimensions and alternative options for managing the conflict. An indicative list includes: conflicts around wildlife conservation in the Serengeti National Park (Tanzania), participatory buffer zone management in the forests of the Knuckles Conservation Area (Sri Lanka), and challenges of establishing a marine protected area network in Scotland. (4) Case studies in land use / ecosystem services conflicts: These case studies will highlight conflicts between different forms of land use or between the management of different ecosystem services. They will identify the background to the conflict, the main players, the human and natural science dimensions, and alternative options for managing the conflict. An indicative list includes: effects of agricultural intensification on farmland bird diversity in Europe, conflicts between forestry and conservation of Spotted Owls in North America, conflicts between biofuels and windfarms and biodiversity in degraded drylands and UK uplands, and re-wilding. (5) Approaches to managing conflict: These include practical challenges, policy and legislative approaches to solving conflict, managing for conflicts and risks and uncertainty, the role of mediation participatory co-management, adaptive management approaches, managing for complexity, and adaptive governance and multiple scale challenges. **Submission of abstracts for oral and poster presentations will be open from 22 October 2010 to 16 January 2011.** Abstracts must be submitted in English with a maximum word count of 500. Authors will be notified about the outcome of the review process by early February 2011. Further information about the submission will be provided on the conference website at <[www.aces-2011.org](http://www.aces-2011.org)> and in a third announcement to be sent out in November. Early Bird registration is open from 22 October 2010 to 18 February 2011. ACES 2011 is organised by ACES in collaboration with RELU, the British Ecological Society, the University of Aberdeen, and the Macaulay Land Use Research Institute.

**“Reframing Sustainability? Climate Change and North-South Dynamics, University of Helsinki, Finland, 10-11 February 2011:** Climate change is a major global challenge that attracts diverse and often contested views in Northern and Southern hemispheres. It is currently one of the most pertinent issues across a number of academic disciplines and development debates. Climate change adaptation and mitigation are complex processes in which environmental, political, economic, and social aspects and interests intertwine in a wide range of constellations. Consequently there is an urgent need to tackle these issues through interdisciplinary research and wide public debate. For development studies, the central question is how the multifaceted and multidimensional concept of development should be reframed in an increasingly climate constrained world, and how this new challenging phenomenon affects global North-South dynamics. This conference aims to bring together researchers, practitioners, civil society actors, and policy makers from different backgrounds in order to rethink, debate, and reframe development and sustainability. The conference is organized by the Finnish Society for Development Research (FSDR), the Finnish University Partnership for International Development (UniPID), and the Department of Political and Economic Studies/Development Studies (University of Helsinki). The main partners include the Finnish Service Centre for Development Cooperation (KEPA), the Siemenpuu Foundation, the Finnish Environment Institute (SYKE), and the International Union for Conservation of Nature (IUCN). Conference participants are encouraged to submit a paper to the following working groups: (1) socio-

economic impacts of implementation of climate policies, (2) action research on climate justice, (3) development studies: facing the novelty whilst remembering the past, (4) adapting to climate change: increasing resilience of livelihoods and ecosystems, (5) integrating climate and development policies, and (6) land use change: policy, monitoring, and economic implications. **The deadline for abstracts is 1 December 2010, and for full papers 1 February 2011.** The working language is English. Registration is required from all participants by 31 January 2011. All information regarding the conference, paper submissions, working groups, registration, and other practicalities can be found at: <<http://www.kehitystutkimus.fi/conference>>. For any inquiries about the conference, please contact (1) Dr. Tiina Kontinen, Chair, FSDR, <[tiina.kontinen@helsinki.fi](mailto:tiina.kontinen@helsinki.fi)>, or (2) Dr. Irmeli Mustalahti, Secretary, FSDR, <[irmeli.mustalahti@helsinki.fi](mailto:irmeli.mustalahti@helsinki.fi)>.

**Call for Papers, *Hypatia: A Journal of Feminist Philosophy*, Special Edition on Animal Others:** *Hypatia* is soliciting papers for a special edition on Animal Others to be edited by Lori Gruen and Kari Weil. It will be released in summer 2012. **Submissions are due by 15 March 2011.** Send your submission as a full paper up to 8,000 words with an abstract of 200 words to: <<https://mc.manuscriptcentral.com/hypa>>. Send an email to Lori Gruen at <[lgruen@wesleyan.edu](mailto:lgruen@wesleyan.edu)> and Kari Weil at <[kweil@wesleyan.edu](mailto:kweil@wesleyan.edu)> notifying them of your submission.

**“Food Justice,” University of Oregon, Eugene, 19-21 February 2011:** “Food Justice” explores the history, present, and future of the food system. The goals of the conference are to: (1) examine the meaning and tensions between the three conference concepts: community, equity and sustainability, (2) share research from across disciplines, (3) build opportunities for collaboration among scholars, policymakers, practitioners, and activists, (4) connect Eugene’s food and agriculture community to national and international groups, (5) investigate the relationship between regional food movements and social media, and (6) consider the roles of women, indigenous groups and youth in farming and food culture. Invited participants include national policymakers, nonprofit leaders, farmers and emerging artists as well as scholars in anthropology, literary and cultural studies, law, ethics, environmental studies, plant genetics, soil sciences, geography, sociology, agriculture, marine biology, and visual art. **There is no open call for papers for the conference; however, the conference is free and open to the public to attend, as space allows.** We are fortunate to have two renowned people as plenary speakers: Dr. Vandana Shiva, Indian food activist and writer, and Fred Kirschenmann, U.S. sustainable agriculture leader. The program also features: (1) a discussion with founding editor of *Gastronomica*, Darra Goldstein, (2) a “cross-species” dinner for conference speakers facilitated by Natalie Jeremijenko, director of the xDesign Environmental Health Clinic and Professor of Visual Art at NYU, (3) a keynote panel on emerging research in transgenic seeds, plant genetics and soil ecology, (4) a roundtable with nationally recognized food and agriculture leaders, (5) an art exhibition—organized broadly around the theme of food—featuring work from six artists, and (6) a special food fair and conference farm that will connect conference goers with nonprofit organizations, community groups, chefs and farmers

**Call for Papers, *Encyclopedia of Energy*:** We are inviting academic editorial contributors to a new reference work on the role of energy in society to be published by Salem Press in 2012. This comprehensive encyclopedia will be marketed and sold to high-school, college, public, and

academic libraries and includes four volumes of approximately 600 articles. From Alaska to China to Brazil and around the world, energy is the fuel of modern civilization. The United States alone, which constitutes 5 percent of the world's population, consumes 24 percent of the world's energy. Tracing the routes and roots of energy through history, especially since the Industrial Revolution, and explaining the current levels of energy use and production across the globe, this 4-volume encyclopedia will be the definitive reference to essential energy and power information. From "clean coal" to oil to wind power, from Afghanistan to Zimbabwe, the *Encyclopedia of Energy* is a world round up of energy-related curricular disciplines, including: history, sociology, environmentalism, public policy, science, engineering, and business. Especially targeted toward high-school students, this outstanding reference work is edited to tie into the high-school curriculum, making the content readily accessible as well to patrons of public, academic, and university libraries. Pedagogical elements include a Topic Finder, Chronology, Resource Guide, Glossary, Appendix, and thorough index. Presented in 4 volumes in an A-to-Z format, the *Encyclopedia of Energy* is richly illustrated with photos, charts, and tables, all comprising an unprecedented and unique resource. **We are now making article assignments with a deadline of 3 January 2011.** Each article ranges from 600 to 3,500 words and is signed by the contributor. The General Editor for the encyclopedia is Dr. Morris A. Pierce, University of Rochester, who will review all the articles for editorial content and academic consistency. If you are interested in contributing to the *Encyclopedia of Energy*, it can be a notable publication addition to your CV/resume and broaden your publishing credits. Moreover, you can help ensure that accurate information and important points of view are credibly presented to students and library patrons. Compensation is an honorarium payment of \$25 for up to 1,000 words; \$35 from 1,001 to 2,500 words; and \$45 above 2,501 words. The list of available articles, style guidelines, and sample article 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 Energy*, please contact: Ellen Ingber, Author Manager, <[energy@golsonmedia.com](mailto:energy@golsonmedia.com)>. Please provide a brief summary of your academic/publishing credentials in energy-related curricular disciplines including: history, sociology, environmentalism, public policy, science, engineering, and business.

**Call for Papers, *Global Change, Peace & Security*:** If you are writing on the security and/or peace aspects of environmental issues, please consider submitting your work to the journal *Global Change, Peace & Security*. September 11 and its aftermath have dramatised one of the distinguishing trends of our time: the globalisation of insecurity. These extraordinary events have served to remind us of the sheer scale and complexity of contemporary change. *Global Change, Peace & Security* is a leading scholarly journal that addresses the difficult practical and theoretical questions posed by a rapidly globalising world. By focusing on the international dimension of political, economic and cultural life, it cuts across the traditional boundaries that separate states, economies, and societies, as well as disciplines and ideologies. *Global Change, Peace & Security* seeks to illuminate the sharp and often perplexing contradictions of an increasingly integrated yet fragmented world. Ethno-nationalism, the break-up of established states, and religious and civilizational divisions coexist with new forms of economic and financial integration. Gross violations of human rights, environmental degradation, large and uncontrolled population movements, and rapidly expanding transnational crime are taking place at a time of unparalleled UN activism, and the rise of a host of new legal and institutional

arrangements, both regionally and globally. *Global Change, Peace & Security* aims to explore these trends and counter-trends. It endeavours to foster a more holistic interpretation of the dichotomy of competitive geopolitics and geoeconomics on the one hand and emerging conceptions of common, comprehensive and human security on the other. It analyses the sources and consequences of conflict, violence and insecurity, but also the conditions and prospects for conflict transformation, peacekeeping and peace-building. *Global Change, Peace & Security* intends to bring to this task the insights of diverse cultural and intellectual traditions, not least the increasingly influential and diverse perspectives of the Asia-Pacific region. Its aim is to contribute to a scholarly and cosmopolitan dialogue on the nature, origins and remedies of the contemporary human predicament. *Global Change, Peace & Security* is internationally refereed. Submissions are refereed by specialists in the field for originality, structural integrity, and factual accuracy. An editorial review, referee reports, and the author's response to these reports form the basis of the decision whether to publish submitted articles. Articles can be submitted through our online processing system, Manuscript Central. The journal publishes research articles (6,000–10,000 words), forums, special issues and sections, communications (3,000–5,000 words), interviews, review articles, and book reviews. It is published three times a year (February, June, and October). The average length of an annual volume is more than four hundred pages. The journal has been in existence for more than twenty years. It has a distinguished editorial team consisting of an editor, deputy editor, regional editors, committee, and editorial advisory board members. It is published by Routledge (UK), distributed worldwide in hard copy and online forms and indexed widely. *Global Change, Peace & Security* has more than fifteen hundred subscribers, and in 2009 more than ten thousand articles were downloaded by readers around the world. The journal has a partnership with OCIS (Oceanic Conference of International Studies), the largest international studies conference in the Southern Hemisphere. Please visit the journal's website at: <<http://www.tandf.co.uk/journals/gcps>>. **Submissions may be made at any time.**

**Call for Papers, *Nature Climate Change*:** Launching in April 2011, *Nature Climate Change* aims to be the world's leading research journal for documenting new scientific discoveries about how we will experience and respond to the challenges of a changing climate. The editorial team is now accepting submissions of original research articles from both the natural and social science communities. Central to the journal's mission, and to addressing climate change, is reaching beyond traditional academic boundaries, and bringing together diverse expertise and perspectives. As such, *Nature Climate Change* especially encourages the submission of interdisciplinary climate research. In addition, the journal will welcome disciplinary research from psychology to sociology, from policy to atmospheric physics. Further details can be found in our Guide to Authors at: <<http://www.nature.com/nclimate/authors/gta/index.html>>. **Submissions may be made at any time.**

**Call for Papers, *Environment and Society: Advances in Research*:** 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, *Environment and Society: Advances in Research* is launched as a new peer-reviewed, annual journal 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* will publish critical reviews of the latest research literature including subjects of theoretical, methodological, substantive, and applied significance. Articles will 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. **Submissions may be made at any time.**

## **PROGRAMS, INSTITUTES, CLASSES, AND GRADUATE AND POSTGRADUATE OPPORTUNITIES**

### **Post Doctoral Fellowship Opportunity, Wesleyan University, College of the Environment:**

The College of the Environment at Wesleyan University is seeking a post-doctoral fellow for 2011-2013 with a Ph.D. in philosophy who specializes in environmental philosophy, environmental ethics, and/or environmental justice. The appointment is for two years. The fellow will be expected to teach two courses per year: one course in an area of their specialty and the sophomore/junior colloquium that will be co-taught with a Wesleyan faculty. In addition the fellow is expected to participate in the College of the Environment Senior Colloquium, work with faculty to develop interdisciplinary environmental ethics resources, and be an active member of the College of the Environment. To learn more about the College of the Environment, visit: <<http://www.wesleyan.edu/coe/about.html>>. The fellowship will provide an annual stipend of \$50,000 plus health insurance, other employee benefits, and reimbursement of some moving expenses. The fellow will begin work in September 2011. Applicants must have their doctoral degree in hand no later than 30 days prior to the appointment start date and be no more than five years post degree. Teaching experience is desired. Applicants should submit a complete dossier, including: cover letter, curriculum vitae, a sample syllabus for the course that might be taught, and three letters of recommendation. Send materials to: Professor Lori Gruen, c/o College of the Environment, Wesleyan University, Middletown, CT 06459. **The deadline for application is 15 December 2010.** Wesleyan University is an equal opportunity and affirmative action employer and welcomes applications from women and historically underrepresented minority groups and all applicants who support diversity. Wesleyan prohibits discrimination on the basis of race, color, religion, gender, age, sex, sexual orientation, gender identity, gender expression, marital status, national origin, ancestry, learning disability, physical or mental disability, veteran status and any other category protected by federal or Connecticut State law.

### **Postdoctoral Fellows Program in Sustainable Development, Earth Institute, Columbia**

**University:** The Earth Institute at Columbia University is the world's leading academic center for the study, implementation, and teaching of sustainable development. It builds on excellence in the core disciplines of earth sciences, biological sciences, engineering, social sciences, and health sciences and stresses cross-disciplinary approaches to complex problems. Through research, training, and global partnerships, the Earth Institute mobilizes science and technology to advance sustainable development and address environmental degradation, placing special

emphasis on the needs of the world's poor in all geographic regions and on utilizing all academic disciplines. The Earth Institute seeks applications from innovative postdoctoral candidates or recent (within the last five years) Ph.D., M.D., and J.D. recipients interested in a broad range of issues in sustainable development. All doctoral requirements must be fulfilled and the degree awarded before the beginning of the fellowship. The Postdoctoral Fellows Program in Sustainable Development provides scholars who have a foundation in one of the Institute's core disciplines the opportunity to acquire the cross-disciplinary expertise and breadth needed to address critical issues in the field of sustainable development, including reducing poverty, hunger, disease, and environmental degradation. Those who have developed cross-disciplinary approaches during graduate studies will find numerous opportunities to engage in leading research programs. The program is open to U.S. and non-U.S. citizens. Candidates for the Postdoctoral Fellowship Program should submit a proposal for research that would contribute to the goal of global sustainable development. This could take the form of participating in and contributing to an existing multidisciplinary Earth Institute project, an extension of an existing project, or a new project that connects existing Institute expertise in novel ways. Opportunities to participate in existing projects will be posted on the program website at: <http://www.earth.columbia.edu/articles/view/55>. Candidates who wish to pursue their own research should identify their desired small multidisciplinary mentoring team, i.e., two or more senior faculty members or research scientists/scholars at Columbia with whom they would like to work during their fellowship. Potential mentors can be contacted through the Earth Institute Centers' websites at: <http://www.earthinstitute.columbia.edu/articles/view/1010>. Candidates are encouraged to contact potential mentors before they apply to the program. For detailed information about the Earth Institute, its research centers, programs, and affiliated Columbia University departments, please visit: <http://www.earthinstitute.columbia.edu>. Fellowships will ordinarily be granted for a period of 24 months and typically begin each year on 1 September. For information about the Postdoctoral Fellows Program, please visit: <http://www.earthinstitute.columbia.edu/postdoc>. Application forms should be completed and submitted online to: <http://fellows.ei.columbia.edu>. **The deadline for submission of applications is 1 December 2010.** Applications will be considered for fellowships starting in the summer or fall of 2011. For more information, contact: The Earth Institute, Columbia University, 2910 Broadway, New York, NY 10025. The program e-mail is: [fellows@ei.columbia.edu](mailto:fellows@ei.columbia.edu). Columbia University is an affirmative action/equal opportunity employer. Minorities and women are encouraged to apply.

