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GENERAL ANNOUNCEMENTS

ISEE Membership: ISEE membership dues are now due annually by Earth Day (22 April) of each year. If you have not yet paid your 2009-2010 dues, please do so now. You can either use the form on the last page of this Newsletter to mail check to ISEE Treasurer Lisa Newton, or you can use PayPal with a credit card from the membership page of the ISEE website: <<http://www.cep.unt.edu/iseememb.html>>.

***Environmental Ethics* Now Available Online:** Eugene Hargrove has worked out a deal with the Philosophy Documentation Center to make the journal *Environmental Ethics* available as an online subscription through Poiesis. Librarians who handle online serials might not be aware of Poiesis, so you might want to suggest an online subscription to your local librarian. There is a package of thirty or forty philosophy journals—that includes *Environmental Ethics*—to which libraries can subscribe to online for \$1,500 per year, or libraries can subscribe to only *Environmental Ethics* for \$216 per year. Online subscription includes digital access to the current year and to all back issues of the journal (that started in 1979). For online subscription information about the package of journals that includes *Environmental Ethics*, please visit: <<https://secure.pdcnet.org/pdc/bvdb.nsf/journal?openform&journal=poiesis>>. For online subscription information about *Environmental Ethics* only, please visit: <https://secure.pdcnet.org/pdc/bvdb.nsf/journal?openform&journal=pdc_enviroethics>.

New *Ecopsychology* Journal: Exploring the psychology of human-nature relationships and understanding the multidimensional links between humankind and its natural environment is at the core of the evolving discipline called ecopsychology and is the focus of a new, peer-reviewed online journal: *Ecopsychology*. The inaugural issue is available free online at: <www.liebertpub.com/eco>. The goal of this new journal is to “chronicle ecopsychology as a transdisciplinary endeavor and social movement, advance the knowledge and practice of psychology and psychotherapy in an ecological context, and offer psychological solutions to environmental problems,” writes editor Thomas Joseph Doherty.

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>.

IN MEMORY: ARNE NAESS (1912-2009)

David Rothenberg, New Jersey Institute of Technology:

Arne Naess, the founder of deep ecology, died on 12 January 2009, three weeks before his 97th birthday.

Norwegian philosopher Arne Naess was best known for his invention of the term “deep ecology” to describe the way in which environmental issues are fundamentally questions of ethics and philosophy beneath our science and politics. Through a combination of his ideas and his persona, Naess was probably the most influential living environmental philosopher.

In the 1930s Naess traveled to Vienna as a young student to join the Vienna Circle, working closely with Moritz Schlick and Rudolf Carnap to develop his own take on analytic philosophy. In 1937 Naess became the youngest full professor in Norway’s history, and over subsequent decades he wrote a series of introductory logic and history of philosophy textbooks that became the foundation for reform of his nation’s university system, which required for many years that all students study a semester of philosophy before continuing on to their chosen disciplines. His first book *Truth As Conceived By Those Who Are Not Themselves Professional Philosophers* (1938) used a survey approach to demonstrate that ordinary people hold a range of views on truth similar to those voiced by the range of philosophers.

During World War II Naess was active in the clandestine resistance against the Nazis occupiers, and after the war he led a reconciliation project to bring war criminals together with the parents of the Norwegian soldiers they tortured and killed. In the Cold War, Naess was asked by the United Nations to lead a philosophical effort to study the worldwide uses of the term ‘democracy’. The resulting book *Democracy in a World of Tensions* (1951) revealed that the word could mean almost anything, and it was never reprinted, because of this disturbing conclusion.

In mainstream philosophy Naess is most known for his work in philosophy of language in *Interpretation and Preciseness* (1953) and *Communication and Argument* (1966). Other major theoretical works in English include *Scepticism* (1968), *Gandhi and Group Conflict* (1974), and *The Pluralist and Possibilist Aspect of the Scientific Enterprise* (1969).

Naess had always been an accomplished mountaineer, and for a few years in the early fifties he, with his ascent of Tirich Mir, held a record for the highest mountain ever climbed. A decade later, inspired by Rachel Carson, Naess resigned from his professorship to devote his full time to environmental issues. *Ecology, Community and Lifestyle* (in Norwegian 1976, in English 1989, translated by David Rothenberg) was his main theoretical work in environmental philosophy, where the theory of deep ecology is articulated in depth. It was an environmental philosophy, not an ethic, that encouraged each individual to think of nature as the ground of our own interest, so that the greatest sense of self-realization will encompass a “Self” of the environment, and become “Self-realization” with a capital S. We should all situate our identity and our interests in nature uniquely, developing our own “ecosophies” that build on a personal sense of place and duty of care for the Earth and fit into our immediate surroundings with greater attention and dignity.

Together with George Sessions, Naess politicized deep ecology by putting forth a platform of eight points that turn his conceptual idea into an ethical manifesto: 1) The flourishing of human and nonhuman life on Earth has intrinsic value. The value of nonhuman life forms is independent of the usefulness these may have for narrow human purposes. 2) Richness and diversity of life forms are values in themselves. 3) Humans have no right to reduce this richness

and diversity except to satisfy vital needs. 4) Present human interference with the nonhuman world is excessive, and the situation is rapidly worsening. 5) The flourishing of human life and cultures is compatible with a substantial decrease in the human population. 6) Significant change of life conditions for the better require change in economic and technological policies. 7) Life quality should be given more primacy than a high standard of living. 8) Those who subscribe to the foregoing points have an obligation to implement the necessary changes.

This platform was specifically adopted by radical environmental groups such as Earth First! as their guiding philosophy, but deep ecology may have reached its greatest popular prominence when Senator Al Gore wrote in his 1989 book *Earth in the Balance* that “we must change the fundamental values at the heart of our civilization” in order to solve global environmental problems. This is deep ecology in a nutshell, and by the first decade of the twenty-first century, the majority of educated people are finally going along with it, even if they may not realize where the idea came from.

In 2000, at the age of eighty-eight, Naess published *Life's Philosophy*, a more personal account of his own history through ideas. It became the number one bestseller in Norway, and catapulted its author to a new level of fame in his native land. In 2005 the *Selected Works of Arne Naess* was published in ten volumes by Kluwer, with the financial support of Doug Tompkins of the Foundation for Deep Ecology. It is perhaps the most comprehensive publication of the works of any living philosopher.

Until his death Naess continued to speak out in the name of free nature and conservation, and he always remained optimistic that humanity will be able to improve our relationship to the world around us “by the twenty-second century.” Through his works and deeds he remains an inspiration to generations of younger environmental activists and philosophers.

At the 2007 annual conference of the Eastern Division of the American Philosophical Association, President Anthony Appiah praised Naess’ early work investigating the philosophical views of ordinary people as the pioneering work in what is now the new discipline of “experimental philosophy,” an attempt to make philosophy a more empirical kind of investigation more compatible with social and natural science. So at the very end of his life, Arne Naess’ work returned back to the mainstream of the discipline.

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Bill Devall:

My Relationship with Arne Naess

Arne Naess, Norwegian mountain climber, philosopher, and activist, died January 12, 2009. He was given a State funeral. The Crown Prince of Norway represented the King at the funeral. The funeral was broadcast on Norwegian national TV because he was considered a national hero in Norway.

Arne Naess was my teacher, in the Buddhist meaning of that term. He guided me.

I discovered Arne Naess while cruising through academic journals in the library of Humboldt State University, Arcata, California in 1975. I participated in Earth Day, 1970, but as I became

more deeply involved in conservation activism during the early 1970s, I was more and more dissatisfied with the utilitarian philosophical writings underlying conservation activism. I read Rachel Carson's *Silent Spring* and Aldo Leopold's *A Sand County Almanac*, but I wanted more. I found what I was looking for in an essay by Naess in an interdisciplinary academic journal that Naess founded in Norway: *Inquiry*. Naess' essay was based on a talk he gave at an international conference held in Bucharest in 1972. In the essay, "The Shallow and the Deep, Long-Range Ecology Movement: A Summary," Naess contrasted the shallow ecology movement which is concerned with pollution and resource depletion and the deep ecology movement which is concerned with diversity, complexity, autonomy, decentralization, symbiosis, egalitarianism, and classlessness.

I began to correspond with Naess at the University of Oslo. Naess responded to my typed letters with handwritten notes written on small pieces of paper. In later years I would send him emails, and his wife, Kit Fai, would respond to me via email. During the years that Alan Drengson and I were editing *The Selected Works of Arne Naess*, especially Volume X, *Deep Ecology of Wisdom*, we had extensive email exchanges. We discussed explorations on the unities of nature and cultures based on revising various versions of Naess' essays as his ideas evolved based on his continuing reflections on various topics. We met face to face in Australia when we attended conferences on environmental philosophy and political activism.

Naess became my teacher. When I told him I was depressed because the green movement was always on the defensive, never achieving significant political victories, he reminded me that all great social movements, such as the Civil Rights Movement, have many years of defeat before significant victories. When I complained about the complexity of living in industrialized societies, he gave me the koan "simple in means, rich in ends."

I enjoyed listening to Naess talk in person. His quiet voice and his ability to reflect on his own experiences provided insights upon which I reflected. One time when Naess and I were traveling on an overnight train in Australia going from one academic conference to another, I asked him about his life in Norway during the Nazi occupation of World War II. Hitler kept about 500,000 troops in Norway throughout the war because he thought the allies would invade Europe through Norway. Naess said he wanted to be part of the resistance, but friends convinced him to remain on the faculty of the University of Oslo. He was in close contact with members of the resistance, and he said that a few times, arms passed through his office at the university. The resistance in Norway provided the allies with information on troop movements and other German activities in Norway.