**Switzer Environmental Fellowship Program:** Applications are invited for the Switzer Environmental Fellowship Program. A program of the Robert and Patricia Switzer Foundation, the Switzer Environmental Fellowship Program is designed to support highly talented graduate students in New England and California whose studies are directed toward improving environmental quality and who demonstrate the potential for leadership in their field. Awards have been made to students pursuing environmental policy, economics, land and water conservation, public health, journalism, architecture, environmental justice, business, and law as well as the more traditional sciences of biology, chemistry, and engineering. Applicants must be a citizen of the United States, be enrolled in an accredited graduate institution in California or New England (enrolled as a full-time student for the entire 2011-12 academic year), have strong academic qualifications, and have academic and career goals focused on environmental improvement. Master's-degree candidates must have completed at least one semester of course

work to apply and be seeking the master's as a terminal degree. Applicants at the Ph.D. level must plan to have completed at least three years of doctoral work by 1 July 2011 or plan to have passed their qualifying exams by 1 May 2011. Twenty fellowships are awarded each year—ten in California and ten in New England. The fellowship provides a one-year, \$15,000 cash award for graduate study as well as networking and leadership support. For more information on the program and on how to apply, visit: <<http://www.switzernetwork.org/grant-programs/fellowship-program>>. **The deadline for application is 15 January 2011.**

**Fellowships in Sustainability Science, Harvard University's Center for International Development:** The Sustainability Science Program at Harvard University's Center for International Development invites applications for resident fellowships in sustainability science for the University's academic year beginning in September 2011. The fellowship competition is open to advanced doctoral and post-doctoral students, and to mid-career professionals engaged in research or practice to facilitate the design, implementation, and evaluation of effective interventions that promote sustainable development. Applicants should describe how their work would contribute to "sustainability science," the emerging field of use-inspired research seeking understanding of the interactions between human and environmental systems as well as the application of such knowledge to sustainability challenges relating to advancing development of agriculture, habitation, energy and materials, health and water while conserving the earth's life support systems. This year we will give some preference to applicants whose work addresses challenges of innovation for sustainable development, with special attention to innovation in the energy, health, and agricultural sectors. In addition to general funds available to support this fellowship offering, special funding for the Giorgio Ruffolo Fellowships in Sustainability Science is available to support citizens of Italy or developing countries who are therefore especially encouraged to apply. The Sustainability Science Program is directed by professors William Clark and Michael Kremer, and Nancy Dickson. For more information on the fellowships application process, see: <<http://www.cid.harvard.edu/sustsci/fellowship>>. **Applications are due 1 December 2010.**

**Graduate Course, "Global Environments: Socio-ecological Interactions in a Dynamic World," Rachel Carson Center and the Global Diversity Foundation, Munich, Germany, 1-26 August 2011:** The Rachel Carson Center and the Global Diversity Foundation announce a course on "Global Environments: Socio-ecological Interactions in a Dynamic World" to be held as part of the Munich International Summer University from 1 – 26 August 2011. The course will be convened by Dr. Gary J. Martin, Director of the Global Diversity Foundation and a Fellow at the Rachel Carson Center. Course coordinators will select 15 – 18 Masters or Ph.D. students from around the world who have the potential to become future environmental leaders in academic, community, or governmental institutions. Some partial and full scholarships will be available to cover travel, living costs in Munich, and the course fee. The course will focus on human dimensions of global environmental change, ranging from adaptive community management regimes to planetary processes. It will span local to global scales in exploring the most critical contemporary environmental issues from the perspective of bio-cultural diversity studies, environmental history and sustainability science. Students will gain literacy in environmental issues and policy matters and will acquire skills in research design, fieldwork methods, and data analysis related to documenting local environmental knowledge. **A course website will be launched on 15 November 2010 with details about the course content,**

**registration, and other information.** Interested students can sign up to receive additional information by filling in the pre-application form on the Biocultural Diversity Learning Network at: <<http://www.globaldiversityfund.net/globalenvironments>>.

## **EMPLOYMENT OPPORTUNITIES**

**The Paris Fletcher Distinguished Professorship in the Humanities, Department of Humanities and Arts, Worcester Polytechnic Institute (WPI), Massachusetts:** Worcester Polytechnic Institute's Humanities and Arts Department invites applications for The Paris Fletcher Distinguished Professorship in the Humanities. We seek an exceptional scholar in post-empiricist philosophy of science, nature, technology and/or medicine as well as non-western (including Islamic) epistemology, metaphysics, ethics, or religion. Complementary interests welcomed from other philosophical or religious studies areas. *U.S. News and World Report* consistently ranks WPI among the top national universities and recently placed WPI in its top 30 for faculty resources. The successful candidate will have a Ph.D. and significant scholarship to join the faculty at the Full or Associate Professor level as well as contribute to our excellent undergraduate curriculum. Faculty in Humanities and Arts are established scholars in their fields and play a significant role in the university's nationally known global studies program and project-based curriculum. Faculty collaborate with various institutions including Worcester's cultural and scientific institutions, UMass Medical School, the American Antiquarian Society, and the Worcester Art Museum. **Applicant review begins 19 November 2010.** We plan to interview at the American Philosophical Association (APA) meeting in Boston in December. Interested candidates should send PDF-formatted applications including a curriculum vitae, statement of teaching and research interest and names of three references to Margaret Brodmerkle at: <[mab@wpi.edu](mailto:mab@wpi.edu)>. For further information about WPI or the position, please contact Department Head, Dr. Kristin Boudreau at: <[kboudreau@wpi.edu](mailto:kboudreau@wpi.edu)>. Salary is competitive and includes an excellent fringe benefit package. Additional information about the Humanities and Arts Department can be found at: <<http://aptrkr.com/161879>>. To enrich education through diversity, WPI is an affirmative action, equal opportunity employer. WPI is also a member of the Colleges of Worcester Consortium.

**Assistant Professor, Department of Environmental Studies, University of North Carolina, Wilmington:** The Department of Environmental Studies at the University of North Carolina in Wilmington seeks to hire a tenure-track position at the Assistant Professor level in environmental sustainability. Additional expertise in environmental geographic information systems (GIS) and remote sensing is preferred. The start date is August 2011. The position will be responsible for developing and teaching graduate and undergraduate courses in sustainability and related areas, as well as supporting the current environmental studies curriculum, including introductory GIS. The ideal candidate will relate his or her teaching and research to broad issues of sustainability, such as environmental protection, green building, sustainable development, renewable energy and energy efficiency, and/or green business/entrepreneurship development. We therefore invite applications from those focused on the intersection of economy, policy, and environment as they relate to sustainability. Candidates from various disciplines, particularly those with both practical and academic expertise in environmental sustainability, are encouraged to apply. A Ph.D. or equivalent in a sustainability-related field is required. Candidates should have a defined research agenda and a strong commitment to teaching. Further, candidates should be committed

to working in an interdisciplinary academic context. **Priority consideration will be given to applications received by 31 January 2011, but they will be accepted until the position is filled.** For more information and to apply, please visit: <http://consensus.uncw.edu>>. The University of North Carolina is an EEO/AA employer.

**Assistant Professor of Environmental Policy and Sustainable Management, The New School, New York:** The New School seeks to hire a tenure track Assistant Professor in the Environmental Policy and Sustainable Management Program at Milano, The New School for Management and Urban Policy, which is currently integrating with the University's Graduate Program in International Affairs. This position is part of a new master's degree program, planned to begin in 2011-12, with two tracks, environmental policy (public policy and ecological impact) and sustainability management (organizational sustainability and ecological impact). Responsibilities include teaching five courses per year to undergraduate and graduate students, advising students, and helping build and provide intellectual leadership for the program. The faculty member will also be affiliated with The Tishman Environment and Design Center, the interdisciplinary environmental research and education center at The New School and home to the undergraduate Environmental Studies Program. Candidates should have a strong background in environmental policy or sustainability management. Among the possible research interests are sustainability strategy, environmental and resource economics, environmental assessment, and/or urban environmental policy or planning. The ideal candidate would have a theoretical grounding in one of the following disciplines: organizational management, environmental policy, environmental economics, political science, sociology, or change management. As an interdisciplinary program that bridges theory and practice, we welcome candidates whose research crosses disciplines and who combine research with practice or advocacy, in public policy or environmental justice. Applicants should hold a Ph.D. in a relevant field (e.g., Public Policy/Planning, Organizational Studies, Environmental Studies, Economics, Public Administration, Sociology, Law, Political Science) at time of appointment. All applications must be completed online at The New School's Human Resource's website at : <<http://careers.newschool.edu>>. Please attach a cover letter, C.V., and the names of three referees who will be writing letters. (Note: only three attachments are accepted on the online site). Please have all additional materials sent by snail mail to: Professor John Clinton, Chair Search Committee, The New School, 72 Fifth Avenue, Room 707, New York, NY 10011. **Review of applications will begin 1 December 2010 and will continue until the position is filled.** The starting date for the position is 1 July 2011. The decision to hire is subject to budget approval. The New School is committed to maintaining a diverse educational and creative community, a policy of equal opportunity in all its activities and programs, including employment and promotion. The New School does not discriminate on the basis of race, color, national, or ethnic origin, citizenship status, religion, gender, gender identity, sexual orientation, age, disability, veteran or marital status. Individuals from groups historically under-represented in higher education are encouraged to apply, as are international candidates.

**Director of the Institute for the Environment and Sustainability, Associate or Full Professor, Miami University, Oxford, Ohio:** The Institute for the Environment (IES) and Sustainability at Miami University seeks a director. The director will provide leadership for the programs of the Institute, coordinate among the Institute and other academic units and centers of the university, and enhance our national profile of excellence in the environment and

sustainability. The director will be hired at the rank of full or associate professor with tenure in a home department. The IES is home to doctoral, master's, and baccalaureate-level programs. It includes more than 45 faculty involved in environmental science, policy, and sustainability. IES faculty are members of thirteen departments and four divisions of the university that provide an outstanding foundation of expertise in interdisciplinary environmental science and sustainability studies. The work of the IES includes collaborations with local, state, and national government agencies as well as private corporations. Building on a 40-year history, we have recently restructured the Institute of Environmental Sciences into the Institute for the Environment and Sustainability. The new institute includes a Ph.D. program in Ecology, Evolution, and Environmental Biology, two undergraduate co-majors focusing on environmental science and sustainability, and a professional Master's of Environmental Science Program. Since 1970 the master's program has produced over 600 alumni who are today working in the commercial, governmental, and non-profit sectors to make our environments healthier and natural resource use more sustainable. They remain in close contact with the IES, providing a wide range of educational, employment, and research opportunities for our students. The director will work with chairs and directors of other academic units to coordinate teaching and service roles of faculty with joint appointments in the institute, which ensure continuity in the core curricula of the undergraduate and graduate programs. In addition, the director will pursue external funding to support the work of the Institute, maintain active scholarship, teach appropriate courses, and supervise the institute staff which currently includes a Deputy Director, an Administrative Assistant, a Program Associate, and an Environmental Monitoring Coordinator. Requirements include: (1) a doctorate in an area of environmental science, engineering, policy, or related field, (2) a strong record of scholarship that merits appointment as a full or associate professor in one of the participating departments, (3) success in extramurally funded research, and (4) professional experience with applied environmental and sustainability issues, especially those involving public agencies, corporations, or non-profit organizations outside of academic settings. Teaching experience and demonstrated success in administrative duties desired. Please send letter of nominations or application, curriculum vitae, statement of research and teaching interests, and contact information for three referees to: Dr. Bill Renwick, Search Committee Chair, Department of Geography, 216 Shideler Hall, Miami University, Oxford, OH 45056. For more information, phone 513-529-5811 or 513-529-5010, or email <renwicwh@muohio.edu>. **Review of applications will begin 1 December 2010.** The position will be available August 2011. For more information about the university IES, see <<http://www.miami.muohio.edu/>> and <<http://www.cas.muohio.edu/ies/>>. For information regarding campus crime and safety, visit <[www.muohio.edu/righttoknow](http://www.muohio.edu/righttoknow)>. Miami University is an Equal Opportunity Employer with smoke-free campuses.

## **WEBSITES OF INTEREST AND WEBSITE RESOURCES**

**CAKE-the Climate Adaptation Knowledge Exchange:** <<http://www.cakex.org/>> The old rules for conservation and resource management aren't working quite the way they once did. Climate change is challenging our most deeply held assumptions. That's why Island Press and EcoAdapt have launched CAKE, an online source for adaptation and information. CAKE is the first site explicitly created to address the effects of climate change on wildlife, ecosystems, and other natural resources. It gives managers the tools and insights they need to help natural systems adapt to a changing climate. CAKE also provides resources for educators to use in their

class preparation and for their students. CAKE: (1) lists adaptation projects in a map-based database, important papers, reports, videos, and books in a virtual library, (2) lists the names of other individuals and organizations interested and engaged in adaptation in a directory, (3) provides a community section to facilitate dialogue with others grappling with similar climate-related issues, and (4) provides guidance about where to get more information.

## **RECENT ENVIRONMENTAL FILMS**

***Leveling Appalachia: The Legacy of Mountaintop Removal Mining***: This video report produced by *Yale Environment 360*, in collaboration with MediaStorm, focuses on the environmental and social impacts of this practice and examines the long-term effects on the region's forests and waterways. It provides a first-hand look at mountaintop removal and what is at stake for Appalachia's environment and its people. For more information, please visit: <<http://e360.yale.edu/content/feature.msp?id=2198>>.

## **RECENT ENVIRONMENTAL PHILOSOPHY BOOKS AND ARTICLES IN NON-ENVIRONMENTAL PHILOSOPHY JOURNALS**

—Abram, David. *Becoming Animal: an Earthly Cosmology*. New York: Random House, 2010. From the publisher: “As the climate veers toward catastrophe, the innumerable losses cascading through the biosphere make vividly evident the need for a metamorphosis in our relation to the living land. For too long we've inured ourselves to the wild intelligence of our muscled flesh, taking our primary truths from technologies that hold the living world at a distance. This book subverts that distance, drawing readers ever deeper into their animal senses in order to explore, from within, the elemental kinship between the body and the breathing Earth. The shapeshifting of ravens, the erotic nature of gravity, the eloquence of thunder, the pleasures of being edible: all have their place in Abram's investigation. He shows that from the awakened perspective of the human animal, awareness (or mind) is not an exclusive possession of our species but a lucid quality of the biosphere itself—a quality in which we, along with the oaks and the spiders, steadily participate.”

—Bauman, Whitney. *Theology, Creation, and Environmental Ethics: From Creatio Ex Nihilo to Terra Nullius*. New York: Routledge, 2009. The Christian doctrine of *creatio ex nihilo* sets up a support system for a logic of domination toward human and earth others. Conceptually inspired by the work of theologian Catherine Keller and feminist ecophilosopher Val Plumwood, Bauman follows a genealogical method in examining how the concept of creation out of nothing affects thought in different periods of the history of the Christian West.

—Bekoff, Marc, ed. *Encyclopedia of Animal Rights and Animal Welfare*, 2<sup>nd</sup> edition. Santa Barbara, CA: Greenwood Publishing Group, 2009. This is a second edition of a well-known encyclopedia. This two volume set contains over 200 entries that cover about 50 different topics. The encyclopedia is in print and also is available online through ABC-CKIO Ebook Collection & via partnership with Blackwell & YBP Library Services REF.

—Brennan, Andrew, and Y.S. Lo. *Understanding Environmental Philosophy*. Durham, UK: Acumen Publishing, 2010. This introductory textbook presents a critical analysis of

contemporary environmental philosophy approaches, along with key ideas and concepts about moral rules and priorities, environmental value, individual well-being, ecological holism, the metaphysics of nature, policy implications, and much more.

—Dahms, Harry F., ed. *Nature, Knowledge and Negation*. Bingley, UK: Emerald Group, 2009. Contents include: (1) “Climate Change, the Resource Crunch, and the Global Growth Imperative” by Robert J. Antonio, (2) “Social Theory, Climate Change, and the Humanity–Nature Relation” by Michael E. Zimmerman, (3) “‘Choose Life’ Not Economic Growth: Critical Social Theory for People, Planet and Flourishing in the ‘Age of Nature’” by John Barry, (4) “Reply to My Critics: Choosing Life” by Robert J. Antonio, (5) “Developing Planetarian Accountancy: Fabricating Nature as Stock, Service, and System for Green Governmentality” by Timothy W. Luke, (6) “Social Action and Catastrophe” by Daniel M. Harrison, (7) “Forty Years of Knowledge and Human Interest: A Brief Appreciation” by Lawrence E. Hazelrigg, (8) “Public Sociology and the Governance of Possibility” by Patricia Mooney Nickel, (9) “Peirce, Pragmatism and Public Sociology: Translating an Interpretation into Praxis” by J.L (Hans) Bakker, (10) “The Dialectic of Selfhood” by Lauren Langman, (11) “Under Surveillance: Herbert Marcuse and the FBS” by Stephen Gennaro and Douglas Kellner, (12) “The Actuality of Critical Theory: A Reply to Dahm’s Late Prolegomenon” by Stephen P. Dandaneau, (13) “Beyond ‘Feminisms’: Refocusing the Women’s Movement Through the Lens of Liberation” by Vanessa Walilko, and (14) “After Post-Modernism: Toward the Recovery of Theory” by James Block.

—Deblonde, Marion. *Economics as a Political Muse: Philosophical Reflections on the Relevance of Economics for Ecological Policy*. Dordrecht: Kluwer Academic Publishers, 2010. From the publisher: “This book looks afresh, from a philosophical perspective, on the role economic theory plays in present-day ecological policy. It starts from fundamental questions concerning the nature of the problem of sustainability, of politics, and of economic science. It confronts the results of this investigation with the theoretical work of two prominent present-day economists. This book is written at a high academic level. It will be of interest to environmentalists, environmental economists, and for policy people charged with ecological problems.”

—Delord, Julien. *The Extinction of Species: Historical and Moral Issues of an Ecological Concept*, Ph.D. thesis, University Paris-12 (Paris Val-de-Marne, Créteil, France), 2003. From the dissertation: “Global biodiversity is presently falling victim to a major extinction crisis, which also implicates a moral crisis for the human species. I attempt to understand the extent to which the extinction of species is a legitimate subject of moral concern and I consider philosophical arguments that have been formulated to justify the protection of species. I also investigate the historical causes behind this delayed awareness of the ecological significance of extinction. Both the slow intellectual development of the idea of extinction throughout human history and the scientific emergence of the concept are explored. Finally, I investigate the notion of extinction by comparing it with the notion of individual death. I employ a comparative phenomenological and epistemological approach between death and extinction. This leads me to expound an original solution to the issue of nature conservation, the norm of *sauvageté*, a de-ideologized and functional notion of wildness. The full text (in French) is available at: <<http://doxa.scd.univ-paris12.fr:80/theses/th0211085.pdf>>. The supervisor was Jean Gayon

(Paris 1 - La Sorbonne). Delord is now assistant professor in history and philosophy of science, University of Brest, France.