After the war ended, Naess was asked to lead a group of Norwegians who were given the task of bringing together Norwegians who had been tortured during the war with Norwegians who had tortured them. The goal was to bring about reconciliation. Naess was very interested in nonviolent direct action and especially in Gandhi's philosophy of nonviolence in the progress of society

Naess constantly from the early 1970s through the 1990s sought to develop and clarify the bases of the deep ecology movement. While camping together with philosopher George Sessions in the California desert, he wrote a 'platform' for the deep ecology movement. Naess suggested that many people coming from different religious and philosophical traditions could generally agree with the statements in the 'platform', and when they realized their common agreements they could work together for social change.

Naess asserted that he was not a philosopher, but he lived philosophy. He acted in the world and reflected on his actions in the world and actions of other people and nature. He

demonstrated his approach through his actions at Tvergastein in the mountains of southern Norway. He wrote about his long relationship with the mountain in his essay “An Example of Place: Tvergastein.” He describes his intimate relationship with plants, animals, snow, and the simplicity of writing inside the hut he built on the mountain. He used minimal amounts of wood to stay warm. He developed his own ecosophy while living in the hut over the course of many years. He called his philosophy Ecosophy T after the name of the place that became his Place. He travelled the world encouraging other people to develop their own ecosophies because diversity and deep questioning were major aspects of his teaching. He knew that thinking is difficult.

I was deeply involved in activism concerning the protection of old growth forests in the Northwest region of the United States, and I was constantly helping activists ask deeper questions about Place and protection of Place based on nonviolent principles.

Naess encouraged me to develop my own ecosophy. Working with the koan he had given me, I developed an expression of my ecosophy in my book *Simple in Means, Rich in Ends: Practicing Deep Ecology* (1988).

Naess continued his talks and travels through the 1990s. He said he was an optimist for the 22nd century. He was especially interested in talking with young people, encouraging them to move beyond shallow environmentalism to ask deeper philosophical questions. Many college students he met were particularly depressed about climate change and the failure of national leaders. Naess encouraged young people to become leaders in the peace, social justice, and green movements of the 21st century. He said that all people have the “intuition of deep ecology,” and spending time outdoors helps to bring forth what Rachel Carson called a “sense of wonder” that sustains and enriches our lives.

Many of the central ideas he developed as an environmental philosopher are included in the anthology of his writings, *Ecology of Wisdom*, edited by Alan Drengson and myself (Berkeley: Counterpoint, 2008).

Naess encouraged dialogue and wide experience. When Alan Drengson and I worked on *The Selected Works of Arne Naess*, Volume X (Springer 2005) I had the opportunity to reread many of his writings and to ask him questions to clarify my understanding. Naess continued to rethink and rewrite essays based on his dialog with other people and his wide experiences.

In my estimation, Naess was one of the great philosophers of the 20th century, and in a Buddhist sense he was an amazing teacher. He was my teacher, and each time I reread one of his essays I again rethink my own ecosophy and political activism.

Alan Drengson, University of Victoria:

My memories of Arne Naess invariably include feelings of being blessed to have known him personally, and not just to have known his work as a philosopher, activist and scholar, which by itself is so impressive and inspiring.

Whenever I think of Arne, I reflect on his gentle and considerate way of being in the world. In all the years I knew him, in all the circumstances I shared with him, no matter how challenging, Arne was always positive and upbeat. I never once heard him bad mouth other philosophers or people with whom he might have disagreed. He believed we all deserve respect and he lived this philosophy.

He was truly a lifelong seeker (zetetic) who, like Gandhi, sought the truth but did not claim it. He considered respect for others and nature of utmost importance, and because of his vast knowledge of languages, cultures, worldviews, religions and personal lifestyles, he was never

judgmental of others. He knew from his scholarly work, from his far flung travels and wartime experiences in Norway, that we can never be sure we understand each other. Our daily languages are not so precise that we can be certain we are communicating. Hence, the importance he placed in being nonviolent in our communication in all our relationships.

His first major work was on *Interpretation and Preciseness*, which involved not only analytic studies but also empirical studies of semantics. He never stopped doing these studies throughout his long life. He also never stopped spending time almost everyday in free nature. He lived much of his life at his beloved *Tvergastein*, his mountain hut in Norway. The mountains truly left their imprint upon him, as he became great by being small (modest). He attributed his long life partly to his old father, *Mt. Hallingskarvet*, the mountain where his hut is located. In climbing circles he showed us to be modest and never think of the mountains as something we conquer.

We all have, he believed, a sense for the world as a whole, once we are mature. He called this sense for the whole a *total view* meaning complete or whole. We can never adequately articulate any more than a fragment of this sense for the world as a whole. Moreover, if we are truly alive, our sense of the world and our participation in it is a work in progress. Total views, then, are not totalizing, but they are whole in the sense that we can say what we feel and think about new questions. When we share fragments of our whole views with those of others we enrich our sense of the world, our views are enlarged and changed.

We are not only our thoughts, feelings and attitudes, but also our actions and our relationships to others and the natural world. We should never put our views above respect for others, even when we think we don't agree about something that is of critical importance to us. Philosophy should not be debate but true dialogue, an attempt to learn from each other, to clarify our own understanding and to improve our ability to articulate our values, and what we believe about the nature of the world.

As a result of his vast empirical and other studies, Arne was hopeful and had great confidence in ordinary humans to act with wisdom and insight. He found through his empirical studies that ordinary people have complex and deep views about all manner of subjects. He was a person who truly believed this and acted accordingly. We should treat each person with great respect and we should seek dialogue not debate. Whenever he was criticized in open discussion, he never responded in kind. He never belittled or put down the opposition in various political situations related to social justice, peace and ecological responsibility. He lived his philosophy of nonviolent direct action and approached each person as a potential friend and ally to work with to create a better human world at both the global and local level.

Now that Arne is no longer in contact in person, via phone or email (the latter through Kit-fai), I keep seeing him in all the places we were together. He is still a friend and inspiration whose equanimity was truly amazing and whose joy in small things is inspiring. From cutting firewood, walking in the forests, climbing mountains and philosophical seminars, Arne seems to be at hand. I shall never forget spending time at Tvergastein, when he took my family of five, including our three young daughters, to the top of Mt. Hallingskarvet. As we approached his hut, he came to greet us and wanted to be sure we did not step on a number of small plants he had been looking after. He took us to the summit so we could look at the Jotunheimen, the highest mountains in Norway, even though by looking at the sky he knew they would be shrouded in clouds. When we reached the summit he suggested we visit his Eagle's Nest, a small cabin perched on the edge of the overhanging cliffs on the southern face of Hallingskarvet. I asked him why he built it. He said that it was a dream and a vision. He wanted a hut that was like an

eagle's nest so that when you looked out you would have a feeling of awe and the need to fly. Being in the hut certainly gave me these feelings.

He was a Gandhian in being nonviolent, but he was not submissive or weak. He was always gentle. He loved interacting with children and was playful. He developed Gandhian boxing and tennis. He reflected on the principles of nonviolent communication. He saw that it is necessary to train vigorously and rigorously for climbing, philosophy and activism.

He had an amazing sense of humor and was always saying things that were very funny. He always had a gleam in his eyes. Once when I went to San Francisco for some meetings, I got out of the limo on a steep hillside street. When I started to cross the street to go to the offices where the meetings were held, I heard someone holler "Alan!" It was Arne coming down the hill with a pair of crutches. He was using them like ski poles to do little jumps, bounding around. He had been injured seriously in a fall and had to be on crutches for a while. I asked him why he was still using them, when it did not appear he had any disability. He said that he realized how much fun they could be once he started using them. Also they helped him to keep up his arm and hand strength. It reminded me of a time when we cut firewood in the Oslo forest. We walked to the forest from his home and carried the wood we sawed by hand in packs. He would not let me take the heaviest pack because he was recovering from a serious back injury. He said "My back loves the heavier pack." We had a great time walking in the forest and sawing some wood quite some distance from his house. He lived a very modest and frugal lifestyle in the mountains and in the city. He gave a percentage of his modest income to charity every year.

One of my last memories of Arne was when we went walking in a hilltop park (Songvatn) in the forest surrounding Oslo. Kit-fai took us to the park and lake in a car and let us out. We were on our own to walk and to get back to their offices at SUM. Arne and I started to go around the lake on the main trail. The whole park in the areas close to the road was filled with people of all ages, school classes, scout groups, old people, middle aged, children, and people in wheelchairs and on crutches. Arne was using two walking poles that he liked to have in the longest setting. He was trucking along in his 90s, and while we were walking he was talking and interacting with everyone. It was like a great big party. He would stop and talk with the school classes and with people in wheelchairs, everyone. Everyone was so excited and cheerful! We had a great time! When we finally got around the trail more deeply into the woods, he would stop and just stand and listen to the wind high in the trees, he would say "music!" When we got to a small brook we also stopped for quite a while to listen to the brook's solo. It was a wonderful walk on my last visit to Oslo before he died.

My last visit to Oslo described above was to celebrate the publication of the *Selected Works of Arne Naess (SWAN)*, which had taken us over ten years to bring to publication. We learned when working on it, that the reason we could not find the English translations quoted from Greek, Latin and other languages in standard works, was because Arne had done the translations from the originals himself. He was a scholar of antiquities and obscure subjects as well as a logician, philosopher of science and always the mountain man and lover of being in free nature. He lived with the utmost intensity, enthusiasm and joy even in small things. All of life was an incredible adventure for him. He was never boring. He found new journeys every day. He loved diversity of every kind and delighted in learning new philosophies, music, cultures, languages and also discovering the great treasures in the world of free nature. He said that the 21st Century would be difficult, but he was very optimistic about the 22nd Century. He never wavered in his support for social justice, peace and nonviolence and the deep ecology movement.

Such was Arne Naess, a mountain whose spirit lives on amongst all who were blessed to know him.

**Anna Drengson, University of Victoria:
Memories of Arne Naess**

Arne had a peaceful presence within him, and a love for life like no other person I've known. After my father introduced us at Arne's home in Oslo, Norway, Arne picked me up and put me on his knee. I was very young, but he listened to me in a way that made me feel important, and showed he cared about what I had to say. I looked up at him, and he asked me if I knew how to box. I said yes! And we began to spar. After the match, Arne took me outside to his garden and told me where the wild strawberries grew. I hunted through the weeds on my hands and knees until I found a small sparkle of red. The berries were tiny, but contained an explosion of sweet flavour.

During my family's stay in Norway, Arne and Kit-Fai invited us to spend time with them in their mountain hut Tvergastein. While we were at Tvergastein Arne and our family went to the summit of Mt. Hallingskarvet. I will never forget how easily Arne (then 85) climbed the face of the mountain leading us on the way to his sacred Eagle's Nest, a tiny hut high on the cliffs above Tvergastein. I hiked along behind until we reached the small hut built on the edge of the rocky cliffs. The perch looked out over mountains and valleys; a quiet sanctuary among the clouds. Although we were 76 years apart, we played together unfazed by this difference in age. Arne always carried a mischievous smile, and his eyes glimmered with a sense of humour that was child-like and easy to relate to.

When Arne last came to our house in Victoria, he was barley through the front door before he was on the floor rolling around wrestling with our chocolate lab puppy Hazel. I can remember later taking Arne by the hand and leading him into our back yard. I keenly wanted to show him how I could climb the thick trunk of our family's plum tree. Before I had gotten to the top, Arne was scampering up behind me. We giggled while we imitated chipmunks among the top branches, and laughed as we traded secrets on the way down.

I feel blessed to have spent time with Arne. His wisdom has touched me in many ways. He truly appreciated every thing around him. He radiated a joyful glow wherever he went. He taught me to play the piano with more emotion, how to chop kindling for the fire, and that Norwegians don't have to eat their vegetables to be strong and live long!

**Mari Lund Wright:
Strange Encounter with Arne Naess**

It was a lovely sunny fall day on the beach in Santa Barbara, California, in the late 1930s. A Norwegian girl, a student named Gro, and I were lying on the sand, talking about her studies in philosophy. Suddenly, a gangling guy appeared, big-nosed and buck-toothed, with a huge smile and utterly mischievous eyes. He was an older friend of Gro's named Arne, and a university teacher from Oslo. He joined us and we talked and laughed and joked for a couple of hours. Gro had to leave for a class, but we stayed on for awhile, thoroughly enjoying each other.

When we left the beach he took me to the Art Museum. I was only 18, and not very knowledgeable about modern art, but Arne was wildly enthusiastic about it. In fact, he seemed to be that way about everything. We lingered a long time in front of one painting, "The Cat's Whiskers" by Joan Miro. It was enormous, covering almost the whole wall. The squiggle lines of a large, beige cat head filled the painting. It had coal eyes, a red nose, and long black

whiskers. I was so fascinated by this child-like image hailed as “great art” that I copied it as a signature for years—with my name trailing off the end of one of the whiskers.

After this enlightening artistic adventure with Arne, he invited me to dinner. I went home and changed, but when we met at a simple restaurant he was still in jeans and his beach shirt. We ate a hearty meal, continued our bantering and joking—the long forgotten. It was such a harmless meeting, and I was not at all attracted to this older man, though he was fun to be with for awhile.

However, he did make a shocking impression on me at the end of the meal. “Mari, I don’t have any money, could you please pay for our dinner?” I couldn’t believe my ears. I was utterly shocked and discombobulated as I looked in my purse to see if I actually had enough money. Fortunately, I did. But what if I hadn’t? Would we be sent out to the kitchen to wash the dishes? Would we be thrown out on our bottoms? Or—would the police be called in?

Perhaps Arne was just kidding—to see how I would react—but that never occurred to me at the time. I was an innocent little Midwesterner staying with friends in Santa Barbara before starting university in the spring.

Arne said he would pay me back the next day, and I certainly hoped he would, as I had no extra cash. I was working in Woolworths, behind the chocolate counter, having a grand time weighing out chocolate pieces for eager, smiling kids, and sneaking a bit for myself, too. Instead of balancing the brass scale I let it sing with a clang, as the bright little faces beamed up at me—and I at them. I had been warned against this a couple of times by the store manager. On the other hand, I did bring in a lot of business, and there were always many kids and moms buying chocolate from me.

Such was the situation when Arne arrived the next morning with a big smile. I could see that all the mothers and children wondered who this creature was. He did not exactly fade into the scenery. He handed me a wad of money with the words: “I hope this is enough for last night.”

When I realized the import of his words—and saw the shocked faces of my adult customers—I blushed to high heaven, my face turning beet red. Arne just stood there grinning mischievously.

**David Orton, Green Web:
Remembering Arne Naess (1912-2009)**

“By and large, it is painful to think.” — Naess

“The movement is not mainly one of professional philosophers and other academic specialists, but of a large public in many countries and cultures.” — Naess

“The earth does not belong to humans.” — Naess

I never met personally Arne Naess, the Norwegian eco-philosopher, who, according to an Associated Press story, died on Monday January 12th. He was 96. I knew from a fairly recent contact from his wife, that he was in a nursing home and not very well. Naess—like a few others now dead, such as Aldo Leopold, Richard Sylvan, John Livingston, and Rudolf Bahro—profoundly influenced me with his ideas. His deep ecology writings helped orient my life as a green and environmental activist. His Earth-centered ideas and overall philosophy also influenced so many others. His life’s work and his death will be thought about by those who have been inspired by him and now learn that he has returned to the Earth.

Social relativism, i.e., not taking a stand, was unacceptable to Naess in this age of post modernism and ecological destruction. He himself had seen the impact of fascism on Norway during the Second World War. He saw the deep ecology philosophy, with which his name has become associated, as completely anti-fascist in orientation. Speaking of “intrinsic value,” a

basic component of this world view, Naess said: “This is squarely an antifascist position. It is incompatible with fascist racism and fascist nationalism, and also with the special ethical status accorded the (supreme) Leader” (*Selected Works*, Volume Ten, p. 95). Naess was an advocate of non-violence but made it clear in his writings, that if a choice had to be made, he preferred violence over cowardice. He also saw that self-respect for an individual was important, before a principled nonviolent stand could be taken and the consequences accepted.

I had received a few personal letters and communications from him, about some essays which I had written and on various theoretical points/disputes which I had raised. These letters I have kept and treasure. Arne had an ability to bring out the positive in any clash of what could seem to be contending views. His unifying personal interactive style was very different from that of the late social ecologist Murray Bookchin, whose intellectual life was marked by many rancorous arguments, as Bookchin policed the interpretations of his works.

Naess came through in his writings not only as a deep thinker—and sometimes as an obscure writer—but also as someone who was gentle, humble, and yet mischievous and playful. He told us “that the front is long,” meaning, as I interpreted this, that there are many paths to a deep ecological consciousness, many battles for participants to engage in, and that we should be tolerant and supportive of all those on the path to a new Earth consciousness—no matter the particular field of engagement. He also stressed, that for environmental activists, the views of opponents should be presented honestly and not distorted. We knew through many stories, that Arne, as well as a philosopher, was also an environmental activist, a boxer, and climbed mountains in Norway and around the world. He did much of his thinking and writing in isolation, at a self-built work hut high on a Norwegian mountain, where life’s necessities: water, food, shelter, warmth, clean air and perhaps solitude—what he called in his philosophy human “vital needs”—came into much sharper focus. (Naess advocated decreasing the material standards of living in wealthy countries.) There was quite a mystique around him. On top of all this, he was part of a privileged Norwegian shipping family and thus born with a silver spoon in his mouth. Yet, for Naess, one had to walk the talk: “Ordinary people show a great deal of skepticism toward verbally declared values that are not expressed in the lifestyle of the propagandist” (*Selected Works*, Volume Ten, p.110).

Naess had a way of expressing deep insights which would remain with one long after reading them. He concluded one letter to me in December 1996, about an apparent dispute I had with him on what I saw as his inconsistent views on so-called sustainable development. He wrote: “Industrial societies cannot be reformed, green societies will not be industrial, but they may of course have industries. We probably have some real disagreements, but let us get rid of ‘pseudo-disagreements.’” An e-mail in 2000 commented positively about something I had written against wildlife biologists, who in the name of research, routinely subjected wildlife to various technological/electronic tracking devices, thus violating their species being and dignity: “Personally I believe that mysteries will not gradually disappear with increase of research efforts. If you throw light on an area, the boundary of darkness increases.”

Deep ecology, as conceived by Naess, made room theoretically for others to participate. A quotation which expresses this is in the 1993 book by David Rothenberg, *Conversations With Arne Naess: Is It Painful To Think?* (p. 98): “To be a great philosopher seems to imply that you think precisely, but do not explain all the consequences of your ideas. That’s what others will do if they have been inspired.”

In my own case I was inspired like so many others and came to critically adopt, and try to apply and propagate the deep ecology philosophy, starting in 1985. My involvement in forestry

and wildlife struggles in the late 1970s and the early 1980s in British Columbia and Nova Scotia had brought me to a position which made me open to Naess and ready to critically embrace his ideas. This was quite some time after 1973, when Naess published his initial deep ecology synthesis, the now widely reprinted article “The Shallow and the Deep, Long-Range Ecology Movement: A Summary.” This article was based on a talk he had given a year earlier. It eventually was to transform itself into the eight-point Deep Ecology Platform, but how to change this Platform so it can evolve and yet keep its movement legitimacy remains unresolved. Giving support to this Platform, which calls for significant human population reductions, has come to identify the typical follower of deep ecology. Naess, “to provoke,” had called for a world population of 100 million people (*Selected Works*, Volume Ten, p. 270).