—*Essays in Philosophy* Volume 11, no. 1 (2010). The topic of this special issue is: “Climate Ethics.” Contents include: (1) “Issue Introduction” by Martin Schönfeld (pp. 1-7), (2) “Divine Sovereignty and the Global Climate Change Debate” by Holly Wilson (pp. 8-15), (3) “Climate Change and Heidegger’s Philosophy of Science” by Ruth Irwin (pp.16-30 ), (4) “Eco-Responsibility: The Cogency for Environmental Ethics in Africa” by Bellarmine NNEJI (pp.31-43 ), (5) “Economic Growth or the Flourishing of Life: The Ethical Choice Climate Change Puts to Humanity” by Philip Cafaro (pp.44-75 ), and (6) “A Kantian Look at Climate Change” by Casey Renmeester (pp. 76-86). The essays are available online at:

<http://commons.pacificu.edu/eip/vol11/iss1/>.

—Fiut, Ignacy S. “Phenomenology and Ecophilosophy.” *Analecta Husserliana: The Yearbook of Phenomenological Research, Volume XCI, Logos of Phenomenology and Phenomenology of The Logos, Book Four, The Logos of Scientific Interrogation. Participating in Nature-Life-Sharing in Life*, edited by Anna Teresa-Tymieniecka. Dordrecht, The Netherlands: Springer, 2006 (in English). There is realm on the borderline of phenomenology and ecophilosophy, which can become a common realm of philosophical studies. This arises from our direct experience of the natural world which is both immediate and informed by ecology. The intentional character of consciousness enables humans both to encounter and to transcend the natural world, seeking to discover the primary character of these natural objects given in experience. By combining a realism about the way the world is and a reflection on our human experiences of it, this new realm of philosophy is inspired by ecological studies and a sense of crisis in human-nature relationships. Fiut pays attention to Arne Naess, Hans Jonas, and Holmes Rolston, III, especially regarding intrinsic value in nature. Fiut is in the Philosophy Department of the Faculty of Applied Social Sciences at Academy of Mining & Smelting Engineering, Cracow Poland.

—Gardiner, Stephen M. *A Perfect Moral Storm: The Ethical Tragedy of Climate Change*. New York: Oxford University Press, 2011. From the publisher: “Climate change is one, especially clear, instantiation of a profound challenge to humanity. The problem is genuinely global, dominantly intergenerational, and takes place in a setting where our theories are weak. This convergence justifies calling it a ‘perfect moral storm’. One consequence of this storm is that, even if the other difficult ethical questions surrounding climate change could be answered, we might still find it difficult to act. For the storm makes us extremely vulnerable to moral corruption. This book explores how the perfect moral storm is manifest in climate change. It argues that despite decades of awareness, we are currently accelerating hard into the problem in a way that defies standard explanations. This suggests that our current focus on the scientific and economic dimensions of the problem is too narrow, and the tendency to see climate change as a traditional tragedy of the commons facing nation states too optimistic. The key problem is that the current generation, and especially the most affluent, are in a position to pass on most of the costs of their behavior (and especially the most serious harms) to the global poor, future generations and nonhuman nature. This diagnosis helps to explain the past failures of international climate policy, and in particular the ‘shadow solutions’ of Kyoto and Copenhagen. It also casts light on some of the seemingly perpetual problems in our public discourse, and on the current push towards geoengineering. Finally, it suggests a need for better public ethics. We

must work harder on articulating the ethical problem, and moral constraints on solutions. In the meantime, there is a role for ‘defensive’ moral and political philosophy, aimed at preserving the quality of public discourse.”

—Gardiner, Stephen, Simon Caney, Dale Jamieson, and Henry Shue, eds. *Climate Ethics: Essential Readings*. New York: Oxford, 2010. Contents include: (1) “Ethics and Global Climate Change” by Stephen M. Gardiner, (2) “The Economics of Climate Change” by Nicholas Stern, (3) “Ethics, Public Policy and Global Warming” by Dale Jamieson, (4) “A Perfect Moral Storm: Climate Change, Intergenerational Ethics and the Problem of Moral Corruption” by Stephen M. Gardiner, (5) “Global Environment and International Inequality” by Henry Shue, (6) “Energy Policy and the Further Future: The Identity Problem” by Derek Parfit, (7) “Cosmopolitan Justice, Responsibility and Global Climate Change” by Simon Caney, (8) “Deadly Delays, Saving Opportunities: Creating a More Dangerous World?” by Henry Shue, (9) “Climate Change, Human Rights and Moral Thresholds” by Simon Caney, (10) “One Atmosphere” by Peter Singer, (11) “Subsistence Emissions and Luxury Emissions” by Henry Shue, (12) “Greenhouse Development Rights: A Framework for Climate Protection that is ‘More Fair’ than Equal per Capita Emissions Rights” by Paul Baer, with Tom Athanasiou, Sivan Kartha, and Eric Kemp-Benedict, (13) “Selling Environmental Indulgences” by Robert Goodin, (14) “Adaptation: Who Pays Whom?” by Paul Baer, (15) “Adaptation, Mitigation, and Justice” by Dale Jamieson, (16) “Is ‘Arming the Future’ with Geoengineering Really the Lesser Evil? Some Doubts About the Ethics of Intentionally Manipulating the Climate System” by Stephen M. Gardiner, (17) “When Utilitarians Should be Virtue Theorists” by Dale Jamieson, and (18) “It’s Not My Fault: Global Warming and Individual Moral Obligations” by Walter Sinnott Armstrong.

—Goodman, James. “From Global Justice to Climate Justice? Justice Ecologism in an Era of Global Warming.” *New Political Science* Volume 31, no. 4 (2009): 499-514. Abstract from the article: “Justice globalism, as an ideological field, emerged to prominence from 2001 with the World Social Forum. It has offered powerful responses to market globalism, grounding alternatives as well as refusals. With the intensification of global warming, the question of climate justice is increasingly subsuming issues of global justice. Climate justice offers a distinct trajectory, with its own dilemmas and potentials. The article addresses these differences along six axes: scope, discourse, space, strategy, temporality, and agency. It is argued that climate justice is a totalising concern, that is scientifically measurable, that creates new leverage for late industrialisers, requires a proactive strategy, within a limited temporal horizon, embedded within an all-encompassing and radically challenging epistemology. As such climate justice addresses some of the limitations of global justice, while creating problems of its own. It is argued that emerging dynamics of climate justice are pre-figuring paradigmatic transition, forcing broad-scale transformations in the terms of political contestation.”

—Gudorf, Christine E., and James Huchingson. *Boundaries: A Casebook in Environmental Ethics*, 2<sup>nd</sup> edition. Washington, DC: Georgetown University Press, 2010.

—Huan, Qingzhi, ed. *Eco-socialism as Politics: Rebuilding the Basis of Our Modern Civilisation*. New York: Springer, 2010. Contents include: (1) “Eco-socialism in an Era of Capitalist Globalisation: Bridging the West and the East” by Qingzhi Huan, (2) “Marxism and Ecology: Marx’s Theory of Labour Process Revisited” by Lixin Han, (3) “On Contemporary

Eco-socialism” by David Pepper, (4) “Socialism and Technology: A Sectoral Overview” by Victor Wallis, (5) “Local Community of Eco-politics: Its Potentials and Limitations” by Yitian Li, (6) “On Consumerism and the ‘Logic of Capital’” by Feng Lu, (7) “The De-growth Utopia: The Incompatibility of De-growth within an Internationalised Market Economy” by Takis Fotopoulos, (8) “Bookchin’s Social Ecology and Its Contributions to the Re-Green Movement” by Brian Tokar, (9) “How the Ecological Footprint is Sex-Gendered” by Ariel Salleh, (10) “Evaluating Japanese Agricultural Policy from an Eco-socialist Perspective” by Masatsugu Maruyama, (11) “Alternative Development: Beyond Ecological Communities and Associations” by Do-Wan Ku and Hyoung-Beom Yeo, (12) “Conceptualising the Environmentalism in India: Between Social Justice and Deep Ecology” by Shulan Zhang, (13) “Growth Economy and Its Ecological Impacts upon China: An Eco-socialist Analysis” by Qingzhi Huan, and (14) “Prospects for Eco-socialism” by Saral Sarkar.

—Kowalsky, Nathan Edward. *Beyond Natural Evil*. Ph.D. thesis, Katholieke Universiteit, Leuven, Belgium, May 2006. Abstract: “The problem of natural evil is largely unresolved in the philosophy of religion and is problematic in environmental ethics. Philosophers of religion presuppose: (1) that natural evil is an obvious fact, (2) that suffering equal evil, and (3) that the natural world is obviously improvable and should be improved. Environmental philosophers, for the most part, argue that anthropocentrism should be eschewed because it leads to ecological catastrophe. All these presuppositions are in fact anthropocentric and should be eschewed. To equate suffering with evil is to neglect the difference between species. Judgments of natural evil require the is/ought dichotomy, which functions only so far as it is anthropocentric. Natural evil is not an obvious fact about the world, but such judgments assume an ecological imperialism. The natural world is not naturally improvable. Ecological imperialism is Gnostic. Judgments of natural evil assume anti-theism. They cannot pose a problem for theism. There is no evil in nature.” The advisor (promoter) was Ullrich Melle. Kowalsky is now on the faculty at St. Joseph’s College, University of Alberta.

—Kysar, Douglas A. *Regulating From Nowhere: Environmental Law and the Search for Objectivity*. New Haven, CT: Yale University Press, 2010. From the publisher: “Drawing insight from a diverse array of sources—including moral philosophy, political theory, cognitive psychology, ecology, and science and technology studies—Douglas Kysar offers a new theoretical basis for understanding environmental law and policy. He exposes a critical flaw in the dominant policy paradigm of risk assessment and cost-benefit analysis, which asks policymakers to, in essence, ‘regulate from nowhere’. As Kysar shows, such an objectivist stance fails to adequately motivate ethical engagement with the most pressing and challenging aspects of environmental law and policy, which concern how we relate to future generations, foreign nations, and other forms of life. Indeed, world governments struggle to address climate change and other pressing environmental issues in large part because dominant methods of policy analysis obscure the central reasons for acting to ensure environmental sustainability. To compensate for these shortcomings, Kysar first offers a novel defense of the precautionary principle and other commonly misunderstood features of environmental law and policy. He then concludes by advocating a movement toward environmental constitutionalism in which the ability of life to flourish is always regarded as a luxury we *can* afford.”

—Luke, Timothy. “An Apparatus of Answers? Ecologism as Ideology in the 21<sup>st</sup> Century.” *New Political Scientist* Volume 31, no. 4 (2009): 487-98. Abstract from the article: “This article examines how far we are, individually and collectively, from ‘the end of ideology’ by mapping how ‘green living’, after the time when ideology allegedly ‘ended’, now becomes that political point where ecology can morph into ‘the ideology of ends’. As popular enthusiasm for realizing green moral and political ends builds, many are turning ‘ecological’ values, thoughts, and practices into an apparatus of answers for the conduct of their everyday life. By transforming such Earth-centered programs for valorizing, thinking, and doing various human activities, proponents of ‘ecologism’ become advocates of representing the Earth as an apparatus of answers on how to live in ‘the present’. Such seemingly significant markers for ethical guidance in ecologism are then adopted as cohesive clusters of political responses to pressing contemporary social necessities. Once endorsed as such, one supposedly can discover paths to a ‘sustainable society’. Sustainability’s questionable existence or ultimate attainment is rarely doubted, because of the awe with which this apparatus of answers from ecologism is regarded as a changing face of ideology in the 21st century.”

—Macauley, David. *Elemental Philosophy: Earth, Air, Fire, and Water as Environmental Ideas*. Albany: State University of New York Press, 2010. From the publisher: “Bachelard called them ‘the hormones of the imagination’. Hegel observed that, ‘through the four elements we have the elevation of sensuous ideas into thought’. Earth, air, fire, and water are explored as both philosophical ideas and environmental issues associated with their classical and perennial conceptions. David Macauley embarks upon a wide-ranging discussion of their initial appearance in ancient Greek thought as mythic forces or scientific principles to their recent reemergence within contemporary continental philosophy as a means for understanding landscape and language, poetry and place, the body and the body politic. In so doing, he shows the importance of elemental thinking for comprehending and responding to ecological problems. In tracing changing views of the four elements through the history of ideas, Macauley generates a new vocabulary for and a fresh vision of the environment while engaging the elemental world directly with reflections on their various manifestations.”

—Martin-Schramm, James B. *Climate Justice: Ethics, Energy, and Public Policy*. Minneapolis: Fortress Press, 2009. Martin-Schramm discusses how reliance on fossil fuels has produced grave threats to justice, peace, and the integrity of creation. Addressing these threats requires that Christians not simply seek new individual sensitivities and sacrifices but a new way of living in harmony with Earth and an earnest search for policy that fosters sustainability, reflects values of equity and fairness, and operates on a scale commensurate with the problems. He provides an analysis of the problems and causes of our situation and principles for an ethic of ecojustice, as well as a specific assessment of norms, policy options, and recommendations in the areas of energy and climate change and a glimpse of what a workable alternative might look like, globally and locally.

—Moore, Kathleen Dean, and Michael P. Nelson, eds. *Moral Ground: Ethical Action for a Planet in Peril*. San Antonio: Trinity University Press, 2010. Contents include: (1) Introduction: “Do we have a moral obligation to take action to protect the future of a planet in peril?” by Desmond Tutu, (2) 1. “Yes, for the survival of humankind.” by Desmond Tutu, (3) “The Limits of Growth” by James Gustave Speth, (4) “The Danger of Human Exceptionalism” by Daniel

Quinn, (5) “A Question of Our Own Survival” by the Dali Lama, (6) “The Fate of Creation Is the Fate of Humanity” by E.O. Wilson, (7) “The Inuit Right to Culture Based on Ice and Snow” by Sheila Watt-Cloutier, (8) “The Future I Want for My Daughters” by Barack Obama, (9) “Obligation to Posterity?” by Alan Weisman, (10) “Ethical Action” by Alan Weisman, (11) 2. “Yes, for the sake of the children.” by Alan Weisman, (12) “Keepers of Life” by Oren Lyons, (13) “We Bear You in Mind” by Scott Russell Sanders, (14) “Far the Children” by Gary Snyder, (15) “Steering the Earth Toward Our Children’s Future” by Ecumenical Patriarch Bartholomew, (16) “A Letter to My Boys” by Hylton Murray-Philipson, (17) “You Choose” by Derrick Jensen, (18) “Ethical Action” by Derrick Jensen, (19) 3. “Yes, for the sake of the Earth itself.” by Derrick Jensen, (20) “Sky” by Brian Turner, (21) “A Hinge Point of History” by Holmes Rolston III, (22) “The Planet Is Shouting but Nobody Listens” by F. Stuart Chapin III, (23) “The Bells of Mindfulness” by Thich Nhat Hanh, (24) “Restoration and Redemption” by Robin Morris Collin, (25) “A Copernican Revolution in Ethics” by Kate Rawles, (26) “Ethical Action” by Kate Rawles, (27) 4. “Yes, for the sake of all forms of life on the planet.” by Kate Rawles, (28) “Wild Things for Their Own Sake” by Dave Foreman, (29) “Spray Glue Goes. Maggots Stay.” by Carly Lettero, (30) “Ornithophilia” by Shepard Krech III, (31) “Heirloom Chile Peppers and Climate Change” by Gary Paul Nabhan, (32) “Imagining Darwin’s Ethics” by David Quammen, (33) “Evening Falls on the Maladaptive Ape” by Robert Michael Pyle, (34) “Ethical Action” by Robert Michael Pyle, (35) 5. “Yes, to honor our duties of gratitude and reciprocity.” by Robert Michael Pyle, (36) “To Commit a Crime Against the Natural World Is a Sin” by Ecumenical Patriarch Bartholomew II, (37) “Sacred Ancestors, Sacred Homes” by Nirmal Selvamony, (38) “The Giveaway” by Robin W. Kimmerer, (39) “From the Mountain, a Covenant” by Courtney S. Campbell, (40) “So the Future Can Come Forth from the Ground” by Deborah Bird Rose, (41) “A Conference in Time” by Ursula K. Le Guin, (42) “Ethical Action” by Ursula K. Le Guin, (43) 6. “Yes, for the full expression of human virtue.” by Ursula K. Le Guin, (44) “A Newt Note” by Brian Doyle, (45) “Worship the Earth” by John Perry, (46) “Something Braver Than Trying to Save the World” by Bill McKibben, (47) “Peace and Sustainability Depend on the Spiritual and Feminine” by Massoumeh Ebtekar, (48) “A Life Worth Living” by Dale Jamieson, (49) “Who We Really Are” by Thomas L. Friedman, (50) “Ethical Action” by Thomas L. Friedman, (51) 7. “Yes, because all flourishing is mutual.” by Thomas L. Friedman, (52) “An American Indian Cultural Universe” by George Tinker, (53) “No Separation Between Present and Future” by Fred W. Allendorf, (54) “A Transformational Ecology” by Jonathan F.P. Rose, (55) “Why Should I Inconvenience Myself?” by Mary Catherine Bateson, (56) “Kwagley Extra! Extra! New Consciousness Needed” by Angayuqaq Oscar, (57) “Just a Few More Yards” by Edwin P. Pister, (58) “Why Sacrifice for Future Generations” by Kimberly A. Wade-Benzoni, (59) “Hope and the New Energy Economy” by Jesse M. Fink, (60) “Ethical Action” by Jesse M. Fink, (61) 8. “Yes, for the stewardship of God’s creation.” by Jesse M. Fink, (62) “A Manifesto to North American Middle-Class Christians” by Sallie McFague, (63) “God’s Passion in the Bible: The World” by Marcus J. Borg, (64) “Our Obligation to Tomorrow” by Seyyed Hossein Nasr, (65) “The Biblical Mandate for Creation Care” by Tri Robinson, (66) “Will Religions Guide Us on Our Dangerous Journey?” by Martin S. Kaplan, (67) “Ethical Action” by Martin S. Kaplan, (68) 9. “Yes, because compassion requires it.” by Martin S. Kaplan, (69) “Winter Wheat” by Libby Roderick, (70) “We Are Called to Help the Earth to Heal” by Wangari Maathai, (71) “An Invisible Killer” by Xin Wei, (72) “Climate Change Is a Moral Problem for You, Right Now” by James Garvey, (73) “From Engagement to Emancipation” by Sulak Sivaraksa, (74) “The Architecture of Language, Parts 9 and 10” by Quincy Troupe, (75) “Ethical