The distinction between “shallow” and “deep” ecology made by Naess, although perhaps an invidious comparison which some have called self-serving, nevertheless became a signature and part of the language of ecophilosophy and radical environmentalism. In fairness to Naess, he saw these two terms as “argumentation patterns” and not applied to people (*Philosophical Dialogues: Arne Naess and the Progress of Ecophilosophy*, p. 444). What is being called for in this age of ecology is that individuals need to define their “selves” as being part of the natural world. Naess defined the shallow ecology movement, which he says is more influential than the deep ecology movement, as “Fight against pollution and resource depletion. Central objective: the health and affluence of people in the developed countries.” The shallow approach takes for granted beliefs in technological optimism, economic growth, and scientific management and the continuation of existing industrial societies. Naess expressed it this way: “The supporters of shallow ecology think that reforming human relations toward nature can be done within the existing structure of society” (*Selected Works*, Volume Ten, p. 16).

Naess defined the “deep movement,” which seeks the transformation of industrial capitalist societies who have brought about the existing environmental crisis, by putting forward seven main points. The article is only a few pages long, but profound and showing the complexity of Naess. He pointed out that biological complexity required a corresponding social and cultural complexity. Outlined is an “anti-class posture” and how anti-pollution devices can, because of increasing the “prices of life necessities” increase class differences. He stressed local autonomy and decentralization.

Fred Bender’s 2003 book *The Culture Of Extinction: Toward A Philosophy Of Deep Ecology* said that Naess, in his initial 1972 formulation of shallow and deep ecology, put forward a very progressive non-dualistic approach, which is the one most compatible with ecology, where every aspect of Nature is interrelated—“all my relations” as traditionalist aboriginals say. Naess also presented in the original essay a sophisticated understanding of cultural diversity and a class and political consciousness. If this had been retained by Naess and other deep ecology academic writers in published writings, it would have blunted all that criticism of deep ecology, much of it emanating from social ecology—that deep ecology was just focused on Nature and had no view of society.

Some supporters of deep ecology (I am among them), believe that this philosophy has “stalled.” One example of this is perhaps the elimination of the section on deep ecology in the fourth edition (2004) of the undergraduate reader, *Environmental Philosophy: From Animal Rights to Radical Ecology*, senior editor Michael E. Zimmerman. This edition has totally dropped the section on Deep Ecology, edited by George Sessions, which was part of all previous editions. Naess, a European, had a positive yet critical attitude towards socialism in his writings. “It is still clear that some of the most valuable workers for ecological goals come from the

socialist camps” (*Ecology, community and lifestyle*, p.157). Naess tried to combine revolution and reform: “The direction is revolutionary, the steps are reformatory” (*Selected Works*, Volume Ten, p. 216). Most of the academics in the universities who aligned themselves with deep ecology, however, came to terms with industrial capitalism. They did not see themselves as revolutionaries with a mandate to help usher in a NEW social formation as an alternative to industrial capitalism. The academy has tended to politically neutralize deep ecology.

The year 1973 not only marked the publication of the above seminal article by Naess, but it was a time which marked the opening of a deep crack in the paradigm of ruling ideas justifying the despoliation of the planet, and the start of a movement towards an Earth-centered ethics. Other essays and books which were published around that time included Richard Sylvan’s (then Routley’s) essay “Is There a Need for a New, an Environmental Ethic?,” Peter Singer’s “Animal Liberation” essay, and two important books: Christopher Stone’s *Should Trees Have Standing? Toward Legal Rights For Natural Objects* and Donella Meadows et al. *The Limits to Growth*.

Naess was pre-eminently a teacher. At 24 he had his Ph.D. in philosophy, and by the age of 27 he was given the Norwegian University of Oslo’s chair of philosophy. There he remained until resigning at age 57 in 1969 to become the brains and soul of the emerging world-wide radical environmental movement influenced by the philosophy of deep ecology. Naess said that “The main driving force of the Deep Ecology movement, as compared with the rest of the ecological movement, is that of identification and solidarity with all life.” The primacy of the natural world is considered an “intuition” by Naess and is not logically or philosophically derived. Naess would say that “Every living being has an equal right to live and flourish, in principle.” This is not to deny that our existence as humans involves killing living beings. Living beings for Naess included individual organisms, ecosystems, mountains, rivers, and the Earth itself. The most comprehensive published overview of the philosophical work of Naess (there are said to be over 700 published and unpublished papers), can be seen in the ten-volume *Selected Works Of Arne Naess* which was published in 2005. (See my “Critical Appreciation” at: http://home.ca.inter.net/~greenweb/Naess_Appreciation.html.)

Naess had a social harmony view of social change which seemed to stem from a position “that ultimately all life is one—so that the injury of one’s opponent becomes also an injury to oneself” (*Selected Works*, Volume Five, p. 26). I think he was wrong on this social harmony perspective. The conflict model of social change, which has its roots in Marx and has been developed, among others, by fellow Norwegian Sigmund Kvaløy is far more appropriate for combating ecocide and social injustice. From a basic social harmony position, Naess derived rules of movement conduct for activists, of literally turning the other cheek for environmental campaigns which can seem bizarre, but also dangerous, for someone like myself: “It is a central norm of the Gandhian approach to ‘maximize contact with your opponent!’” or “Do not exploit a weakness in the position of your opponent.”

The significance of Arne Naess, whatever the real or apparent contradictions, is that his non-human centered philosophy offers us a way forward out of the ecological and social mess that threatens to overwhelm all of humanity and wipe out many of the plants and animals which share the planet with us. It is unfortunate that environmental “stars”—for example, here in Canada David Suzuki, Elizabeth May and Alberta environmental writer Andrew Nikiforuk, or in the United States, Al Gore—have nothing to say publicly about the importance of deep ecology, and why it is crucial that activists should study Arne Naess and apply his thinking to their work for ecological and social change.

A true defining star is not undermined by acknowledging those who have gone before and from whom we need to learn. Thus Naess acknowledged the importance of those who have gone before and influenced him, like Rachel Carson, Gandhi and Spinoza. (Carson's 1962 *Silent Spring* was, for Naess, the beginning of the international deep ecology movement, although he invented the name as well as provided the philosophical framework.)

Ultimately the significance of the life of Arne Naess is that his philosophy has presented a needed pathway for coming into a new, yet pre-industrial old, animistic and spiritual relationship to the Earth, which is respectful for all species and not just humans. This is the needed message for our time, that the Earth is not just a "resource" for humankind and corporations to exploit.

I would like to close by expressing my personal condolences to Arne's wife Kit-Fai Naess, as well as to the family and close friends. Arne Naess has impacted many lives and shown the necessary direction to significantly change societal consciousness away from human-centeredness and towards Earth-centeredness. Deep Ecology expresses what should be our relationship to the natural world in the 21st century. This is a wonderful and lasting achievement for a person's life.

January 14, 2009

**Morten Tønnessen, Institute of Philosophy and Semiotics, University of Tartu, Estonia:
An Ageing Giant**

It is hard to summarize what Arne Næss has meant to me—first of all because he has been so decisive in forming me as a practicing philosopher. For years I had difficulties seeing where, at all, I would disagree with him (a problem I have now to some extent overcome). I was early on inspired by his interpretation of Gandhi's political ethics—that's how I made the leap from activist to student of philosophy. As is the case for so many Norwegians, it was his work that introduced me to philosophy. A course in deep ecology at Åkerøya in Norway in the late 1990s was central in giving me a more solid basis for eco-philosophical reasoning (a couple years later Knut Olav Fossetøl, another course participant, and I founded the "Eco-philosophical colloquium" at the University of Oslo). By then Arne was already a familiar face for me as a philosophy student—30 years after he retired as professor, he was still around offering public lectures. In 2001 and 2003, I arranged public events with him myself. By 2003, however, it was clear that this brilliant mind struggled to remain intellectually alert and coherent. A request to partake in a proposal (concerning the Norwegian Petro-fund) from the Green Party of Norway, for which I was the national secretary at the time, was therefore revoked.

I interviewed him a couple of times. After the Åkerøya seminar I sent him my first book-long philosophical manuscript, *Dialog*. He had agreed to comment it, but now I got it returned, with an exact explanation: "372 pages!" I never knew whether to call him Arne or Næss. Despite having met him around a dozen times, he never appeared—with certainty—to recognize me (I wish he had). Today I have the fortune of being in contact with some of his closest colleagues at the eco-scene. The last time I was in contact with him (through Kit-Fai) was in 2006, when I was conducting a survey of attitudes in the Norwegian environmentalist establishment—partly inspired by his own little survey on attitudes to nature among Norwegian bureaucrats and others carried out a generation or so earlier. As I heard the news of his death, I pondered home to our house in Magé, Brazil, where we were at the time, and stepped into our outdoor swimming pool, as the day darkened. A couple of bats joined me. I retreated to a corner, offering the two nocturnal creatures (ecological!) space enough to rejoice undisturbed in their playful bath.

Lisa Kretz, Dalhousie University:

My exposure to Arne Naess' genius is through his work in Environmental Philosophy. His writing is provocatively insightful, and his vision is perpetually inspiring. He manages—seemingly effortlessly—to write with clarity on overwhelmingly complex issues, all the while infusing his work with humour and poetry.