Action” by Quincy Troupe, (76) 10. “Yes, because justice demands it.” by Quincy Troupe, (77) “Ethics as if Tomorrow Mattered” by Carl Pope, (78) “Sustainability as a Founding Principle of the United States” by Michael M. Crow, (79) “Climate Change and Intergenerational Responsibility” by Steve Vanderheiden, (80) “Still an American Dilemma” by Laurent Savoy, (81) “There Is a Tide” by Ismail Serageldin, (82) “A Fair Deal” by Peter Singer, (83) “The Moral Climate” by Carly Safina, (84) “Ethical Action” by Carl Safina, (85) 11. “Yes, because the world is beautiful.” by Carl Safina, (86) “Our Edens: Ecological Homes” by Bernd Heinrich, (87) “Wolves, Ravens, and a New Purpose for Science” by John A. Vecutich, (88) “Get Dirty, Get Dizzy” by Hank Lentfer, (89) “Deming The Feasting” by Alison Hawthorne, (90) “Ethical Action” by Alison Hawthorne, (91) 12. “Yes, because we love the world.” by Alison Hawthorne, (92) “Changing Ethics for a Changing World” by J. Baird Callicott, (93) “Touching the Earth” by bell hooks, (94) “Love, Grief, and Climate Change” by Katie McShane, (95) “For the Love and Beauty of Nature” by Stephen R. Kellert, (96) “Earth Religion and Radical Religious Reformation” by Bron Taylor, (97) “A Promise Made in Love, Awe, and Fear” by Wendell Berry, (98) “The Call to Forgiveness at the End of the Day” by Kathleen Dean Moore, (99) “Ethical Action” by Kathleen Dean Moore, (100) 13. “Yes, to honor and celebrate the Earth and Earth systems.” by Kathleen Dean Moore, (101) “The Great Work” by Thomas Berry, (102) “An Ethic of the Earth” by N. Scott Momaday, (103) “Springs Hopes Eternal” by Curt Meine, (104) “Dawn for All Time” by Linda Hogan, (105) “The Universe Story and Planetary Civilization” by Brian Swimme, (106) “Ethical Action” by Brian Swimme, (107) 14. “Yes, because our moral integrity requires us to do what is right.” by Brian Swimme, (108) “Moral Responsibility Is the Price of Progress” by Ernest Partridge, (109) “Climate Change: What Is Required of Us?” by Terry Tempest Williams, (110) “Being Cool in the Face of Global Warming” by David James Duncan, (111) “Everything Must Go” by Paul B. Thompson, (112) “The No-Man’s-Land of Ethics” by Joerg Chet Tremmel, (113) “The Advocacy Responsibility of the Scientist” by Jose Galizia Tundisi, (114) “How to Be Hopeful” by Barbara Kingsolver, (115) “To a Future Without Hope” by Michael P. Nelson, (116) “The Most Amazing Challenge” by Paul Hawken, (117) and “Ethical Action” by Paul Hawken.

—Nolt, John. “Hope, Self-Transcendence and Environmental Ethics.” *Inquiry* Volume 53, no.2 (2010): 162-82. Abstract from the article: “Environmental ethicists often hold that organisms, species, ecosystems, and the like have goods of their own. But, even given that such goods exist, whether we ought to value them is controversial. Hence an environmental philosophy needs, in addition to an account of what sorts of values there are, an explanation what, how and why we morally ought to value—that is, an account of moral valuing. This paper presents one such an account. Specifically, I aim to show that unless there are eternal goods (and maybe even if there are), we have a duty of self-transcendence toward nature—that is, a duty to value nature’s goods as ends. This duty is owed, however, not to nature, but to ourselves. It is grounded in what I call an imperative of hope. The argument, in a nutshell, is that we have a duty to ourselves to (in a certain sense) optimize hope. This optimization requires self-transcendence toward entities whose goods are more diverse and enduring than any human goods. But unless there are eternal goods, such goods occur only in nature.”

—Palmer, Clare. *Animal Ethics in Context*. New York: Columbia University Press, 2010. With respect to assisting animals, what is owed to one is not necessarily owed to all, even if animals share similar psychological capacities. Context, history, and relation can be critical ethical

factors. If animals live independently in the wild, their fate is not any of our moral business. Yet if humans create dependent animals, or destroy their habitats, we may have a responsibility to assist them. Such arguments are familiar in human cases—we think that parents have special obligations to their children, for example, or that some groups owe reparations to others. Palmer develops such relational concerns in the context of wild animals, domesticated animals, and urban scavengers, arguing that different contexts can create different moral relationships.

—Pavlich, Dennis, ed. *Managing Environmental Justice*. New York: Rodopi, 2010. Contents include: (1) Introduction by Dennis Pavlich, (2) “Environmental Virtue Ethics: Core Concepts and Values” by Mark H. Dixon, (3) “Knowledge and Valuation in Environmental Justice Struggles” by Eurig Scandrett, (4) “Advanced Technology Paths to Intergenerational Justice” by Rasmus Karlsson, (5) “Compensation and Climate Change: Three Exploratory Games” by Joanna Burch Brown, (6) “Community Action for Individual Sustainability: Linking Sustainable Consumption, Citizenship and Justice” by Lucie Middlemiss, (7) “Eco-Composition Pedagogy: The Environmental Imperative for L’écriture Féminine” by Mary Stroud, (8) “Building Democratic Citizenship on Environmental Local Problems in Mexico” by F. Medardo and Tapia Uribe, (9) “Fundamental Environmental Rights in EU Law: An Analysis of the Right of Access to Environmental Information” by Sofia de Abreu Ferreira, (10) “Customary Law and Community Based Conservation of Marine Areas in Fiji” by Erika Techera, (11) “Unintended Consequences and Risky Technologies: A Virtue-Ethical Approach to the Moral Problems Caused by Genetic Engineering” by Rafaela Hillerbrand, (12) “The Marketing of GM Products: Between Economic Growth and Ecology” by Nicoleta Dospinescu, (13) “Environmental Justice within Local Discourses about Coal-Ash Pollution in Tuzla, Bosnia and Herzegovina” by Vanesa Castán Broto and Claudia Carter, (14) “Adaptations to Environmental Sustainability: The Story of the Delta Farmland and Wildlife Trust” by Elaine Anderson, and (15) “University Autonomy and Sustainability: A Case Study of the University of British Columbia” by Dennis Pavlich and Spencer Rose.

—Pojman, Louis P., and Paul Pojman. *Environmental Ethics: Readings in Theory and Application*, 6<sup>th</sup> edition. Belmont, CA: Wadsworth Publishing, 2011.

—*Polygraph* Volume 22 (2010). The topic of this special issue is: “Ecology and Ideology.” Contents include: (1) Introduction by Gerry Canavan, Lisa Klarr, and Ryan Vu, (2) “The Cultural Politics of Oil: On *Lessons of Darkness* and *Black Sea Files*” by Imre Szeman, (3) “Ecology after Capitalism” by Timothy Morton, (4) “When Nature Calls; Or, Why Ecological Criticism Needs Althusserian Ideology” by Andrew Hageman, (5) “Inverted Astronomy: Ungrounded Ethics, Volcanic Copernicanism, and the Ecological Decentering of the Human” by Ben Woodard, (6) “Philosophy and Ecosystem: Towards a Transcendental Ecology” by Anthony Paul Smith, (7) “The Ecology of Consumption: A Critique of Economic Malthusianism” by John Bellamy Foster and Brett Clark, (8) “The Animal and the Political: Biopolitics, Sovereign Power, and the Hydrologic of Immanent Space” by Robert Geroux, (9) “Black Nature: The Question of Race in the Age of Ecology” by Britt M. Rusert, (10) “The Anti-Nuclear Movement in Germany” by Joachim Radkau, translated by Lucas Perkins, (11) “Embodied Materialism in Action: An Interview with Ariel Salleh” conducted by Gerry Canavan, Lisa Klarr, and Ryan Vu, (12) “Science, Justice, Science Fiction: A Conversation with Kim Stanley Robinson” conducted by Gerry Canavan, Lisa Klarr, and Ryan Vu, (13) “On Ecology: A Roundtable Discussion with

Timothy Morton and Kathy Rudy” conducted by Timothy Morton, Kathy Rudy, and the *Polygraph* Collective, and (14) “Living in the End Times” by Slavoj Žižek.

—Pyra, Leszek. “Suffering and the Rights of Animals.” *Suffering as Human Experience*, edited by Jan Pawlica. Cracow, Poland: Jagiellonian University - Institute of Philosophy, 1994. These are proceedings (in English) of a Polish-English-Czech conference at Jagiellonian University and published locally in a limited amount of copies. ISBN: 83-233-0775-X.

—Pyra, Leszek. *Environment and Values: Holmes Rolston III's Environmental Philosophy*. Cracow, Poland: Akademia Rolnicza (Academy of Agriculture Press), 2004. This is a habilitation (postdoctoral) dissertation, published in English. Pyra is Vice-Dean of the Faculty of Humanities at the University of Educational Sciences (Uniwersytet Pedagogiczny - UP) in Cracow, Poland. Email: <[lepyra@op.pl](mailto:lepyra@op.pl)>.

—Pyra, Leszek. “Men in Front of Animals.” *Analecta Husserliana: The Yearbook of Phenomenological Research, Volume XCI, Logos of Phenomenology and Phenomenology of The Logos, Book Four, The Logos of Scientific Interrogation. Participating in Nature-Life-Sharing in Life*, edited by Anna Teresa-Tymieniecka. Dordrecht, The Netherlands: Springer, 2006 (in English). Pyra provides an analysis of the position of Holmes Rolston, III concerning human relationships with animals, asking whether animal rights is a viable basis for an ethic toward animals, domestic or wild, and whether and how humans are superior to other animals, using the relationship of an ethic toward animals toward a more comprehensive respect for all life, with some attention given to Peter Singer and Arne Ness. Pyra is Vice-Dean of the Faculty of Humanities at the University of Educational Sciences, Cracow, Poland.

—Rogers, W. Kim. “Contexts: The Landscapes of Human Life.” *Analecta Husserliana: The Yearbook of Phenomenological Research, Volume XCI, Logos of Phenomenology and Phenomenology of The Logos, Book Four, The Logos of Scientific Interrogation. Participating in Nature-Life-Sharing in Life*, edited by Anna Teresa-Tymieniecka. Dordrecht, The Netherlands: Springer, 2006 (in English). The landscapes in which human beings act are contextual, but the meaning of contextuality is problematic. This article seeks to clarify such contextuality using an ecological approach, one that rejects the modern dualism between an internal mental world and an external physical one. We make the kind of life we have as we respond to the enviroing affairs addressing us. The contexting by human beings of some enviroing affairs occurs when these are accorded significance and connected in terms of human activities, and, in turn, these contexts help shape the activities of living beings with respect to their enviroing affairs.

—*Social Philosophy and Policy* Volume 26, no. 2 (2009). The topic of this special issue is: “The Environment: Philosophy and Policy.” Contents include: (1) “Liberty, Property, Environmentalism” by Carol M. Rose (pp. 1-25), (2) “Who is the Invader? Alien Species, Property Rights, and the Police Power” by Mark Sagoff (pp. 26-52), (3) “Politics and Property in Natural Resources” by Andrew P. Morriss (pp. 53-94), (4) “Two Theories of Environmental Regulation” by John Hasnas (pp. 95-129), (5) “The End of the Externality Revolution” by A.H. Barnett and Bruce Yandle (pp. 130-50), (6) “Freedom and Dependency in an Environmental Age” by Andrew Dobson (pp. 151-72), (7) “The Call of Nature” by Charles T. Rubin (pp. 173-92), (8) “Do Global Warming and Climate Change Represent a Serious Threat to Our Welfare

and Environment?” by Michael E. Mann (pp. 193-230), (9) “History, Politics, and Claims of Man-Made Global Warming” by John David Lewis (pp. 231-71), (10) “Suppressing Liberty, Censoring Information, Wasting Resources, and Calling It Good for the Environment” by J.R. Clark and Dwight R. Lee (pp. 272-95), (11) “Taking Property Rights Seriously: The Case of Climate Change” by Jonathan H. Adler (pp. 296-316), (12) “Should Endangered Species Have Standing? Toward Legal Rights for Listed Species” by J. Baird Callicott and William Grove-Fanning (pp. 317-52), (13) “The Endangered Species Act, Regulatory Takings, and Public Goods” by N. Scott Arnond (pp. 353-77), and (14) “Understanding the Precautionary Principle and Its Threat to Human Welfare” by H. Sterling Burnett (pp. 378-410).

—Sorensen, John. *Ape*. Chicago: University of Chicago Press, 2009. Sorensen explores our conflicted relationships with great apes, including representations of great apes portrayed in popular culture as caricatures, clowns, and monsters and how apes often serve as models for humans.

—Sorensen, John. *About Canada: Animal Rights*. Winnipeg: Fernwood Publishing, 2010. Sorensen discusses the moral and legal status of animals in Canada, focusing on the institutional exploitation of animals in agriculture, entertainment, and fashion, including the Calgary Stampede, fur trade, horse slaughter, puppy mills, seal hunt, and virtually unregulated vivisection industry. He argues for an abolitionist agenda to change Canada’s legal system of “moral schizophrenia.”

—Wapner, Paul. *Living Through the End of Nature: The Future of American Environmentalism*. Cambridge, MA: MIT Press, 2010. Environmentalists have worked to protect wild nature, but we have so tamed, colonized, and contaminated nature that safeguarding wild nature is no longer an option. Further, there is no such thing as nature itself, only our conceptions of it. We must formulate an environmental ethics for a postnature age. Neither “the dream of naturalism” nor the “dream of mastery” can be sustained today; neither is appropriate for addressing biodiversity loss or global warming. We can neither go back to a preindustrial age, nor forward to a technological utopia. Wapner claims to have a third way, a co-evolutionary path in which environmentalists can exploit the tension between mastery and naturalism and build a more sustainable, ecologically vibrant, and socially just world.

—Whiteside, Kerry H. *Divided Natures: French Contributions to Political Ecology*. Cambridge, MA: MIT Press, 2002. In environmental discourse in France the debate between anthropocentrists and non-anthropocentrists is peripheral. This has kept the discussion among French green theorists open for different strategies when they situate their theories of the ultimate ground of environmental values. They tend to study how conceptions of nature and human nature intertwine. They elaborate green thought more often by reciprocally *problematizing* “nature” and “humanity” than by refining the distinction between them. French theorists posit “divided natures.” They maintain that what “nature” is shifts in relation to epistemological, social, and political-ethical changes. They see “nature” as multiform and as inextricably confounded with humanity’s projects and self-understandings. They are attentive to how the very meaning of being human is tied up with our constructions of “nature.” They become aware of the processes linking “nature” and human identity. They forswear rhetoric

that reifies nature and fashion a program whose content is as much “social” as “natural,” all the while seeking to protect sources of experience that enrich human identity (p. 3).

## RECENT ARTICLES IN ENVIRONMENTAL PHILOSOPHY JOURNALS

### *Environmental Ethics*

*Environmental Ethics* (EE) is an interdisciplinary journal dedicated to the philosophical aspects of environmental problems. EE 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. EE 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. Home website:

<<http://www.cep.unt.edu/enethics.html>>.

#### Volume 32, no. 1 (Spring 2010):

1. “Minding Nature: Val Plumwood’s Critique of Moral Extensionism” by Christian Diehm (pp. 3-16).
2. “The Cinquefoil Controversy: Restoring Relics between Managers and Purists” by Glenn Delière (pp. 17-32).
3. “Teaching Holism in Environmental Ethics” by Michael P. Nelson (pp. 33-49).
4. “To the Tenth Generation: Homer’s *Odyssey* as Environmental Ethics” by Jason M. Bell (pp. 51-65).
5. “Of Geese and Eggs: In What Sense Should We Value Nature as System?” by Philip J. Ivanhoe (pp. 67-78).
6. Book Reviews:
  - a. Ben Minteer’s (ed.) *Nature in Common?* (2009) reviewed by Kevin C. Elliott.
  - b. Michael P. Nelson’s and J. Baird Callicott’s (eds.) *The Wilderness Debate Rages On: Continuing the Great New Wilderness Debate* (2008) reviewed by Scott Friskics.
  - c. Sean Esbjorn-Hargens’s and Michael E. Zimmerman’s *Integral Ecology: Uniting Multiple Perspectives on the Natural World* (2009) reviewed by David Storey.
  - d. Marc Beckoff’s and Jessica Prices’s *Wild Justice: The Moral Lives of Animals* (2009) reviewed by J.M. Dieterle.
  - e. Francisco J. Benzoni’s *Ecological Ethics and the Human Soul: Aquinas, Whitehead, and the Metaphysics of Nature* (2007) reviewed by Susan J. Armstrong.
  - f. Gary Steiner’s *Animals and the Moral Community: Mental Life, Moral Status, and Kinship* (2008) reviewed by Aaron Simmons.
  - g. Bill Vitek’s and Wes Jackson’s (eds.) *The Virtues of Ignorance: Complexity, Sustainability, and the Limits of Knowledge* (2008) reviewed by Wayne Ouderkirk.