Naess' introduction of the concept of the ecological self to Western philosophical discourse was nothing short of revolutionary. He recognized that humans' very selves are constituted ecologically (Naess 1987, 35). Through conceiving of the human self as necessarily ecologically formed and necessarily implicated in relations with other ecological entities Naess fundamentally revised the moral landscape. His legacy will live on through the ecologically sound ways of being he advocates, through the activism his work motivates, and through the continued development of his research projects. He inspired me not only to be a better philosopher, but a better person.

Naess, Arne. 1987. "Self-Realization: An Ecological Approach to Being in the World." *Trumpeter* 4: 35-42.

Joe Rasmussen, Long Beach City College:

When I first learned about Deep Ecology and Ecosophy T, I knew that my world would be changed forever. Arne Naess blended some of the philosophical beliefs that are most near and dear to my heart into a comprehensive, radical new paradigm of thought regarding humanity and our relationship with the rest of the universe. The extreme notion of biocentrism, for me, is the paradigm shift that we need to strive toward in order to reach the higher level goals we have as a global human society. Although people are clearly not ready for this paradigm shift, it takes genius pioneers like Arne Naess to pave the way toward the future. As with many people, his ideas will hopefully become even more popular now that he has moved on to the next adventure. We owe him much gratitude and respect for his profound insights into the human experience.

ISSUES

Goldman Environmental Prize Winners 2009: Now in its twentieth year, the Goldman Environmental Prize, sometimes dubbed the Nobel Prize for the environment, is the world's largest prize that honors grassroots environmentalists. Six prize recipients were announced for 2009: (1) Central and South American recipients: Hugo Jabini and Wanze Eduards—members of a Suriname tribe—fought logging concessions in their territory, leading to a precedent-setting international court victory for tribal land rights, (2) North American recipient: Maria Gunnoe withstood floods, contamination of her land, and death threats to challenge the coal industry's practice of mountaintop removal, (3) European recipient: Olga Speranskaya led an effort to rid former Soviet states of persistent organic pollutants, (4) African recipient: Marc Ona Essangui pressured the country of Gabon to revise a Chinese mining deal so that Gabon received greater economic benefits and enhanced forest protection, (5) Asian recipient: Riswana Hasan led a legal battle to prevent various Western nations from depositing toxic-laden ships on the shore of Bangladesh, and (6) Islands and Island Nations recipient: Yujun Ismawati worked with poor Indonesian communities to develop collective waste management services.

Green Compact Fluorescent Lightbulbs (CFLs) Poison Workers in China: By 2012, consumers in the United Kingdom will be required to buy only CFLs. This new lightbulb technology supposedly will reduce CO₂ greenhouse gas emissions by five million tons. However, two-thirds of these CFLs are made in China, and large numbers of Chinese workers are being poisoned by mercury in the production of CFLs, working in reopened mercury mines and in production facilities that range from high-tech multinational CFL factories to CFL sweatshops. See the 3 May 2009 story in *TimesOnline* at: <http://www.timesonline.co.uk/tol/news/world/asia/article6211261.ece>.

Greenpeace Wins “Just War” Against United Kingdom Coal-Fired Power Plants: Six Greenpeace activists were painting “Gordon, bin it,” a message to United Kingdom Prime Minister Gordon Brown, on a coal-fired power plant chimney. Arrested, they were accused of causing \$60,000 worth of damage to the plant. But after an eight-day criminal trial, including testimony from US climate guru James Hansen, the judge ruled that the miscreants had a “lawful excuse”—that they were trying to protect “property of greater value (the Earth!)” from the impact of climate change. The court accepted that the case was parallel to a “just war” argument. See the story in *Science* Vol. 321, no. 5896 (19 September 2008): 1613.

Hunting, Fishing, and Wildlife Watching Survey, Fifteen Year Trends, United States Fish and Wildlife Service: Fishing continues to be a favorite pastime in the United States. In 2006, 13% of the US population 16 years old and older spent an average of 17 days fishing. From 1991 to 2006, the number of all anglers declined 16%, and expenditures increased 18%. The number of saltwater anglers decreased 15%, and the number of freshwater anglers declined 18%. 5% of the US population 16 years old and older, 12.5 million people, hunted in 2006. They spent an average of 18 days pursuing their sport. Comparing 1991 to 2006 estimates, the total number of all hunters declined 11%. Although the number of all hunters fell, the number of big game hunters was about the same in the 1991 and 2006. Hunting expenditures increased 24% from 1991 to 2006. 31% of the US population 16 years old and older fed, observed, or photographed wildlife in 2006. From 1991 to 2006, the total number of wildlife watchers decreased 7%. The number of those participating around their home fell 8%, while those taking trips to watch wildlife decreased 23%. In spite of the decline in participation, expenditures increased 31% primarily due to equipment purchases. The survey is available online at: http://wsfrprograms.fws.gov/Subpages/NationalSurvey/15_year_trend.htm.

Global Warming’s Six Americas 2009: An Audience Segmentation Analysis: A new study conducted by the Yale Project on Climate Change and the George Mason University Center for Climate Change Communication concludes that there are six different audience profiles that characterize what most United States citizens think about climate change: (1) the alarmed, (2) the concerned, (3) the cautious, (4) the disengaged, (5) the doubtful, and (6) the dismissive. Edward Maibach, Connie Roser-Renouf, and Anthony Leiserowitz were the principal investigators of this study that can be downloaded for free at: <http://environment.yale.edu/uploads/6Americas2009.pdf>.

NOTES FROM THE FIELD

Environmental Ethics: South American Roots and Branches



AUGUSTO ANGEL MAYA:

Poeta-Filósofo del Pensamiento Ambiental Latinoamericano

Ana Patricia Noguera de Echeverri^{1*}

Preludio en tono menor

Emergencias del Pensamiento Ambiental

El Pensamiento Ambiental emerge de las tensiones complejas y cada vez más álgidas, entre la cultura moderna y la naturaleza. Esta emergencia comienza a hacerse evidente como discurso, el 15, 16 y 17 de junio de 1968, cuando se realiza la primera conferencia mundial del Club de Roma, conferencia en la cual se hizo énfasis en el futuro de la humanidad, se propuso colocar a la humanidad como prioridad uno en el desarrollo científico y tecnológico del mundo y hacer todos los esfuerzos educativos, para que todas las actividades humanas se enfocaran a privilegiar el bien de la humanidad sobre cualquier otro valor. Hasta ahí no había nada nuevo ni distinto a los ideales de la Modernidad. Las tareas propuestas en esta primera conferencia consagraban de nuevo al Hombre y a la Humanidad, como centros y metas finales de la ciencia, la tecnología y el desarrollo, pero algo nuevo comenzó a emerger con gran intensidad, en los discursos académicos del Club de Roma en esa histórica fecha de 1968, y era que el bienestar humano o mejor, el “confort” (palabra intraducible del típico sueño e ideal estadounidense), del que estaban disfrutando las clases altas y medias norteamericanas y europeas, era una ilusión si se continuaba con un desarrollo sin límites de una sociedad: la norteamericana y europea, que estaba creciendo económica, tecnológica e industrialmente, sin tener en cuenta los límites de los ecosistemas.

La preocupación, insistimos, seguía siendo por el futuro de la humanidad, pero de ella emergía la preocupación ambiental, que venía teniendo lugar, de manera bellamente trágica, en el romanticismo y sus extraordinarias expansiones: el impresionismo, el expresionismo, el mismo arte moderno. En estas configuraciones estéticas del arte europeo, aún no se hablaba de “lo ambiental”, o del medio ambiente (palabra utilizada específicamente por los ecólogos desde mediados del siglo XVIII en Europa). Pero la poesía de Hölderlin, la música de Beethoven, la poesía de los Poetas Malditos como Rimbaud o Baudelaire, o la pintura de Edward Munch, ya expresaban la desazón, la angustia, el *ennui*, el hastío, la náusea de la existencia en un mundo desencantado. Como lo expresaba Walter Benjamin hacia 1925 luego de vivir los horrores de la

¹ Profesora Titular y Emérita de la Universidad Nacional de Colombia Sede Manizales; coordinadora desde el año 1996, del Grupo de Investigación en Pensamiento Ambiental, actualmente acreditado por COLCIENCIAS en “A”, grupo perteneciente al Instituto de Estudios Ambientales IDEA y al Departamento de Ciencias Humanas de las Universidad nacional Sede Manizales. Fundadora y Coordinadora de la Red de Pensamiento Ambiental, Nodos Colombia, Latinoamérica y Europa (1999).

* Traducido por Charmayne Palomba y Ricardo Rozzi.

primera guerra mundial, tal desencantamiento se había producido no sólo por la ruptura que la Ilustración había hecho con los dioses. La guerra fue precisamente mundial por el alto desarrollo tecnológico que había sido invertido en ella, para que las armas fueran más eficaces como aparatos de destrucción de la vida. Habría que pensar decía Benjamin, que la Ilustración no había sido la renuncia que los hombres habían hecho de sus dioses, de lo sagrado, de lo mítico y de lo enigmático, sino el abandono que los dioses habían hecho de los hombres...y que en esos casi doscientos años de abandono, los dioses habían observado que los hombres, abandonados a su libertad, no habían sabido qué hacer con ella, y que lo único que se les había ocurrido, era institucionalizar la guerra con la disculpa de defender su identidad y autonomía.