#### Volume 32, no. 2 (Summer 2010):

1. “Animal Beauty, Ethics, and Environmental Preservation” by Ned Hettinger (pp. 115-34).
2. “Restitutive Restoration: New Motivations for Ecological Restoration” by John Basl (pp. 135-47).

3. "Twenty Million Environmental Refugees and Counting: A Call for Recognition or a New Convention" by Shari Collins-Chobanian, Eric Comerford, and Chris Kerlin (pp. 149-63).
4. "The Role of Humility and Intrinsic Goods in Preserving Endangered Species: Why Save the Humpback Chub?" by Ian A. Smith (pp. 165-82).
5. "Ecological Imagination" by Steven Fesmire (pp. 183-203).
6. Book Reviews:
  - a. Janna Thompson's *Intergenerational Justice: Rights and Responsibilities in an Intergenerational Polity* (2009) reviewed by Roger Paden.
  - b. Lisa H. Sideris's and Kathleen Dean Moore's (eds.) *Rachel Carson: Legacy and Challenge* (2008) reviewed by Jeanne Hamming.
  - c. Ceclia Deane-Drummond's *Eco-Theology* (2008) reviewed by Jerome A. Stone.
  - d. Noel G. Charlton's *Understanding Gregory Bateson: Mind, Beauty and the Sacred Earth* (2008) reviewed by Peter Harries-Jones.
  - e. Al Fritsch's and Paul Gallimore's *Healing Appalachia: Sustainable Living through Appropriate Technologies* (2007) reviewed by David Schlosberg.
  - f. Brett Buchanan's *Onto-Ethologies: The Animal Environments of Uexküll, Heidegger, Merleau-Ponty, and Deleuze* (2008) reviewed by Frank Schalow.

Volume 32, no. 3 (Fall 2010):

1. From the Editor: "Teaching Intrinsic Value to Children" by Eugene C. Hargrove (pp. 227-28).
2. "Two Arguments against Biological Interests" by Aaron Simmons (pp. 229-45).
3. "On the Demarcation Problem and the Possibility of Environmental Ethics: A Refutation of 'A Refutation of Environmental Ethics'" by Lars Samuelsson (pp. 247-65).
4. "Kantianism and Mere Means" by Christopher A. Brown (pp. 267-84).
5. "Value as Practice and the Practice of Value: Dewey's Value Theory for Environmental Ethics" by Paul Ott (pp. 285-304).
6. "What Is Ecofeminist Political Philosophy? Gender, Nature, and the Political" by Chaone Mallory (pp. 305-22).
7. Book Reviews:
  - a. David Michael Kleinberg-Levin's *Before the Voice of Reason: Echoes of Responsibility in Merleau-Ponty's Ecology and Levinas's Ethics* (2008) reviewed by Seamus Carey.
  - b. Noël Sturgeon's *Environmentalism in Popular Culture* (2009) reviewed by Wendy Lynne Lee.
  - c. Pentti Linkola's *Can Life Prevail? A Radical Approach to the Environmental Crisis*, translated by Eutu Rautio (2009) reviewed by Joseph Christian Greer.
  - d. Mark Dowie's *Conservation Refugees: The Hundred-Year Conflict Between Global Conservation and Native Peoples* (2009) reviewed by Philip Cafaro.

***Environmental Philosophy***

*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. Home website: <<http://ephilosophy.uoregon.edu/index.html>>.

Volume 7, no.1 (Spring 2010):

1. "Subsistence versus Sustainable Emissions? Equity and Climate Change" by Jay Odenbaugh.
2. "Valuing the Stars: On the Economics of Light Pollution" by David Henderson.
3. "Turn Around and Step Forward: Ideology and Utopia in the Environmental Movement" by Brian Treanor.
4. "The Philosophical Encounter Embodied by the Yuanming Yuan" by Hui Zou.
5. "The Process of Place: A Temporal View of Sustainability in the Built Environment" by Randall Teal.
6. Book Reviews:
  - a. Ann Armbrrecht's *Thin Places: A Pilgrimage Home* (2009) reviewed by Meg Mott.
  - b. Kelly Oliver's *Animal Lessons: How They Teach Us to Be Human* (2009) reviewed by Brett Buchanan.
  - c. Jame Schaefer's *Theological Foundations for Environmental Ethics: Reconstructing Patristic and Medieval Concepts* (2009) reviewed by Bruce V. Foltz.
  - d. Carl Benton Straub's *An Honorable Harvest: Shakers in the Natural World* reviewed by David Kolb.
  - e. Ted Toadvine's *Merleau-Ponty's Philosophy of Nature* (2009) reviewed by Adam Konopka.

***Environmental Values***

*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. Home website: <<http://www.ericademon.co.uk/EV.html>>.

Volume 19, no. 2 (May 2010):

1. Editorial: "Censoring Science in Research Officially" by Clive L. Spash (pp. 141-46).
2. "Reframing Individual Responsibility for Sustainable Consumption: Lessons from Environmental Justice and Ecological Citizenship" by Lucie Middlemiss (pp.147-67).
3. "Morality and Climate Change: Is Leaving your TV on Standby a Risky Behaviour?" by Catherine Butler (pp. 169-92).
4. "Person-Affecting Moral Theory, Non-Identity and Future People" by Robert Huseby (pp.193-210).
5. "Wilderness as the Place between Philosophy and Theology: Questioning Martin Drenthen on the Otherness of Nature" by Forrest Clingerman (pp.211-32).

6. "Journeying between Home and Nature: A Geo-Phenomenological Exploration and its Insights for Learning" by Ruyun Hung (pp. 233-51).
7. Book Reviews:
  - a. Erik Persson's *What is Wrong with Extinction?* (2008) reviewed by John Miller.
  - b. Ed Randall's *Food, Risk and Politics: Scare, Scandal and Crisis — Insights into the Risk Politics of Food Safety* (2009) reviewed by Kirsten Selbmann.
  - c. Dale Jamieson's *Ethics and the Environment: An Introduction* (2008) reviewed by Ned Hettinger.
  - d. Robert Traer's *Doing Environmental Ethics* (2009) reviewed by Michael Allen Fox.

Volume 19, no. 3 (August 2010):

Special Issue: "Environmental Aesthetics"

1. Editorial: "Ronald Hepburn and the humanizing of Environmental Aesthetics" by Isis Brook (pp. 265-71).
2. "The Aesthetics of Sky and Space" by Ronald W. Hepburn (pp. 273-88).
3. "Contemporary Environmental Aesthetics and the Requirements of Environmentalism" by Allen Carlson (pp.289-314).
4. "Feminist Aesthetics and the Neglect of Natural Beauty" by Sheila Lintott (pp.315-33).
5. "Reconsidering Scenic Beauty" by Arnold Berleant (pp.335-50).
6. "Contemporary Art and Environmental Aesthetics" by Samantha Clark (pp. 351-71).
7. "Future Directions for Environmental Aesthetics" by Yuriko Saito (pp. 373-91).
8. "From Theoretical to Applied Environmental Aesthetics: Academic Aesthetics Meets Real-World Demands" by Yrjö Sepänmaa (pp. 393-405).
9. Book Reviews:
  - a. Arnold Berleant's *Sensibility and Sense: The Aesthetic Transformation of the Human World* (2010) reviewed by Pauline von Bonsdorff.
  - b. Ronald Moore's *Natural Beauty: A Theory of Aesthetics Beyond the Arts* (2007) reviewed by Isis Brook.
  - c. Sven Arntzen's and Emily Brady's (eds.) *Humans in the Land: The Ethics and Aesthetics of the Cultural Landscape* (2008) reviewed by Nikolaus Gkogkas.

Volume 19, no. 4 (November 2010):

1. Editorial: "Lessons Learned" by Katie McShane (pp.417-18).
2. "'Climategate': Paradoxical Metaphors and Political Paralysis" by Brigitte Nerlich (pp.419-42).
3. "Climate, Collective Action and Individual Ethical Obligations" by Marion Hourdequin (pp. 443-64).
4. "Exploring African Holism with Respect to the Environment" by Kevin Behrens (pp.465-84).
5. "Greening our Future and Environmental Values: An Investigation of Perception, Attitudes and Awareness of Environmental issues in Zambia" by Mweemba Liberty and Wu Hongjuan (pp. 485-516).
6. "Reason and Values in Environmental Ethics" by Lars Samuelsson (pp.517-35).
7. Book Reviews:
  - a. Charlotte Epstein's *The Power of Words in International Relations: Birth of an Anti-Whaling Discourse* (2008) reviewed by Christoph Humrich.

- b. S. Bergmann's, P.M. Scott's, M. Jansdotter Samuelsson's, and H. Bedford-Strohm's (eds.) *Nature, Space and the Sacred: Transdisciplinary Perspectives* (2009) reviewed by Celia Deane-Drummond.
- c. Anthony Weston's *The Incomplete Eco-Philosopher: Essays from the Edges of Environmental Ethics* (2009) reviewed by Keekok Lee.
- d. Albert Breton's, Giorgio Brosio's, Silvana Dalmazzone's, and Giovanna Garonne's (eds.) *Governing the Environment — Salient Institutional Issues* (2009) reviewed by Bernd Hackmann.
- e. Robin M. Leichenko's and Karen L. O'Brien's *Environmental Change and Globalization: Double Exposures* (2008) reviewed by Daanish Mustafa.

### ***Ethics and the Environment***

*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. Home website: <<http://www.phil.uga.edu/eande/index.htm>>.

Volume 15, no. 1 (Spring 2010):

1. "Tidy Whiteness: A Genealogy of Race, Purity, and Hygiene" by Dana Berthold (pp. 1-26).
2. "The Anthropocentric Paradigm and the Possibility of Animal Ethics" by Elisa Aaltola (pp. 27-50).
3. "Nero's Fiddle: On Hope, Despair, and the Ecological Crisis" by Andrew Fiala (pp. 51-68).
4. "From 'Natural' to 'Ecosocial Flourishing': Evaluating Evaluative Frameworks" by Thomas Crowley (pp. 69-100).
5. "Interspecies Etiquette: An Ethics of Paying Attention to Animals" by Traci Warkentin (pp. 101-21).
6. "Did Americans Chose Sprawl?" by Robert Kirkman (pp. 123-42).

### ***Journal of Agricultural and Environmental Ethics***

*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 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.  
Home website: <<http://www.springer.com/philosophy/ethics/journal/10806>>.

Volume 23, no. 3 (June 2010):

1. From the Editor by Richard Haynes (pp. 207-08).
2. “Food Aid and the Famine Relief Argument (Brief Return)” by Paul B. Thompson (pp. 209-27).
3. “Death is a Welfare Issue” by James W. Yeates (pp. 229-41).
4. “What is Speciesism?” by Oscar Horta (pp. 243-66).
5. “Food Law, Ethics, and Food Safety Regulation: Roles, Justifications, and Expected Limits” by Daniel Sperling (pp. 267-78).
6. Book Reviews:
  - a. Christopher J. Preston’s *Saving Creation: Nature and Faith in the Life of Holmes Rolston III* (2009) reviewed by Doug Seale.
  - b. Sila House’s and Jason Howard’s (eds.) *Something’s Rising: Appalachians Fighting Mountaintop Removal* (2009) reviewed by Joseph Witt.
  - c. J. Bingen’s and B. Lawrence’s (eds.) *Agricultural Standards: The Shape of the Global Food and Fibre System* (2006) reviewed by Cornelia Butler Flora.
  - d. Gary W. Fick’s *Food, Farming, and Faith* (2008) reviewed by Todd J. LeVasseur.
  - e. Gary Holthaus’s *From the Farm to the Table: What All Americans Need to Know About Agriculture* (2009) reviewed by Todd J. LeVasseur.
  - f. Karen M. O’Neill’s *Rivers by Design: State Power and the Origins of U.S. Flood Control* (2006) reviewed by Terrie A. Becerra.
  - g. Scott J. Peters’s, Nicholas R. Jordan’s, Margaret Adamek’s, and Theodore R. Alter’s (eds.) *Engaging Campus and Community* (2005) reviewed by Frederick Kirschenmann.
  - h. Richard W. Bulliet’s *Cotton, Climate and Camels in Early Islamic Iran: A Moment in World History* (2009) reviewed by Richard Foltz.

Volume 23, no. 4 (August 2010):

1. From the Editor by Richard Haynes (pp. 315-16).
2. “Science and Society in Dialogue About Marker Assisted Selection” by Marianne Benard, Huib de Vriend, Paul van Haperen, and Volkert Beekman (pp. 317-29).
3. “A Cultural Journey to the Agro-Food Crisis: Policy Discourses in the EU” by Feliu López-i-Gelats and J. David Tàbara (pp. 331-44).
4. “Ethical Issues in Aquaculture Production” by Kriton Grigorakis (pp. 345-70).
5. “Mulesing and Animal Ethics” by Joanne Sneddon and Bernard Rollin (pp. 371-86).
6. Book Reviews:
  - a. Taylor F. Lockwood’s *The Good, the Bad and the Deadly: Knowing the Poisonous Mushrooms* (DVD) reviewed by Miriam de Roman.
  - b. “K. Kulver’s and D. Castle’s (eds.) *Aquaculture, Innovation and Social Transformation* (2008) reviewed by Cornelia Butler Flora.
  - c. G.A. Cohen’s *Why Not Socialism?* (2009) reviewed by Amitrajeet A. Batabyal.
  - d. Curtis White’s *The Barbaric Heart: Faith, Money, and the Crisis of Nature* (2009) reviewed by Julia L. Lapp.

Volume 23, no. 5 (October 2010):

1. From the Editor by Richard Haynes (pp. 401-02).

2. “Biofuels: Efficiency, Ethics, and Limits to Human Appropriation of Ecosystem Services” by Tiziano Gomiero, Maurizio G. Paoletti, and David Pimentel (pp. 403-34).
3. “Uncertainties of Nutrigenomics and Their Ethical Meaning” by Michael Korthals and Rixt Komduur (pp. 435-54).
4. “Meat and Morality: Alternatives to Factory Farming” by Evelyn B. Pluhar (pp. 455-68).
5. “Limitations on the Confinement of Food Animals in the United States” by Terence J. Centner (pp. 469-86).
6. Book Reviews:
  - a. Doug Elliott’s *Swarm Tree: of Honeybees, Honeymoons and the Tree of Life* (2009) reviewed by Charles Francis.
  - b. Donna Erickson’s *MetroGreen: Connecting Open Space in North American Cities* (2006) reviewed by Charles Francis.
  - c. Alice Hovorka’s, Henk de Zeeuw’s, and Mary Njenga’s (eds.) *Women Feeding Cities: Mainstreaming Gender in Urban Agriculture and Food Security* (2009) reviewed by Diane Veale Jones.

Volume 23, no. 6 (December 2010):

1. From the Editor by Richard Haynes (pp. 499-500).
2. “A Precautionary Approach to Genetically Modified Organisms: Challenges and Implications for Policy and Science” by Anne Ingeborg Myhr (pp. 501-25).
3. “Perspectives on Salmon Feed: A Deliberative Assessment of Several Alternative Feed Resources” by Frøydis Gillund and Anne Ingeborg Myhr (pp. 527-50).
4. “Citizens’ Views on Farm Animal Welfare and Related Information Provision: Exploratory Insights from Flanders, Belgium” by Filiep Vanhonacker, Els Van Poucke, Frank Tuytens, and Wim Verbeke (pp. 551-69).
5. “Are Farmers of the Middle Distinctively ‘Good Stewards’? Evidence from the Missouri Farm Poll, 2006” by Harvey S. James and Mary K. Hendrickson (pp. 571-90).
6. Book Reviews:
  - a. Darko Radovic’s (ed.) *Eco-Urbanity: Towards Well-Mannered Built Environments* (2009) reviewed by Christy Spackman.
  - b. Ben A. Minteer’s (ed.) *Nature in Common? Environmental Ethics and the Contested Foundations of Environmental Policy* (2009) reviewed by Samuel Snyder.
  - c. Jack E. Davis’s *An Everglades Providence: Marjory Stoneman Douglas and the American Environmental Century* (2009) reviewed by Doug Seale.

***Ethics, Place & Environment***

*Ethics, Place & 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 *Philosophy & Geography* came into existence in 1996, merged as *Ethics, Place & Environment* in 2005, and is published three times a year. Home website:

<<http://www.informaworld.com/smpp/title~content=t713417006~db=all>>.

Editor's Note: Because EPE has a one-year block on the ISEE Newsletter Editor's access to this journal, the contents listed below are one year behind the contents of the other five journals listed above.

Volume 12, no 1 (March 2009):

1. "World and Earth: Hannah Arendt and the Human Relationship to Nature" by Paul Ott (pp. 1-16).
2. "Beyond Leave No Trace" by Gregory L. Simon and Peter S. Alagona (pp. 17-34).
3. "Visions of the Livable City: Reflections on the Jacobs-Mumford Debate" by James G. Mellon (pp. 35-48).
4. "'You're in Oil Country': Moral Tales of Citizen Action against Petroleum Development in Alberta, Canada" by Joshua Evans and Theresa Garvin (pp. 49-68).
5. "Producing Conservation and Community in South Africa" by Lynette Van Damme, Masuku Sibongile, and Lynn Meskell (pp. 69-89).
6. "Formation of Finland's National Parks as a Political Issue" by Teijo Rytteri and Riikka Puhakka (pp. 91-106).
7. "Enchanted (and Disenchanted) Amazonia: Environmental Ethics and Cultural Identity in Northern Brazil" by Scott William Hoefle (pp. 107-30).
8. "Strange Exchange: Using a Complementary Currency to Rearticulate Ethics, Place and Community" by Jonathan D. Lepofsky (pp. 131-42).
9. Book Reviews:
  - a. Ursula K. Heise's *Sense of Place and Sense of Planet: The Environmental Imagination of the Global* (2008) reviewed by Jeremy J. Schmidt.
  - b. Warwick Fox's *A General Theory of Ethics: Human Relationships, Nature, and the Built Environment* (2006) reviewed by Tom Spector.