Y es que la idea también ilustrada, de Autonomía, tuvo y sigue teniendo en el momento actual donde el neoliberalismo está fortaleciendo de nuevo, las guerras más dolorosas y terribles, una gran fuerza política y cultural, sobre todo, cuando se trata de eso que se ha llamado “autonomía de las naciones” y que no ha sido posible precisamente, porque las naciones modernas, para constituirse, tienen que establecer fronteras en un contexto de desigualdad, explotación y dominio de unas naciones sobre otras. O, dicho de otra manera, en la configuración misma del concepto de “nación”, en la Modernidad, está la necesidad del dominio, el eurocentrismo y la discriminación. ¿Qué era una nación, para la Francia napoleónica? ¿Qué significa “nación” en los discursos de las Naciones Unidas? ¿Cuáles se consideran naciones y cuáles no? Y qué decir de las culturas que nunca se han preocupado por tener cartas constitucionales, declaratorias de derechos y deberes, ciudadanos? Y sin embargo son culturas donde el respeto, la responsabilidad, el disfrute de la vida y el asombro por la naturaleza, por su imagen de naturaleza, de tierra,...y otros valores relacionales constituyen su tejido? Si una de las definiciones básicas de nación es la de autonomía, que se logra con la democracia moderna y con el desarrollo económico, científico y tecnológico...las conferencias mundiales sobre medio ambiente y temas adyacentes, no pueden salirse del desarrollo, sino construir discursos en clave de adjetivar el desarrollo. Por esto, las conferencias mundiales sobre “medio ambiente”, emergentes de la primera conferencia del Club de Roma, tienen entre otras cosas la idea de que aquello que hay que cambiar es el modelo de desarrollo, pero que el desarrollo es fundamental en la construcción de hombre, sociedad, región y nación. Por tanto, no es posible pensar por fuera del Desarrollo, trayectorias alternativas al Desarrollo, de las comunidades.

Adagio atonal

Ecosistema – Cultura: potencias éticas-estéticas del Pensamiento Ambiental

En la década de 1970, tendencias del pensamiento europeo hicieron resonancia con tendencias del pensamiento latinoamericano que en Colombia floreció con el filósofo, historiador y poeta Carlos Augusto Angel Maya.

Nacido en Manizales, en 1932, este pensador comienza, hacia 1977 a investigar los conceptos de naturaleza, de vida, de hombre, de sociedad, de cultura y de dios, adentrándose en los rastros, en las huellas y en las presencias de estas imágenes, en la filosofía desde la Grecia Antigua hasta nuestros días, para poder comprender la inquietante problemática ambiental que se visibilizó ante la intelectualidad europea y latinoamericana, gracias al Club de Roma.

Y es que no era para menos...fueron miembros del naciente Club de Roma, cincuenta eminentes académicos, artistas, científicos, empresarios, industriales y miembros de la sociedad civil, de diversas regiones de la tierra, liderados por Aurelio Peccei y Alexandre King. En la histórica conferencia de junio de 1968, ellos expresaron que existía una profunda problemática mundial, que ya no era solamente una problemática social, sino también una problemática

medioambiental porque la “sociedad tenía una relación de interdependencia”, con la naturaleza, vista como ‘recurso’ finito. “Ello hace que desde sus inicios los debates y los Informes al Club de Roma se hayan centrado en el análisis de esa problemática global, ante la cual y en feliz expresión acuñada por el Club de Roma en la década de los setenta, no queda más opción que pensar globalmente y actuar localmente.”²

De la primera Conferencia del Club de Roma, surgió la necesidad de redactar un documento que tomara en cuenta los principales problemas de un crecimiento económico ilimitado frente a una naturaleza-recurso limitada. Esta redacción la hicieron expertos en teoría de sistemas y científicos del MIT y fue publicada en 1972 con el título de “Los límites del crecimiento”³ obra que ha sido considerada como el Big Bang del pensamiento ambiental, en cuanto que ha sido traducida a 30 idiomas y se han vendido más de 12 millones de ejemplares.

Este fue el primer informe ambiental que Augusto tuvo en sus manos y que como historiador, como investigador y sobre todo, como poeta ambiental que es, comenzó a transformar su vida. Con Marx, Augusto había comprendido que “no es la conciencia social la que determina las relaciones sociales y económicas de producción, sino que son las relaciones económicas de producción las que determinan el ser social.”⁴ Ahora, y a partir de un profundo y riguroso estudio sobre Teoría de Sistemas y Ecología, Augusto comenzó a darle un interesante doblez ambiental al pensamiento de Marx. La interdependencia económica de la que hablaba el informe del Club de Roma, fue mirada por Augusto, en su libro “Hacia una sociedad ambiental”⁵ publicado solamente en 1990, como una interdependencia radical. Era una interdependencia no solamente por ser los recursos naturales limitados, frente a una sociedad adicta a la producción y al consumo sin límites...era, que nosotros los humanos, con nuestra cultura como una intrincada red de símbolos, éramos parte de la naturaleza como sub-sistema complejo de ese sistema aún más complejo llamado naturaleza.

Pero es en su libro “El reto de la vida”⁶ donde Augusto Angel propone, que no basta un cambio de modelo de desarrollo; que solo será posible una sociedad ambiental si transformamos radicalmente la totalidad de la cultura como red intrincada de símbolos. Dice Augusto en este libro, que no basta con entregarle a la Economía, las decisiones sobre el planeta tierra, reducido por ella, la economía capitalista, la de la lógica del mercado global, la homogeneizadora, la negadora de la biodiversidad y la diversidad...a recursos disponibles.

La clave maravillosa y potente (en sentido Spinozista) de esta propuesta sin lugar a dudas estética, para los estudios ambientales que Augusto llama “modelo” Ecosistema-Cultura, es que instala por primera vez en la historia del joven pensamiento ambiental emergente del Club de Roma como discurso sin duda neomarxista, los problemas ambientales y lo ambiental como pensamiento, como propuesta, como trayectoria e incluso como teleología, en las transformaciones de la cultura, que Augusto define como plataforma instrumental y simbólica adaptativa. Lo que debe transformarse, para que las relaciones ecosistema-cultura sean cada vez más ambientales, son las formas y maneras de ser de la cultura.

² <<http://www.clubofrome.org/eng/about/4/>>.

³ The Limits to Growth.

⁴ Marx en Angel Augusto (1998) La razón de la vida. La filosofía moderna. Spinoza, Hegel, Marx y Nietzsche. Cuadernos de Epistemología Ambiental No. 4. Manizales: Universidad Nacional Sede.

⁵ Angel Augusto (1990) Hacia una sociedad ambiental. Bogotá: Editorial Labrador.

⁶ Angel Augusto (1996) El reto de la vida. Ecosistema y Cultura: Una introducción al estudio del medio ambiente. Bogotá: Ecofondo. Serie Construyendo el Futuro No. 4.

Con la propuesta océano ecosistema-cultura, se inicia en Colombia y en América Latina, un pensamiento ambiental alternativo, que en realidad no corresponde únicamente con la preocupación de los países desarrollados, frente a la finitud de los recursos naturales, sino que propone una salida de las lógicas opresoras y reduccionistas de la ciencia, la tecnología e incluso la filosofía moderna. Una transformación profunda de los símbolos de la cultura moderna, que abarca una transformación radical de la economía, de las maneras como se construye el conocimiento, de la escuela como continuadora y sostenedora de un concepto mecanicista de la vida, de la educación, de las prácticas industriales, de la vida cotidiana, del lenguaje, de los mitos e imaginarios...

Mientras que desafortunadamente, el pensamiento emergente del Club de Roma, en el ámbito de conferencias y políticas internacionales, devino, como era de esperarse, en desarrollo sostenible. El acento que inicialmente estaba puesto en la modificación de las prácticas humanas, se fue desplazando progresivamente a las políticas conservacionistas por medio de tecnologías y a la idea de que el medio ambiente era el ecosistema, reduciendo así la naturaleza a mero recurso disponible para un hombre, una sociedad y una cultura egocentrista, discriminatoria, y competitiva. En el ámbito de la reflexión académica, el pensamiento emergente del Club de Roma fue emergiendo lenta, dolorosa y progresivamente, gracias a Augusto Angel en Colombia y a Enrique Leff en México... Estos dos pensadores abrieron caminos diferentes e invitaron a sus discípulos no a seguir necesariamente los caminos abiertos por ellos, sino a abrir nuevos caminos en clave de un pensamiento latinoamericano cuya primera tarea tendría que ser descolonizar-se. Si el pensamiento latinoamericano había sido por casi 500 años, una réplica muchas veces mal hecha, del pensamiento europeo, el pensamiento ambiental latinoamericano no tendría que seguir cánones ni modelos ni paradigmas europeos.

Pero ¿cómo es la propuesta de Augusto Angel? ¿Cómo piensa Augusto la naturaleza? ¿Cómo piensa el ecosistema y cómo la cultura?

En su propuesta hay una tensión profunda entre ecosistema y cultura. Augusto la describe en clave de *A, B y C*.⁷ *A* sintetiza las relaciones entre la Cultura y el Ecosistema, donde el Ecosistema ofrece a la Cultura una plataforma tecnológica-estética adaptativa que define cómo pueden ser sus procesos de adaptación. *B* expresa las transformaciones que realiza la cultura sobre los ecosistemas, y *C* representa la reacción de los ecosistemas ante las transformaciones adaptativas de la cultura. Esa tensión profunda hasta el momento en que Augusto la está describiendo en su *Reto de la Vida*, no se diferencia en absoluto, de las relaciones clásicas entre cultura y naturaleza... sin embargo emerge aquí una distinción que abre una fisura importante, que nos ha permitido continuar construyendo un pensamiento estético-ambiental: tanto el ecosistema como la cultura son emergencias de la naturaleza. Ello exige transformar profundamente la idea de *medio ambiente* y de *ambiente*, y de cómo es un problema ambiental y cuál es su lugar... y pensar cuáles son las perspectivas del pensamiento ambiental.

Augusto entra progresivamente en una especie de alejamiento con respecto al desarrollo sostenible, devenir del texto Big Bang, "Los límites del Crecimiento", que redactaran los expertos del MIT, y que se publicara en 1972.