Volume 12, no. 2 (June 2009):

1. "Can the Government Solve Transportation Pollution?" by Norman Horn (pp. 149-56).
2. "The Ethical Significance of Language in the Environmental Sciences: Case Studies from Pollution Research" by Kevin C. Elliott (pp. 157-73).
3. "Moral Knowledge: Real and Grounded in Place" by Christopher J. Preston (pp. 175-86).
4. "Process Sub-politics: Placing Empirical Flesh on Whiteheadian Thought" by Michael S. Carolan (pp. 187-203).
5. "Urban Void and the Deconstruction of the Neo-Platonic City-Form" by Abraham Akkerman (pp. 205-18).
6. "Displacement, Space and Dwelling: Placing Gentrification Debate" by Mark Davidson (pp. 219-34).
7. "'Sustainable Cities': No Oxymoron" by Diego Martino (pp. 235-53).
8. "Reference (*Ehrfurcht*) for the Living World as the Basic Bioethical Principle: Anthropological-Pedagogical Approach" by Vasileios E. Pantazis (pp. 255-66).

Volume 12, no. 3 (October 2009):

1. "Greenhouse Development Rights: A Proposal for a Fair Global Climate Treaty" by Paul Baer, Tom Athanasiou, Sivan Kartha, and Eric Bendict-Kemp (pp. 267-81).
2. "Distinguishing Mitigation and Adaptation" by Steve Vanderheiden (pp. 283-86).

3. Capacity and Capabilities: A Response to the Greenhouse Development Rights Framework” by David Schlosberg (pp. 287-90).
4. “Revising Responsibility in a Proposal for Greenhouse Development Rights” by Marion Hourdequin (pp. 291-95).
5. “A Single Metric for Fair Burden Sharing?” by Jozef Keulartz (pp. 297-300).
6. “Preference Aggregation and Individual Development Rights” by Kenneth Shockley (pp. 301-04).
7. “Contra Watermelons” by Walter Block (pp. 305-08).
8. “Saving the World is a Universal Duty: Comment on Baer” by William Vanderburgh (pp. 309-12).
9. “Nepal’s Green Forests: A ‘Thick’ Aesthetics of Contested Landscapes” by Andrea Nighingale (pp. 313-30).
10. “Foucault, the Consumer Culture and Environmental Degradation” by Ron Wagler (pp. 331-36).
11. “Making Theory, Making Sense: Comments on Ronald Moore’s *Natural Beauty*” by Arnold Berleant (pp. 337-41).
12. “When Philosophers Want to Have it All: Comment’s on Ron Moore’s Syncretic Theory of Natural Beauty” by Stephanie Ross (pp. 343-49).
13. “Science, Nature, and Moore’s Syncretic Aesthetic” by Glenn Parsons (pp. 351-56).
14. “The Syncretic Approach to Natural Beauty: What It Is and What It Isn’t” by Ronald Moore (pp. 357-65).
15. Book Reviews:
  - a. Christopher Norment’s *Return to Walden’s Grove: Science, Desire, and the Lives of Sparrows* (2009) reviewed by Evelyn Brister.
  - b. Sean Esbjorn-Hargens’s and Michael Zimmerman’s *Integral Ecology: Uniting Multiple Perspectives on the Natural World* (2009) reviewed by Erin Christine Moore.

## OTHER RECENT ARTICLES AND BOOKS

—American Association of State Colleges and Universities. *Stewardship of Public Lands: A Handbook for Educators*. Washington: American Association of State Colleges and Universities (AASCU), 2010. This is a handbook that resulted from and is used by a civic engagement project, called the American Democracy Project, with more than 230 participating institutions. A focus is on field experience in national parks and wildlands, confronting the public debates about wildlands policy. The handbook contains about twenty mostly short articles, half a dozen of them on the Yellowstone experience. The Afterword “Greening Education: The Next Millennium” is by Holmes Rolston, III.

—Arita, Isao, Miyuki Nakane, and Frank Fenner. “Is Polio Eradication Realistic?” *Science* Volume 312, no. 5775 (12 May 2006): 852-54. Polio may be much more difficult to eradicate than smallpox. Efforts should shift from eradication to a goal of bringing the disease under control. See also Leslie Roberts’s “Polio Eradication: Is It Time to Give Up?” in the same issue of *Science* (pp. 832-35).

—Atran, Scott, and Douglas Medin. *The Native Mind and the Cultural Construction of Nature*. Cambridge, MA: MIT Press, 2008. How people think about the natural world and how they act upon it are affected by cultural differences. Atran and Medin discuss two case studies: one focusing on agro-forestry among Maya Indians and Spanish speakers in Mexico and Guatemala, and the other on resource conflict between Native-American and European-American fishers in Wisconsin.

—Bawa, Kamaljit S., Lian Pin Koh, Tien Ming Lee, Jianguo Liu, P.S. Ramakrishnan, Douglas W. Yu, Ya-ping Zhang, and Peter H. Raven, “China, India, and the Environment.” *Science* Volume 327, no. 5972 (19 March 2010): 1457-59. Co-operation between China and India can curtail biodiversity loss, mitigate climate change, and reduce deforestation. Ultimately, as China and India begin to build more confidence and consensus from within, they will settle their differences bilaterally, particularly when environmental security starts to override concern for political boundaries.

—Berry, Wendell. *Leavings: Poems*. Berkeley, CA: Counterpoint Press, 2010. Berry’s poetry is life shaped by neighborliness, love for the land, and a palpable anger at contemporary hubris that threatens the sense of the sacredness of life on Earth, here toppled with humor and elegance. Included are some Sabbath poems crafted from Berry’s Sunday morning observations walking the land.

—Brown, William P. *The Seven Pillars of Creation: The Bible, Science, and the Ecology of Wonder*. New York: Oxford University Press, 2010. Brown, a scholar of the Hebrew Bible, finds not one, not two, but seven perspectives on creation in the Bible, all complementary to each other and across a spectrum of wonder encountering the natural world, a wonder that continues in the contemporary biological sciences. Job’s Behemoth is remarkably parallel to the diary of Charles Darwin on the Beagle. *Homo sapiens*, the dirty groundling made to image God, can and ought in both science and religion to celebrate and to save life on wild Earth.

—Burden, Terry, L. *The Keygma of the Wilderness Traditions in the Hebrew Bible* (Theology and Religion Series VII, Volume 163). New York: Peter Lang Publishing, 1994.

—Button, Gregory. *Disaster Culture: Knowledge and Uncertainty in the Wake of Human and Environmental Catastrophe*. Walnut Creek, CA: Left Coast Press, 2010. Button explores three decades of research on how corporations, social advocacy organizations, state agencies, and other actors attempt to control disaster narratives by adopting public relations strategies that amplify or downplay a sense of uncertainty to advance political and policy goals.

—Clayton, Susan, and Gene Myers. *Conservation Psychology: Understanding and Promoting Human Care for Nature*. Oxford: Wiley-Blackwell, 2009. What is the relationship between individuals learning about environmental problems and their conservation attitudes, knowledge, beliefs, and behaviors? The final chapter deals with the psychology of hope. Our biological inheritance includes a capacity for empathy and ability to take the perspective of others. We have a natural preference for reciprocity and justice. The authors write to inspire “a sea-change in the work of psychologists toward addressing sustainability.”

—DeMello, Margo, ed. *Teaching the Animal: Human-Animal Studies across the Disciplines*. Brooklyn: Lantern Books, 2010. Contents include: (1) “Hybrid Vigor: Interbreeding Cultural Studies and Human–Animal Studies” by Annie Potts and Philip Armstrong, (2) “Teaching Animal Movies” by Pete Porter, (3) “History from Below: Animals as Historical Subjects” by Georgina M. Montgomery and Linda Kalof, (4) “Animal Writes: Literature and the Discourse of Species” by Carrie Rohman, (5) “Examined Lives: Teaching Human–Animal Studies in Philosophy” by Mylan Engel Jr. and Kathie Jenni, (6) “Religion and Other Animals” by Paul Waldau, (7) “Teaching Difference: Sex, Gender, Species” by Lori Gruen and Kari Weil, (8) “Anthropology’s Animals” by Molly Mullin, (9) “Animal Geographies: Exploring the Spaces and Places of Human–Animal Encounters” by Jody Emel and Julie Urbanik, (10) “Law and Other Animals” by Paul Waldau, (11) “Psychology and Human–Animal Studies: Roads Not (Yet) Taken” by Kenneth Shapiro, (12) “Social Work and Other Animals: Living up to Ecological Practice” by Christina Risley-Curtiss, (13) “Exploring the Animal-Human Bond through a Sociological Lens” by Cheryl Joseph, (14) “Two Interdisciplinary Courses on the Use and Welfare of Animals” by David Fraser, Daniel Weary and Marina A.G. von Keyserlingk, and (15) “Wildlife and Society: A Strategy for Remembering People in Ecology, Conservation Biology and Environmental Studies Curriculum” by Theresa Goedeke.

—Felstiner, John. *Can Poetry Save the Earth?* New Haven: Yale University Press, 2009. “Poems make us stop, look, and listen long enough for imagination to act, connecting, committing ourselves to the only world we’ve got.” Poetic language in all its determined brevity, and self-reference enforces an act of attention in a swirling, ever-hastening infosphere. Such a perceptual shift can inspire a moral one.

—Foster, John Bellamy, Brett Clark, and Richard York. *The Ecological Rift: Capitalism’s War on the Earth*. New York: Monthly Review Press, 2010.

—Gallagher, Kevin P., ed. *Handbook on Trade and the Environment*. Cheltenham, UK: Edward Elgar, 2008. Contents include: (1) “Introduction: International Trade and the Environment” by Kevin P. Gallagher, (2) “Pre-empting NIS Introductions: Targeting Policy” by Christopher Costello, Chad Lawley and Carol McAusland, (3) “International Trade and Global Shipping” by James J. Corbett and James J. Winebrake, (4) “The Environmental Kuznets Curve” by James Van Alstine and Eric Neumayer, (5) “The Pollution Haven Hypothesis” by Brian R. Copeland, (6) “Trade, Natural Resources and Developing Countries” by Edward B. Barbier, (7) “Foreign Direct Investment and Sustainable Industrial Development” by Lyuba Zarsky, (8) “Globalization and the Environment: Convergence or Divergence?” by James K. Boyce, (9) “The Relation Between International Trade and Water Resources Management” by A.Y. Hoekstra, (10) “The Environmental Costs of Mexico–USA Maize Trade Under NAFTA” by Timothy A. Wise, (11) “The Impact of Open Trade and Investment Regimes on Environmental Outcomes in East Asia’s Capitalist Developmental States” by Michael T. Rock and David Angel, (12) “Foreign Direct Investment and Clean Technology Leapfrogging in China” by Kelly Sims Gallagher, (13) “Global Mechanisms for Greening TNCs: Inching Towards Corporate Accountability?” by Jennifer Clapp, (14) “Civil Society Participation in Trade Policy-making in Latin America: The Case of the Environmental Movement” by Peter Newell, (15) “Trade Conflict Over Genetically Modified Organisms” by Thomas Bernauer and Philipp Aerni, (16) “The Politics of Trade and Environment in the European Union” by Henrik Selin and Stacy D. VanDeveer, (17)

“Environmental Politics and Global Shipping Trade: Club Goods as a Solution to Common-Pool Resource Problems” by Elizabeth R. DeSombre, (18) “Fair Trade, Gender and the Environment In Africa” by Laura T. Reynolds and Jennifer A. Keahey, (19) “The Global Waste Trade and Environmental Justice Struggles” by David Naguib Pellow, (20) “An Introduction to the Trade and Environment Debate” by Steve Charnovitz, (21) “The WTO, Services and the Environment” by Robert K. Stumberg, (22) “Biodiversity, Intellectual Property Rights Regime, and Indigenous Knowledge System at the WTO: Revisiting the Unresolved Issues” by Sachin Chaturvedi, (23) “Investor Rights and Sustainable Development” by Chris Tollefson and W.A.W. Neilson, (24) “Does Environmental Policy Affect Trade? The Case of EU Chemicals Policy” by Frank Ackerman, (25) “Environmental Regulation, Globalization and Innovation” by Nicholas A. Ashford, (26) “Trade and Environment Policy-Making in the Arab Region” by Carol Chouchani Cherrane, (27) “Trade and Environment Institutions” by J. Samuel Barkin, and (28) “Redesigning the World’s Trading System for Environmentally Sustainable Development” by Alejandro Nadal.

—Gaston Kevin J. “Valuing Common Species.” *Science* Volume 327, no. 5962 (8 January 2010): 154-55. Ecologically common species play key roles in terrestrial and marine ecosystems, yet also are the main victims of habitat loss, ecosystem degradation, and overexploitation. Some of the most familiar common species, such as English house sparrow and starling have fallen dramatically in Europe. The common species, which can be bellwether species of troubles to come, are also the most likely to be important in urban and suburban areas, and are disappearing.

—Gilligan, Jonathan M., Thomas Dietz, Gerald T. Gardner, Paul C. Stern, and Michael P. Vandenbergh. “The behavioural wedge: reducing greenhouse gas by individuals and households.” *Significance* Volume 7, no. 1 (2010): 17-20.

—Griskevicius, Vladas, Joshua M. Tyburb, and Bram Van den Berghc. “Going Green to Be Seen: Status, Reputation, and Conspicuous Consumption.” *Journal of Personality and Social Psychology* Volume 98, no. 3 (2010): 392-404. Summarizing data from three experiments to examine how status motives influence the desire for green products, the authors conclude that buying proenvironmental “green” products can be construed as altruistic because these products often cost more and are of lower quality than many of their conventional counterparts. Because status activation motives lead people to choose green products over more luxurious non-green products, status competition can be used to promote proenvironmental behavior.

—Hessel, Dieter T., and Larry L. Rasmussen, eds. *Earth Habitat; Eco-Injustice and the Church’s Response*. Minneapolis: Fortress Press, 2010. Contents include: (1) Introduction: “Eco-Justice: Church and Community Together” by Larry Rasmussen, (2) “Whose Earth Is It, Anyway?” by James H. Cone, (3) “Inclusion and Exclusion: Reflections on Moral Community and Salvation” by Kusumita Pedersen, (4) “Fratricide and Ecocide: Rereading Genesis 2-4” by Brigitte Kahl, (5) “The Muslim World: Globalization and Ecology” by Ibrahim M. Abu-Rabi, (6) “Affirming Life for the Disregarded Many” by Martin Robra with Deenabandu Manchala and Sarah Anderson-Rajarigam, (7) “Global Independence, the Earth Charter, and Christian Faith” by Steven C. Rockefeller, (8) “Climate Change and Ecumenical Work for Sustainable Community” by David G. Hallman, (9) “Seeking Eco-Justice in the South African Context” by

Ernst Conradie, Charity Majiza, Jim Cochrane, Welile T. Sigabi, Victor Molobi, and David Field, (10) “Issues of Community Empowerment” by Peggy M. Shepard, (11) “These Stones Shall Be God’s House: Tools for the Earth Liturgy” by Troy Messenger, and (12) Conclusion: “The Church Ecologically Reformed” by Dieter Hessel.

—Hicks, Douglas A., and Mark Valeri, eds. *Global Neighbors: Christian Faith and Moral Obligation in Today’s Economy*. Grand Rapids, MI: William B. Eerdmans Publishing, 2008. Contents include: (1) Prologue: “Producing Endurance: A Story of Faith and the Global Market” by William Goettler, (2) Introduction: “Christian Faith and the Global Market” by Douglas A. Hicks and Mark Valeri, (3) “Who Is My Neighbor? An Invitation to See the World with Different Eyes” by Thomas W. Walker, (4) “Agape and Special Relations in a Global Economy: Theological Sources” by Eric Gregory, (5) “Global Poverty and Bon’s Celebrity Activism: An Analysis of Moral Imagination and Motivation” by Douglas A. Hicks, (6) “Human Nature and Human Needs in Recent Economic Theory” by Kent Van Til, (7) “Economic Justice Requires More than the Kindness of Strangers” by Rebecca Todd Peters, (8) “Free Markets and the Reign of God: Identifying Potential Conflicts” by Jeff Van Duzer, (9) “And God Said, Let There Be Many: An Argument for Economic Diversity” by Janet Parker, (10) “Knowledge Work, Craft Work, and Calling” by Robert D. Ausin, (11) “Christian Manufacturers at the Crossroads” by Shirley J. Roels, (12) “A Christian Perspective on the Role of Government in a Market Economy” by Rebecca M. Blank, and (13) “Critical Economic Engagement: On the Perennial and Novel Dimensions” by Douglas A. Hicks and Mark Valeri.

—Hoekstra, Jonathan, Jennifer L. Molnar, Michael Jennings, Carmen Revenga, Mark D. Spalding, Timothy M. Boucher, James C. Robertson, and Thomas J. Heibel, with Katherine Ellison. *The Atlas of Global Conservation*. Berkeley: University of California Press, 2010. This is a Nature Conservancy project with 100 full color maps, charts, and essays by leading conservationists. They show where animal populations are concentrated, where they are in imminent danger of extinction, where the fish and birds are, where the marshes are, where forests are disappearing most rapidly, and where nature is thriving.

—*International Journal of Sociology* Volume 40, no. 2 (2010). The topic of this special issue is: “Environmental Change in a Global Perspective: A Collection of Cross-National Analyses.” Contents include: (1) Guest Editor’s Introduction: “Environmental Change in a Global Perspective: A Collection of Cross-National Analyses” by John M. Shandra and Michael Restivo (pp. 3-5), (2) “The Paradox at the Heart of Modernity: The Carbon Efficiency of the Global Economy” by Richard York (pp. 6-22), (3) “Militarization and Energy Consumption: A Test of Treadmill of Destruction Theory in Comparative Perspective” by Brett Clark, Andrew K. Jorgenson, and Jeffrey Kentor (pp. 23-43), (4) “Global Warmers and Global Coolers: A Cross-National Examination of Global Warming Dynamics” by Gregory M. Fulkerson, Laura A. McKinney, and Kelly Austin (pp. 44-64), (5) “Environmental Sustainability: A Closer Look at the Factors Influencing National Ecological Footprints” by Sandra T. Marquart-Pyatt (pp. 65-84), and (6) “Non-Governmental Organizations and Protected Land Area: A Cross-National Analysis” by John M. Shandra, Thomas K. Rudel, Michael Restivo, and Bruce London.

—Jasanoff, Sheila, and Marybeth Long Martello, eds. *Earthly Politics: Local and Global in Environmental Governance*. Cambridge, MA: MIT Press, 2004. Contents include: (1)

Introduction: “Gloabization and Environmental Governance” by Marybeth Long Martello and Sheila Jasanoff, (2) “Heaven and Earth: The Politics of Environmental Images” by Sheila Jasanoff, (3) “Imperial Science, Imperial Nature: Environmental Knowledge for the World (Bank)” by Michael Goldman, (4) “Resisting Empire: Globalism, Relocalization, and the Politics of Knowledge” by Clark Miller, (5) “The Local, the Global, and the Kyoto Protocol” by Cathleen Fogel, (6) “When Global Is Local: Negotiating Safe Use of Biotechnology” by Aarti Gupta, (7) “Transnational Locals: Brazilian Experiences of the Climate Regime” by Myanna Lahsen, (8) “Localizing Global Change in Germany” by Silke Beck, (9) “Social Movements and Environmental Democratization in Thailand” by Tim Forsyth, (10) “Merchants of Diversity: Scientists as Traffickers of Plants and Institutions” by Astrid Scholz, (11) “Knowing the Urban Wasteland: Ecological Expertise as Local Process” by Jens Lachmund, (12) “Negotiating Global Nature and Local Culture: The Case of Makah Whaling” by Marybeth Long Martello, (13) “Patching Local and Global Knowledge Together: Citizens Inside the US Chemical Industry” by Alastair Iles, (14) “Ordering Environments: Regions in European Environmental Cooperation” by Stacy D. VanDeveer, and (15) Conclusion: “Knowledge and Governance” by Sheila Jasanoff and Marybeth Long Martello.

—*Journal of Industrial Ecology* Volume 14, no. 1 (2010). The topic of this special issue is: “Sustainable Consumption and Production.” Contents include: (1) Editorial: “Sustainable Consumption and Production” by Arnold Tukker, Maurie J. Cohen, Klaus Hubacek, and Oksana Mont (pp. 1-3), (2) “Can Sustainable Consumers and Producers Save the Planet?” by Mohan Munasinghe (pp. 4-6), (3) “A New Vision of Sustainable Consumption: The Business Challenge” by Randall Krantz (pp. 7-9), (4) “Sustainable Consumption and Production: An Agenda Beyond Sustainable Consumer Procurement” by Doreen Fedrigo and John Hontelez (pp. 10-12), (5) “The Impacts of Household Consumption and Options for Change” by Arnold Tukker, Maurie J. Cohen, Klaus Hubacek, and Oksana Mont (pp. 13-30), (6) “More or Better? A Model for Changes in Household Greenhouse Gas Emissions due to Higher Income” by Bastien Girod and Peter de Haan (pp. 31-49), (7) “The Impact of Social Factors and Consumer Behavior on Carbon Dioxide Emissions in the United Kingdom: A Regression Based on Input-Output and Geodemographic Consumer Segmentation Data” by Giovanni Baiocchi, Jan Minx, and Klaus Hubacek (pp. 50-72), (8) “How City Dwellers Affect Their Resource Hinterland: A Spatial Impact Study of Australian Households” by Manfred Lenzen and Greg M. Peters (pp. 73-90), (9) “User-Producer Interaction in Housing Energy Innovations: Energy Innovation as a Communication Challenge” by Eva Heiskanen and Raimo Lovio (pp. 91-102), (10) “Life Cycle Cost Disclosure, Consumer Behavior, and Business Implications: Evidence From an Online Field Experiment” by Matthias Deutsch (pp. 103-20), (11) “The Effect of Life Cycle Cost Information on Consumer Investment Decisions Regarding Eco-Innovation” by Josef Kaenzig and Rolf Wüstenhagen (pp. 121-36), (12) “Exploring the Social Dynamics of Proenvironmental Behavior Change: A Comparative Study of Intervention Processes at Home and Work” by Michael Nye and Tom Hargreaves (pp. 137-49), and (13) “Standby Consumption in Households Analyzed With a Practice Theory Approach” by Kirsten Gram-Hanssen (pp. 150-65).

—Kerr, Richard A. “Amid Worrisome Signs of Warning, ‘Climate Fatigue’ Sets In.” *Science* Volume 326, no. 5955 (13 November 2009): 926-28. Many scientists think global warming is increasing faster than anticipated, reaching tipping points; others agree about serious effects, but doubt the unanticipated increase. But citizens in general, having heard so many dire warnings

about global warming, seem to have fallen into “climate fatigue,” tired of all the warnings, doubtful either that it is as serious as claimed, or that we can do much about it.

—Leal, Robert Barry. *Wilderness in the Bible: Toward a Theology of Wilderness* (Studies in Biblical Literature, Volume 72). New York: Peter Lang Publishing Co., 2004. Leal examines attitudes toward wilderness expressed in the Bible and theological studies of ecological relationships in the biblical record, arguing that such research is significant to the formulation of a twenty-first-century theology of wilderness.

—Leonard, Liam, and John Barry, eds. *Global Ecological Politics* (Advances in Ecopolitics, Volume 5). Bingley, UK: Emerald Group Publishing, 2010. Contents include: (1) Preface and Introduction: “The Background to Global Ecopolitics” by Liam Leonard, (2) “The Green New Deal: Restoring Balance and Stability to the Global Financial and Ecosystem” by Anne Pettifor, (3) “The Dilemma of Justice: Foreign Oil Multinationals and Human Rights Violation in the Niger Delta of Nigeria” by Victor Ojajorotu, (4) “Alternative Currencies as Localised Utopian Practice” by Peter North, (5) “Elusive Escapes: Everyday Life and Ecotopias” by Jon Anderson, (6) “Towards a Model of Green Political Economy: From Economic Growth and Ecological Modernisation to Economic Security” by John Barry, (7) “Green Politics and Anthropology” by Michael O’Kane, (8) “Environmental Disputes in France” by Darren McCauley, (9) “Ecotourism and Sustainability in the Tourism Sector” by James Hanrahan, and (10) “The Politics of Waste, Consumption and Sustainability in the Republic of Ireland” by Honor Fagan.

—Lever-Tracy, Constance, ed. *The Routledge Handbook of Climate Change and Society*. New York: Routledge, 2010. Contents include: (1) “Preface: after Copenhagen” by Raymond Clemenson and Marcus Carson, (2) “Climate change and society: an introduction” by Constance Lever-Tracy and Barrie Pittock, (3) “The science of climate change: knowledge, uncertainty and risk” by Barrie Pittock, (4) “Climate change: complexity and collaboration between the sciences” by Ian Welsh, (5) “Organisations and global warming” by Charles Perrow, (6) “Capitalism versus nature: eco-socialist approaches to the climate crisis” by Dennis Soron, (7) “Ecological economics: the impact of unsustainable growth” by Philip Lawn, (8) “Ecological economics: consumption drivers and impacts” by Inge Ropke, (9) “Vulnerability and adaptation to climate change” by Robin Leichenko, Adelle Thomas, and Mark Barnes, (10) “Ecological rationality, disaster, and the environmental education of leaders” by Raymond Murphy, (11) “Case study: floods in Mumbai” by Monalisa Chatterjee, (12) “Public opinion: a cross national view” by Steven Brechin, (13) “Media presentations of climate change” by Maxwell T. Boykoff and Joe Smith, (14) “Case study: climate change reporting in *Time* magazine” by Ray Loi, (15) “Postscript” by Constance Lever-Tracy, (16) “Religion, worldview and climate change” by Lee Levett-Olson, (17) “Climate change denial: sources, actors and strategies” by Riley E. Dunlap and Aaron M. McCright, (18) “Crises and opportunities” by Noel Tracy, (19) “Alternative scenarios: varieties of capitalism” by Constance Lever-Tracy, (20) “Alternative scenarios: technological optimism or low energy futures” by Terry Leahy, (21) “Bio-fuels” by Stephen Clarke, Dan Graiver, and Sudirman Habibie, (22) “The nuclear option” by Lee Clarke, (23) “Case study: agro-forestry in the Philippines” by Lutgarda Tolentino, Leila Landicho, Catherine C. De Luna, and Rowena D. Cabahug, (24) “Public opposition to renewable energy” by Claire Haggett, (25) “Behavioural insights: motivating individual emissions cuts through communication” by David Ockwell, Saffron O’Neill, and Lorraine Whitmarsh, (26) “Climate

change and energy security in the European Union: from rhetoric to practice?” by Karin Backstrand, (27) “Case study: wind energy regulation in Germany and the UK” by Shiufai Wong, (28) “Tipping point: crossroads for US climate policy” by Marcus Carson and Mikael Roman, (29) “China’s emissions: dangers and responses” by Bo Miao and Graeme Lang, (30) “Justice and the politics of climate change” by Derek Bell, (31) “International law responses to climate change” by Hossein Esmaeili, and (32) “Pushing past neo-liberalism: rethinking global climate change negotiations” by Raymond Clemencon.

—Locke, Harvey, and Brendan Mackey. “The Nature of Climate Change: Reunite International Climate Change Mitigation Efforts with Biodiversity Conservation and Wilderness Protection.” *International Journal of Wilderness* Volume 15, no. 2 (2009): 7-13, 40. Wilderness and intact habitat conservation efforts are good for the climate as well as for biodiversity and associated ecosystem services.

—McAnany Patricia A., and Norman Yoffee, eds. *Questioning Collapse: Human Resilience, Ecological Vulnerability, and the Aftermath of Empire*. Cambridge: Cambridge University Press, 2010. Contents include: (1) “Why we question collapse and study human resilience, ecological vulnerability, and the aftermath of empire” by Patricia A. McAnany and Norman Yoffee, (2) “Ecological catastrophe, collapse, and the myth of ‘ecocide’ on Rapa Nui (Easter Island)” by Terry L. Hunt and Carl P. Lipo, (3) “Did the medieval Norse society in Greenland really fail?” by Joel Berglund, (4) “Calamities without collapse: environment, economy, and society in China, ca. 1800–1949” by Kenneth Pomeranz, (5) “Marketing conquest and the vanishing Indian: an indigenous response to Jared Diamond’s archaeology of the American southwest” by Michael Wilcox, (6) “Bellicose rulers and climatological peril? Retrofitting 21st century woes on 8<sup>th</sup> century Maya society” by Patricia A. McAnany and Tomas Gallareta Negrón, (7) “Collapse in ancient Mesopotamia: what happened, what didn’t” by Norman Yoffee, (8) “Advanced Andeans and backward Europeans: structure and agency in the collapse of the Inca empire” by David Cahill, (9) “Rwandan genocide: towards an explanation in which history and culture matter” by Christopher C. Taylor, (10) “‘Failed’ states, societal ‘collapse’, and ecological ‘disaster’: a Haitian lesson on grand theory” by Drexel G. Woodson, (11) “The power of the past: environment, Aborigines, archaeology, and a sustainable Australian society” by Tim Murray, (12) “Excusing the haves and blaming the have-nots in the telling of history” by Frederick Errington and Deborah Gewertz, and (13) “Sustainable survival” by J.R. McNeill.

—McCright, Aaron M., and Riley E. Dunlap. “Challenging Global Warming as a Social Problem: An Analysis of the Conservative Movement’s Counter Claims.” *Social Problems* Volume 47, no. 4 (2000): 499-522. McCright and Dunlap discuss the counter-claims to global warming made by conservatives from 1990-1997 who challenge the science as being weak, if not wrong. Conservatives claim global warming will have substantial benefits, and efforts to ameliorate global warming will do more harm than good. Generally the conservatives claim that global warming is becoming more uncertain, while the harms from global warming policy are becoming more certain. This is a study in the power of conservative thinkers to use skeptical scientists to undermine the growing scientific consensus over the reality of global warming.

—McCright, Aaron M., and Riley E. Dunlap. “Defeating Kyoto: The Conservative Movement’s Impact on U.S. Climate Change Policy.” *Social Problems* Volume 50, no. 3 (2003): 348-73. The

major reason the U.S. failed to ratify the Kyoto Protocol was the significant opposition of the American conservative movement. The conservatives were able to align themselves with climate change science skeptics, often scientists with affiliations with the fossil fuels industry. This was enhanced by the 1994 Republican takeover of Congress. A powerful counter-movement effectively challenged the environmental community's claim that global warming was a social problem and blocked the passage of any significant climate change policy.

—Merchant, Carolyn. *Ecological Revolutions: Nature, Gender, and Science in New England*, 2<sup>nd</sup> edition. Chapel Hill: University of North Carolina Press, 2010.

—Merry, Melissa K. “Blogging and Environmental Advocacy: A New Way to Engage the Public?” *Review of Policy Research* Volume 27, no. 5 (2010): 641-56. Merry assesses organizational blogging through a content analysis of blogs by forty national level environmental organizations. She finds that the primary purpose of the blogs is to inform readers about news headlines and policy developments. Because the level of inactivity between readers and blog authors is low, the potential for blogging to enhance grassroots support for environmental groups is far from being achieved.

—Mitka, Mike. “New Report Argues Environmental Factors Are Underappreciated as Cancer Risks.” *Journal of American Medical Association* Volume 303, no.24 (2010): 2456-61. The true burden of environmentally induced cancer has been grossly underestimated, warns the President's Cancer Panel in its latest annual report. But others say the report is too sensationalistic and could cause researchers and the public to downplay the factors that cause the majority of cancers.

—Moser, Susanne C., and Lisa Dilling, eds. *Creating a Climate for Change: Communicating Climate Change and Facilitating Social Change*. Cambridge: Cambridge University Press, 2007. Contents include: (1) “Weather or climate change?” by Ann Bostrom and Daniel Lashof, (2) “Communicating the risks of global warming: American risk perceptions, affective images and interpretive communities” by Anthony Leiserowitz, (3) “More bad news: the risk of neglecting emotional responses to climate change information” by Susanne C. Moser, (4) “Public scares: changing the issue culture” by Sheldon Ungar, (5) “The challenge of trying to make a difference using media messages” by Sharon Dunwoody, (6) “Listening to the audience: San Diego hones its communication strategy by soliciting residents' views” by Linda Giannelli Pratt and Sarah Rabkin, (7) “The climate-justice link: communicating with low-income and minority audiences” by Julian Agyeman, Bob Doppelt, Kathy Lynn, and Halida Hatic, (8) “Postcards from the (not so) frozen North: talking about climate change in Alaska” by Shannon McNeeley and Orville Huntington, (9) “Climate change: a moral issue” by The Rev. Sally Bingham, (10) “Einstein, Roosevelt, and the atomic bomb: lessons learned for scientists communicating climate change” by Lucy Warner, (11) “Across the great divide: supporting scientists as effective messengers in the public sphere” by Nancy Cole with Susan Watrous, (12) “Dealing with climate change contrarians” by Aaron M. McCright, (13) “A role for dialogue in communication about climate change” by Kathleen Regan, (14) “Information is not enough” by Caron Chess and Branden B. Johnson, (15) “Stuck in the slow lane of behavior change? A not-so-superhuman perspective on getting out of our cars” by John Tribbia, (16) “Consumption behavior and narratives about the good life” by Laurie Michaelis, (17) “Educating for ‘intelligent environmental action’ in an age

of global warming” by Tina Grotzer and Rebecca Lincoln, (18) “Education for global responsibility” by Mary Catherine Bateson, (19) “Changing the world one household at a time: Portland’s 30-day program to lose 5,000 pounds” by Sarah Rabkin and David Gershon, (20) “Changing organizational ethics and practices toward climate and environment” by Keith James, April Smith, and Bob Doppelt, (21) “Change in the marketplace: business leadership and communication” by Vicki Arroyo and Benjamin Preston, (22) “The market as messenger: sending the right signals” by John Atcheson, (23) “Making it easy: establishing energy efficiency and renewable energy as routine best practices” by Lisa Dilling and Barbara Farhar, (24) “Forming networks, enabling leaders, financing action: the Cities for Climate Change Protection™ campaign” by Abby Young, (25) “Ending the piecemeal approach: Santa Monica’s comprehensive plan for sustainability” by Susan Watrous and Natasha Fraley, (26) “States leading the way on climate change action: the view from the Northeast” by Abbey Tennis, (27) “West Coast Governors’ Global Warming Initiative: using regional partnerships to coordinate climate action” by Pierre duVair, Sam Sadler, Anthony Usibelli, and Susan Anderson, (28) “Building social movements” by David S. Meyer, (29) “Climate litigation: shaping public policy and stimulating debate” by Marilyn Averill, (30) “The moral and political challenges of climate change” by Dale Jamieson, (31) “An ongoing dialogue on climate change: The Boulder Manifesto” by Robert Harriss, and (32) “Toward the social tipping point: creating a climate change” by Susanne C. Moser and Lisa Dilling.

—Nicholson, Geoff. *The Lost Art of Walking: The History, Science, Philosophy, and Literature of Pedestrianism*. New York: Riverhead Books, 2008. Nicholson includes a section on some desert walkers, walking in and out of nature, with and without God.