En el *Reto de la Vida*, Augusto se detiene, como poeta que es, tanto en la vida como lo ambiental. Pero ¿cómo es esa vida? Esa vida no es algo terminado, acabado o en pausa. La vida es florecer poético, emergencia permanente de relaciones densas, de flujos físicos, bióticos y simbólicos; la vida es ecológica, es decir, sigue la lógica del *oikós*. Su orden es relacional y la

⁷ Ibid, p. 96.

única posibilidad de la vida humana, o de cualquier forma de vida, es la trama de la vida. Fuera de ella, de la biodiversidad, es decir, de la vida como diversidad, es imposible la vida, porque ella es bio-diversa. Es, gracias a la biodiversidad, que es posible la vida; pero al mismo tiempo, es gracias a la vida como creadora permanente de sí misma, como sistema autopoietico, que es posible la biodiversidad. Y ¿cómo son esos flujos, esas interconexiones? ¿Cómo se han construido a lo largo de aproximadamente dos mil ochocientos millones de años las casi infinitas maneras de la vida? Se han construido en la diferencia, en la solidaridad, en la cooperación y en la comunicación; no como valores humanos aplicados acá a los sistemas vivos, en una antropologización de lo vivo, que terminaría siendo una reducción; sino como maneras de la vida misma, que mejor, han venido constituyendo una especie de alfabeto y ética ecológica, gracias a las emergencias de procesos donde no hace falta enseñarle a los sistemas vivos que deben ser solidarios: es que la solidaridad es uno de sus hilos más fuertes como nicho.

Dice el maestro Augusto Angel "...los sistemas vivos han cambiado en muchas ocasiones por variaciones bruscas de las condiciones externas..."⁸ pero la vida, como intrincada red de relaciones, muchas veces en millones de años, se ha fortalecido, gracias a que ella es comunidad de cooperación. Ello ha permitido que en muchísimas ocasiones los cambios bruscos de las condiciones externas, han impulsado un desplazamiento de las zonas de vida,⁹ buscando un nuevo espacio para hacer-se lugar, a partir de la emergencia de relaciones complejas. Entonces la vida es comunidad de relaciones, red de relaciones...

Por ello, según el maestro, las catástrofes ocurridas antes de la emergencia del humano, no son problemas ambientales. Los problemas ambientales, el ambiente, y el pensamiento ambiental, emergen en la tensión (relaciones) entre los humanos y los ecosistemas. Y en este lugar-tejido conceptual, hay algo que hemos considerado fundacional del pensamiento estético-ambiental: las modificaciones que los humanos hacemos de los ecosistemas, son modificaciones que nos hacemos a nosotros mismos, como naturaleza que somos, porque tanto las culturas como los ecosistemas son naturaleza en sus procesos permanentes de creación.

En el libro *Fragilidad Ambiental de la Cultura* (1995)¹⁰ Augusto configura históricamente su planteamiento Ecosistema-Cultura, mostrando que en la mayoría de las ocasiones, el fin de grandes imperios y culturas se ha caracterizado por profundas crisis ambientales: guerras donde una gran población humana ha sido sacrificada, sufrido hambrunas, explotación de seres humanos por seres humanos, relaciones de dominación y vejación entre humanos y entre humanos y ecosistemas. La novedad de este libro, radica en el intento de mostrar que una de las tensiones entre ecosistema – cultura, es la historia. Para Augusto Ángel, la historia no es metafísica, aunque la Modernidad haya querido acentuar la idea de la historia como universal. La historia no es posible por fuera de los espacios, las geografías, las geologías, las tramas de la vida... la historia es ambiental; es uno de los hilos más tensos entre las maneras de habitar la tierra y las tramas de la vida, decimos nosotros.

Sin embargo, la humanidad occidental, heredera del judaísmo, del platonismo y del cristianismo, ha intentado romper con la naturaleza (ecosistémica), para cumplir con las teleologías de la salvación en otro mundo, liberarse de las ataduras del mundo, del pecado, de la culpa, y llegar a la tierra prometida, luego de una errancia donde la culpabilidad ha negado la

⁸ Ibid, p. 42.

⁹ Cfr: Ibid, p. 43.

¹⁰ Angel Maya Augusto (1995) *La fragilidad ambiental de la cultura*. Bogotá Editorial Universidad Nacional – Instituto de Estudios Ambientales IDEA.

posibilidad del disfrute de la vida y del cuerpo. Esa negación del mundo, de ser tierra, de ser naturaleza, ha influido notablemente en el desprecio por lo terreno, por el cuerpo y por la vida, y ha acentuado el carácter metafísico y universal de la historia. Augusto muestra que esta imagen de historia ha vuelto demasiado frágil la cultura moderna, lugar donde el concepto de historia ha sido radicalmente metafísico, porque ella se ha colocado en la sociedad, como devenir de la sociedad, y como sociedad-deviniendo..., y la sociedad es una categoría de la modernidad que se caracteriza por ser universal... algo así como el sujeto trascendental de la sociología.

La *Fragilidad Ambiental de la Cultura*, emerge entonces como una obra del pensamiento estético-ambiental, por cuanto si es en la cultura, -esa emergencia de la naturaleza como proceso adaptativo humano, según Augusto Ángel- donde se construyen, se crean, como vida que somos, las maneras (estética) de relación con los ecosistemas, entre más metafísica sea una cultura, menos posibilidades tiene de ser ambientalmente sustentable. Una cultura escindida de la naturaleza, es una cultura frágil, porque no le interesa comprender la vida en la cual está sumergida y de la cual emerge: paradoja inadmisiblemente proveniente de nuestra “raza taimada, que cree saber la hora” (Hölderlin).

Son *El Enigma de Parménides*¹¹ y *El retorno de Ícaro*,¹² las obras que abren un camino filosófico al pensamiento ambiental de Augusto Ángel.

El Enigma de Parménides (publicado por el Grupo de Pensamiento Ambiental de la Universidad Nacional Sede Manizales, como número XI de la serie “La razón de la vida”, en el año 2004) enfatiza que la decisión parmenidiana de los dos mundos va tomando fuerza a medida que avanza la historia filosófica de occidente, hasta llegar a ese momento crucial en el que Descartes funda lo que Augusto llamará de manera inteligente y trágica, “la esquizofrenia cultural de occidente”: el mundo de la metafísica se constituye en un mundo estable, que no permite la ambigüedad del fangoso mundo de la *physis*, de la naturaleza, de la sensibilidad. Este es un mundo inestable y cambiante, mientras que el mundo de la metafísica es un mundo de verdades estables. Ese desprecio por el mundo de la *physis*, toma una forma nueva con la idea de objeto en Descartes y Kant. El objeto es conocido por el sujeto, quien gracias a su capacidad para conocer, toma el control y el dominio sobre el objeto, con el fin de ordenar ese mundo caótico. No debemos olvidar, que es precisamente esta la llave de las revoluciones científicas e industrial, de las cuales emerge la problemática ambiental global que estamos viviendo.

El retorno de Ícaro. La razón de la vida. Muerte y vida de la filosofía. Una propuesta ambiental (publicado en Bogotá, 2002, por PNUMA_PAL Número 3 con el apoyo del Instituto de Estudios Ambientales IDEA, la Asociación de Corporaciones Autónomas Regionales de Colombia ASOCARS y del PNUD) es la propuesta filosófica ambiental del Maestro Augusto Ángel. En ella, Augusto desarrolla su propia propuesta a partir de cinco temas que han estado presentes, a lo largo de los siglos y a lo ancho de la tierra en la memoria colectiva de los humanos como preguntas, como presencias, como huellas: la Naturaleza, la Vida, el Hombre, la Sociedad y los Dioses. Estos temas han sido desarrollados, dice Augusto, por todas las filosofías, porque son las preguntas fundacionales del pensar mismo. De acuerdo a estas preguntas y a las respuestas emergentes de las diversas culturas, se han forjado interpretaciones, explicaciones, imágenes, mitos y teorías que se han constituido tejido cultural. De este tejido simbólico, depende si una cultura es ambiental o no.

¹¹ Ángel Maya, Augusto. 2004. Manizales: Universidad Nacional Sede.

¹² Ángel Maya, Augusto. 2002. Bogotá: PNUMA – PAL, Universidad Nacional Sede Bogotá, ASOCARS, PNUD.

Dice Augusto en una entrevista reciente, hecha por miembros del Grupo de Pensamiento Ambiental, con ocasión de los diez años de la Maestría en Medio Ambiente y Desarrollo: “Lo ambiental si quiere permanecer en la Cultura, debe volver al asombro por la naturaleza”. Ello significa, asombro por la vida, asombro por el Universo, asombro por un rayo de sol, asombro por nuestra existencia. “La vida, sino florece en poesía, no vale la pena”, dice el Maestro en la misma entrevista. Esto es lo estético, y es lo que hace hermosa y diferente la propuesta filosófica ambiental de Augusto Ángel. De ninguna manera hay una negación de la técnica; pero el énfasis, la fuerza de lo estético, es decir, de lo poético, de la vida como labor de arte, de la existencia como tragedia (desde la perspectiva dionisiaca, que Augusto exalta en su obra poética *El mundo de Dionisios*¹³), coloca la técnica al servicio de la vida y no la vida al servicio de la técnica, como está sucediendo en la Modernidad científica y tecnológica.

Las cinco preguntas, con un preludio que sería la pregunta por qué es la filosofía, son los hilos que Augusto sigue en *Ícaro*, para mostrar que una filosofía ambiental tendrá que estar por fuera de toda metafísica y de todo fisicalismo. Una filosofía ambiental tendrá que ser una filosofía de la vida como sistema altamente complejo, y como tal tendrá que colocar en crisis todo el edificio e la filosofía occidental, especialmente de la filosofía que durante más de dos mil quinientos años, justificó la separación entre hombre y naturaleza.