—Northcott, Michael S. *Cuttle Fish, Clones and Clusterbombs: Preaching, Politics and Ecology*. London: Darton, Longman & Todd, 2010. With the conviction that theology ought to be done with the Bible in one hand and the newspaper in the other, this series of reflections takes readers through the liturgical year.

—Northcott, Michael S., and Kyle S. Van Houtan, eds. *Diversity and Dominion: Dialogues in Ecology, Ethics, and Theology*. Portland, OR: Cascade Books, 2010. Contents include: (1) Foreword by Stanley Hauerwas, (2) Introduction by Kyle S. Van Houtan and Michael S. Northcott, (3) “Eyes Wide Shut” by William H. Schlesinger, response: “Science Itself Is Only Half-Prophetic” by Jeffrey D. Vickery, (4) “Censuring Nature and Critiquing God” by Lisa Sideris, response: “Wrestling with Evolutionary Biology and Theology” by Norman Christensen, (5) “A Walk on the Wild Side: The Idea of Nature Revisited” by Michael Jackson, response: “Good Work” by Kyle S. Van Houtan, (6) “Thanks for the Dirt: Gratitude as a Basis for Environmental Action” by Norman Wirzba, response: “Biogeochemistry on the Farm” by William H. Schlesinger, (7) “The Dominion Lie: How Millennia Theology Erodes Creative Care” by Michael S. Northcott, response: “A False Dominion of Control” by Robert B. Jackson, (8) “Anti-Imperial Themes and Care for Living Nature in Early Christian Art: The Good Shepard as a Model for Christian Environmental Ethics” by Susan P. Bratton, response: “Seeing through a Columbine Flower” by Makoto Fujimura, (9) “Nature and the Nation-State: Ambivalence, Evil, and American Environmentalism” by Kyle S. Van Houtan and Michael S. Northcott, response: “Conservative Christians and Environmentalism, 1970-2005” by Seth Dowland and

Brantley Gasaway, and (10) “Biodiversity and the Kingdom of God” by Laura Yordy, response: “Biodiversity and the Ministry of Reconciliation” by Fred Van Dyke.

—Palmer, M.A., E.S. Bernhardt, W.H. Schlesinger, K.N. Eshleman, E. Foufoula-Georgiou, M.S. Hendryx, A.D. Lemly, G.E. Likens, O.L. Loucks, M.E. Power, P.S. White, and P.R. Wilcock. “Mountaintop Mountain Consequences.” *Science* Volume 327, no. 5962 (8 January 2010): 148-49. The authors discuss well-documented accounts of enormous damage to ecosystems and threats to human health from mountaintop removal mining in West Virginia and Kentucky.

—Pederson, Helena. *Animals in Schools: Processes and Strategies in Human-Animal Education*. West Lafayette, IN: Purdue University Press, 2009. Pederson’s book that explores pedagogical theories and practices for teaching critical animal studies and education in schools won the Critical Studies Book of the Year Award at the Institute for Critical Animal Studies Conference in April 2010.

—Primavesi, Anne. *Gaia and Climate Change: A Theology of Gift Events*. New York: Routledge, 2008. The severe events associated with climate change have resulted from the cultures of Western Christian communities. Christians ought to assess and change their theological climate rejecting routine use of violent, imperialist images of God. This change can be catalyzed by James Lovelock’s image of Gaia.

—Robb, Carol S. *Wind, Sun, Soil, Spirit: Biblical Ethics and Climate Change*. Minneapolis: Fortress Press, 2010. Climate change, an overarching issue of our lifetimes, brings together ecological ethics, theological perspectives, economic theory, environmental policy, and, most distinctively, New Testament studies.

—Rojo, Jaime. “The Hidden Wildness of Mexico.” *International Journal of Wilderness* Volume 15, no. 2 (2009): 4-6. Mexico has embarked on a pioneering crusade to establish and consolidate a legal framework to protect its many and diverse wilderness areas.

—Rootes, Christopher, and Liam Leonard, eds. *Environmental Movements and Waste Infrastructure*. New York: Routledge, 2010. Contents include: (1) “Environmental Movements, Waste and Waste Infrastructure: An Introduction” by Christopher Rootes, (2) “Environmental Movements and Campaigns against Waste Infrastructure in the United States” by Christopher Rootes and Liam Leonard, (3) “When Time is on Their Side: Determinants of Outcomes in New Siting and Existing Contamination Cases in Louisiana” by Melissa Kemberling and J. Timmons Roberts, (4) “More Acted upon than Acting? Campaigns against Waste Incinerators in England” by Christopher Rootes, (5) “A Burning Issue? Governance and Anti-Incinerator Campaigns in Ireland, North and South” by Liam Leonard, Peter Doran and Honor Fagan, (6) “Wasting Energy? Campaigns against Waste-to-Energy Sites in France” by Darren McCauley, (7) “Grassroots Mobilisations against Waste Disposal Sites in Greece” by Iosif Botetzagias and John Karamichas, and (8) “Movements, Mobilities and the Politics of Hazardous Waste” by Su-Ming Khoo and Henrike Rau.

—Rosenthal, Elizabeth. “On New Environmental Scoreboard, U.S. and China Plummet While Iceland Leads.” *The New York Times*, 27 January 2010. A new ranking of the world’s nations by

environmental performance puts some of the globe's largest economies far down the list, with the United States sinking to 61<sup>st</sup> and China to 121<sup>st</sup>. The top performer this year is Iceland, which gets virtually all of its power from renewable sources: hydropower and geothermal energy. It was joined in the top tier by a cluster of European countries known for their green efforts, including Switzerland, Sweden, Norway, and Finland. Costa Rica and Colombia remained in the top ranks. Costa Rica has made important efforts to conserve its rainforest, and Colombia has led the way in shifting to fuel-efficient mass transit. The index, viewable online at <<http://epi.yale.edu/>>, assigns each country a cumulative score based on its performance in areas that include environmental health, preservation of habitat and reductions in greenhouse gases, air pollution, and waste.

—Sandberg, L. Anders, and Tor Sandberg, eds. *Climate Change — Who's Carrying the Burden? The chilly climates of the global environmental dilemma*. Ottawa: Our Schools / Our Selves, 2010. Contents include: (1) Introduction: "Climate change — who's carrying the burden?" by L. Anders Sandberg and Tor Sandberg, (2) "The Health Impact of Global Climate Change" by Stephen Lewis, (3) "From Climate Change to Climate Justice in Copenhagen" by L. Anders Sandberg and Tor Sandberg, (4) "Paying Our Climate Debt" by Naomi Klein, (5) "Vandana Shiva Talks About Climate Change" an interview by Tor Sandberg, (6) "The Path from Cochabamba" by Sonja Killoran-McKibbin, (7) "COP15 in an Uneven World: Contradiction and crisis at the United Nations Framework Convention on Climate Change" by Jacqueline Medalye, (8) "Climate Change, Compelled Migration, and Global Social Justice" by Aaron Saad, (9) "Framing Problems, Finding Solutions" by Stephanie Rutherford and Jocelyn Thorpe, (10) "Penguin Family Values: The nature of planetary environmental reproductive justice" by Noël Sturgeon, (11) "'Walking on Thin Ice': The Ice Bear Project, the Inuit and climate change" by Jelena Vesic, (12) "Operation Climate Change: Between community resource control and carbon capitalism in the Niger Delta" by Isaac Osuoko, (13) "Broken Pieces, Shattered Lives: The lasting legacy of Hurricane Katrina" by Tanya Gulliver, (14) "Unearthing Silence: Subjugated narratives for environmental engagement" by Jay Pitter, (15) "A Practical Environmental Education: Shrinking ecological footprints, expanding political ones" by Elizabeth May, (16) "'Keep the fire burning brightly': Aboriginal youth using hip hop to decolonize a chilly climate" by Ali Lakhani, Vanessa Oliver, Jessica Yee, Randy Jackson, and Sarah Flicer, (17) "Forty Years of System Change: Lessons from the free city of Christiania" by Anders Lund Hansen, (18) "Marginal Medleys: How Transition Towns and Climate Camps are relocalizing the global climate crisis" by Adrina Barkekjian Ambrosii, and (19) "Dig Where You Stand! Food research/education rooted in place, politics, passion, and praxis" by Deborah Barndt.

—Santmire, H. Paul. *Ritualizing Nature: Renewing Christian Liturgy in a Time of Crisis*. Minneapolis: Fortress Press, 2008. The divine presence immanent in nature ought to be returned to Christian liturgy, which has often featured transcendence. The sense of awe can be combined with a sense of walking with nature to renew Christianity, including the sacraments of baptism and the Eucharist.

—*Sociological Review* Volume 57, no. 2 (2009). The topic of this special issue is: "Society, Nature and Sociology." Contents include: (1) "Society, nature and sociology" by Bob Carter and Nickie Charles (pp. 1-20), (2) "Race, sex and the 'earthly paradise': Wallace versus Darwin on human evolution and prospects" by Ted Benton (pp. 23-46), (3) "Alienation, the cosmos and the

self” by Peter Dickens (pp. 47-65), (4) “Normality and pathology in a biomedical age” by Nikolas Rose (pp. 66-83), (5) “Sociology and climate change” by John Urry (pp. 84-100), (6) “The dangerous limits of dangerous limits: climate change and the precautionary principle” by Chris Shaw (pp. 103-23), (7) “A stranger silence still: the need for feminist social research on climate change” by Sherilyn MacGregor (pp. 124-40), (8) “Broadcasting green: grassroots environmentalism on Muslim women’s radio” by Daniel Nilsson DeHanas (pp. 141-55), (9) “The ‘value-action gap’ in public attitudes towards sustainable energy: the case of hydrogen energy” by Rob Flynn, Paul Bellaby, and Miriam Ricci (pp. 159-80), (10) “Technologies in place: symbolic interpretations of renewable energy” by Carly McLachlan (pp. 181-99), (11) “‘Doing food differently’: reconnecting biological and social relationships through care for food” by Elizabeth Dowler, Moya Kneafsey, Rosie Cox, and Lewis Holloway (pp. 200-21), and (12) “Unnatural times? The social imaginary and the future of nature” by Kate Soper (pp. 222-35).

—*Spring: A Journal of Archetype and Culture* Volume 83, Spring 2010. The topic of this special issue is: “Minding the Animal Psyche.” Contents include: (1) Guest Editor’s Introduction by G.A. Bradshaw, (2) “Jung and the Parrot: Facts, Interpretations, and Connections” by Phoebe Greene Linden, (3) “The Art of Cultural Brokerage: Recreating Elephant-Human Relationships and Community” by Carol Buckley and G.A. Bradshaw, (4) “Imaging Coexistence: What Grizzly Bears Have to Teach Us” by Susie O’Keeffe, (5) “My Father was a Bear: Human-Animal Transformation in Native American Teachings” by Jeanne A. Lacourt, (6) “Where the Wild Things Are: Dreaming the Bioregion” by Patricia Reis, (7) “Discovering the Way Back to the Solid Ground of Ethical Uncertainty: From Animal Use to Animal Protection” by John P. Gluck, (8) “Animals on Film: The Ethics of the Human Gaze” by Randy Malamud, (9) “We Matata: Biocultural Living Among Apes” by G.A. Bradshaw, (10) “Harbingers of (Silent) Spring: Archetypal Avians, Avian Archetypes, and the Truly Collective Unconscious” by patrice jones, (11) “Freud and the Family Horse: Exploration into Equine Psychotherapy” by Vera Muller-Paisner and G.A. Bradshaw, (12) “Becoming Rabbit: Living with and Knowing Rabbits” by Margo DeMello, (13) “Chicken-Human Relationships: From Procrutean Genocide to Empathic Anthropomorphism” by Karen Davis, (14) “Developing Beyond a Narcissistic Relationship with Animals” by Brenda Murro, and (15) “Re-visioning Eco-psychology and the Sacred: the Psychological Basis of the Environmental Crisis” by David Tacey.

—Stone, Christopher. “Habeas corpus for animals? Why not?” *Washington Post*, 12 June 2010. From the article: “It is not uncommon for a law professor to have a client on death row. Mine is a sea lion. He goes by C657, an identity branded into his flesh by the Army Corps of Engineers. C657 got onto the wrong side of the law by, allegedly, eating salmon at the base of the Bonneville Dam spillway in the Pacific Northwest. That, the National Marine Fisheries Service says, is a federal offense, punishable by rifle fire. We lost in the lower court, which ruled that sea lions had no standing. His case is before an Oregon appeals court. C657’s case involves much more than the fate of a single sea lion, and not merely because six similarly situated sea lions were shot in March 2010 when a stay of execution expired. The larger principle is the right of nonhumans to sue in their own names, with lawyers as their guardians. I believe the facts of C657’s case illustrate the merits of permitting some such suits.”

—Swearer, Donald K. ed. *Ecology and the Environment: Perspectives from the Humanities*. Cambridge, MA: Harvard University Press, 2009. Contents include: (1) Foreword by Daniel P. Schrag, (2) Preface by Mary Evelyn Tucker, (3) Introduction by Donald K. Swearer, (4) “Literature as Environmental(ist) Thought Experiment” by Lawrence Buell, (5) “Nature, Liberty, and Equality” by Donald Worster, (6) “Touching the Depths of Things: Cultivating Nature in East Asia” by Mary Evelyn Tucker, (7) “Interiority Regained: Integral Ecology and Environmental Ethics” by Michael E. Zimmerman, (8) “From the Ground Up: Dark Green Religion and the Environmental Future” by Bron Taylor, and (9) “Cultural Readings of the ‘Natural’ World” by Michael Jackson.

—*Theory, Culture, & Society* Volume 27, nos. 2-3 (2010). The topic of this special issue is: “Changing Climates.” Contents include: (1) “Changing Climates: Introduction” by Bronislaw Szerszynski and John Urry (pp. 1-8), (2) “Reading and Writing the Weather: Climate Technics and the Moment of Responsibility” by Bronislaw Szerszynski (pp. 9-30), (3) “Volatile Worlds, Vulnerable Bodies: Confronting Abrupt Climate Change” by Nigel Clark (pp. 31-53), (4) “Indifferent Globality: Gaia, Symbiosis and ‘Other Worldliness’” by Myra J. Hird (pp. 54-98), (5) “Biopolitical Economies and the Political Aesthetics of Climate Change” by Kathryn Yusoff (pp. 73-99), (6) “Anti-reflexivity: The American Conservative Movement’s Success in Undermining Climate Science and Policy” by Aaron M. McCright and Riley E. Dunlap (pp. 100-33), (7) “Climate Change, Social Theory and Justice” by Bradley C. Parks and J. Timmons Roberts (pp. 134-66), (8) “Turbulent Worlds: Financial Markets and Environmental Crisis” by Melinda Cooper (pp. 167-90), (9) “Consuming the Planet to Excess” by John Urry (pp. 191-212), (10) “Apocalypse Forever? Post-political Populism and the Spectre of Climate Change” by Erik Swyngedouw (pp. 213-32), (11) “A New Climate for Society” by Sheila Jasanoff (pp. 233-53), (12) “Climate for Change, or How to Create a Green Modernity?” by Ulrich Beck (pp. 254-66), (13) “Cosmopolitan Climates: Hybridity, Foresight and Meaning” by Mike Hulme (pp. 267-76), (14) “Social Theory and Climate Change: Questions Often, Sometimes and Not Yet Asked” by Elizabeth Shove (pp. 277-88), and (15) “Strange Weather, Again: Climate Science as Political Art” by Brian Wynne (pp. 289-305).

—Upgren, Amy, Curtis Bernard, Rob P. Clay, Naamal de Silva, Matthew N. Foster, Roger James, Thais Kasecker, David Know, Anabel Rail, Lizanne Roxburgh, Randal J.L. Storey, and Kristen J. Williams. “Key Biodiversity Areas in Wilderness.” *International Journal of Wilderness* Volume 15, no. 2 (2009): 14-17, 48. Key sites for biodiversity protection ought to be in wildernesses that are large.

—Vandenbergh, Michael P., Paul C. Stern, Gerald T. Gardner, Thomas Dietz, and Jonathan M. Gilligan. “Implementing the Behavioral Wedge: Designing and Adopting Effective Carbon Emissions Reduction Programs.” *Environmental Law Review* Volume 40 (2010): 10547-54.

—Wallace, Mark I. *Green Christianity: Five Ways to a Sustainable Future*. Minneapolis: Fortress Press, 2010. Religion has a special role to play in saving the planet. Religion has the unique power to fire the imagination and empower the will to break the circle of addiction to nonrenewable energy.

—Westerling, A.L., H.G. Hildago, D.R. Cayan, and T.W. Swetnam. “Warming and Earlier Spring Increase Western US Forest Wildfire Activity.” *Science* Volume 313, no. 5789 (2006): 940-43. The average number of acres burned in the last fifteen years is 670% higher than in the previous 15 years, and the likely explanation is warmer winters and earlier spring snowmelt.

—Wuthnow, Robert. *Be Very Afraid: The Cultural Response to Terror, Pandemics, Environmental Devastation, Nuclear Annihilation, and Other Threats*. New York: Oxford University Press, 2010. Wuthnow finds that the leading scientific and political responses to such threats are often far more symbolic than practical. They are often more about helping people come to terms with the inevitable reality rather than about ending it. But, despite the scientists and politicians, people in fact have a basic need to respond to that which we fear through concrete interventions. “The cultural response to human fragility, judging from the horrendous threats that humanity has faced in recent decades and continues to face consists in large measure of turning extreme dangers into more manageable situations—of redefining imponderable problems into small predicaments that we can more easily grasp.” We have done that with the atomic threat. We can do that with global warming. At the same time Wuthnow warns that sometimes the human need to do *something*—to stay busy in the face of a threat rather than denying it—results in a flurry of action that is utterly ineffectual.

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