El Pensamiento Ambiental (que tiene un lugar histórico de emergencia en el Club de Roma, no porque antes de este evento no hubiera presencias profundamente cuestionantes de las formas humanas modernas de habitar la tierra, sino por la trascendencia política y económica que este evento tuvo) tuvo lugar afectivo, como manera de afectar, como formas de afección, es decir como cultura, y como forma en que la cultura puede transformar esas maneras del habitar humano, en el hermoso, profundo, brillante y poético Pensamiento Ambiental de Augusto Ángel Maya.

Coda inconclusa

Ecosistema-Cultura: emergencias de una Ética Ambiental con resonancia spinozista

En *El Reto de la Vida*, Augusto Ángel muestra cómo el Ecosistema y la Cultura emergen de la Naturaleza. Este concepto-océano, abre la posibilidad de una descentración y expansión de la ética, a la manera de Baruch Spinoza. Si la libertad para este filósofo español judío sefardita, del siglo XVIII, es expansión del cuerpo, y el cuerpo es naturaleza, la libertad es expansión de la naturaleza-vida y no, como lo plantean Kant y la filosofía de los dos mundos, romper amarras con la naturaleza. La ética ambiental implicará entonces una ruptura con el edificio de los valores metafísicos que tanto sustento le dieron a una sociedad y a una cultura que se creyeron por fuera de la *physis*; ahora, según Spinoza, la ética estará en la naturaleza misma. Por supuesto, no es una naturaleza determinista, sino la cultura como manera de ser de la naturaleza, y cuyo rasgo principal es la ruptura con las leyes de nicho. “El hombre no tiene nicho”, dice Augusto en *El Reto de la Vida*. Por ello, el hombre construye una plataforma tecnológica y simbólica: la cultura, para poder adaptarse a los ecosistemas. Según Augusto, el hombre se mueve entre las leyes de la naturaleza y las de la cultura; esa tensión entre *physis* y *polis*, entre ecosistema y cultura, entre mundo de la vida biótico y cuerpos simbólicos, va configurando trama, tejido, donde la urdimbre son las leyes y el tejido, la manera como emerge la vida en esa urdimbre.

¹³ Ángel Maya, Augusto. 2005. Manizales: Universidad Nacional Sede Manizales.

La ética ambiental que propone Augusto está ligada a lo estético, es decir, a la creación de esa trama, a la sensibilidad frente a esa trama; a la posibilidad de comprender esa trama de la vida. No es entonces, una ética sostenibilista, donde el valor fundamental, es el “recurso”. Es una ética que descentra al hombre, lo baja de su trono imperial: el dominio de la naturaleza gracias a la razón, para colocarlo en la naturaleza, como un hilo más de la trama de la vida.

AUGUSTO ANGEL MAYA:

Poet-philosopher of Latin American Environmental Thought

Ana Patricia Noguera de Echeverri^{14*}

Prelude in minor tone

Emergences of environmental thought

Environmental Thought arises from the complex and increasingly icy tensions between nature and modern culture. This emergence began to manifest itself as a discourse on June 15, 16, and 17, 1968 at the first world conference of the Club of Rome. The conference emphasized the future of humanity, and proposed to identify humanity as the number one priority in the scientific and technological development of the world. They proposed making all educative efforts to focus all human activity on favoring the wellbeing of humanity above any other value. To that extent, there was nothing new or distinct from the ideals of Modernity. The tasks put forward at this first conference once again consecrated Man and Humanity as the center and ultimate aim of science, technology and development. But something new began to emerge with great intensity in the Club of Rome’s academic discussions on this historical date in 1968: that the wellbeing of humans, or better, the “comfort” (untranslatable word of the typical United States dream and ideal) that middle and upper class North Americans and Europeans were enjoying, was an illusion if unlimited development of one society were to continue. That society was Northern American and European, which was growing economically, technologically and industrially without taking into account the limits of ecosystems.

The concern continued to be for the future of humanity, but from that concern emerged a concern for the environment, which was taking its place in a beautifully tragic way in romanticism and its extraordinary extensions: impressionism, expressionism, and modern art itself. Neither the “environmental” nor the environment (a word specifically used by ecologists since the mid-18th century in Europe) were discussed in these aesthetic configurations of European art. Yet the poetry of Hölderlin, the music of Beethoven, the poetry of the Damned Poets such as Rimbaud or Baudelaire, or the painting of Edward Munch already expressed the anxiety, the anguish, the *ennui*, the boredom, and the nausea of existence in a disenchanted world. As Walter Benjamin explained around 1925, that disenchantment was not only produced by the rupture the Enlightenment had made with the gods. Benjamin said that after living the horrors of the first world war—*world* precisely for the high technological development that had been spent on it, since weapons were more efficient as apparatuses for the destruction of life—

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* Translated by Charmayne Palomba and Ricardo Rozzi.

that it must not have been the case that man renounced the gods, the holy, the mythical and the enigmatic during the Enlightenment, but that the gods had abandoned men. And in those nearly 200 years of abandonment, the gods observed that men, left to their own devices, had not known what to do with their freedom, and that the only thing that had come of it was the institutionalization of war with the excuse of defending their identity and autonomy.

And another Enlightenment idea—that of Autonomy—held and continues to hold today in neoliberalism, which is again strengthening the most dangerous and terrible wars. It is a great political and cultural power—above all in regard to what has been called the “autonomy of nations.” This autonomy has not been possible precisely because in order for modern nations to establish themselves, they must construct borders in a context of inequality, exploitation and power of some nations over others. Or, to put it another way, in the very configuration of the word “nation” in Modernity, there is the necessity of control, Eurocentrism and discrimination. What was a nation for Napoleonic France? What does “nation” mean in the discourse of the United Nations? What is considered a nation and what is not? And what do we say about the cultures that have never been concerned with having constitutions, declarations of rights and duties, citizens? And on the other hand, are there cultures where respect, responsibility, the enjoyment of life and the admiration of nature, for their image of nature, the earth, and other relational values constitute the fabric of their society? If one of the basic definitions of a nation is autonomy—which is achieved with modern democracy and economic, scientific, and technological development—world conferences on the “environment,” stemming from the first Club of Rome meeting, have among others the idea that the *model* of development must be changed, but that development itself is fundamental to the construction of man, society, region, and nation. Hence, it is impossible to think outside of Development, to think of alternative trajectories to Development, or to think of communities.

Atonal adagio

Ecosystem-Culture: ethical-aesthetic potentialities of Environmental Thought

During the 1970s, trends of European thought resonated with those of Latin American thought that flourished in Colombia with the philosopher, historian and poet Carlos Augusto Angel Maya.

Born in Manizales in 1932, around 1977 this thinker began to investigate the concepts of nature, life, humanity, society, culture and god, delving into their tracks, the footsteps and the presence of these images from the philosophy of Greek Antiquity through today. He did this in order to understand the distressing environmental problem that had become visible to European and Latin American intellectuals thanks to the Club of Rome.

And so was the large scale impact of the fifty eminent academics, artists, scientists, businessmen, industrialists and members of civil society from diverse areas of the earth that were members of the nascent Club of Rome led by Aurelio Peccei and Alexander King. At the historic conference in June of 1968, they declared the existence of a deep global problem, which was no longer only a social problem, but an environmental problem as well, because “society has a relationship of independence” with nature, seen as a finite “resource.” “This means that from its inception, the debates and Reports of the Club of Rome have focused on the analysis of that global problem, in response to which the Club of Rome coined this felicitous phrase in the 1970s: the only option that remains is to think globally and act locally.”¹⁵

¹⁵ <<http://www.clubofrome.org/eng/about/4/>>.

From the first Conference of the Club of Rome arose the need to draw up a document that took into account the main problems of an unlimited growing economy faced with a limited nature-resource. Experts on systems theory and scientists from MIT drafted this document, and it was published in 1972 under the title of “The Limits to Growth.” This document, which has been considered the Big Bang of environmental thought, has been translated into 30 languages and has sold more than 12 million copies.

That was the first environmental report Augusto had in his hands, and as a historian, a researcher, and above all as the environmental poet that he is, it began to change his life. Like Marx, Augusto understood that “it is not social consciousness that determines the social and economic relations of production; rather, it is economic relations of production that determine social being.”¹⁶ Then, starting from a deep and rigorous study of Systems Theory and Ecology, Augusto began to develop an interesting environmental take on Marx’s thought. In his book *Toward an Environmental Society*,¹⁷ published only in 1990, Augusto looked upon the economic interdependence discussed in the Club of Rome report as a radical interdependence. It was an interdependence not only because a society addicted to production and limitless consumption was faced with limited natural resources, but that with our culture as an intricate web of symbols, we humans were part of nature as a complex sub-system of that even more complex system called nature.

But it is in his book *The Challenge of Life*¹⁸ that Augusto Angel suggests that a change in the model of development is not sufficient; an environmental society will only be possible if we radically transform the entirety of culture as an intricate web of symbols. In this book, Augusto says that it is not enough to turn the decisions about planet Earth over to Economy because by doing so economic capitalism, the homogenizer/logic of the global market—the denier of biodiversity and diversity—reduces nature to available resources.

The wonderful and powerful (in the Spinozist sense) key to this undoubtedly aesthetic proposal for environmental studies, which Augusto calls the Ecosystem-Culture “model,” is that for the first time in the history of the young environmental thought emerging from the Club of Rome, it places a neo-Marxist discourse that installed environmental problems and the environmental as thought, as a proposal, as a trajectory and even as a teleology in the transformations of culture, which Augusto defines as an adaptive, instrumental, and symbolic platform. What needs to be transformed in order for the ecosystem-culture relations to be increasingly environmental, are the culture’s forms and ways of being.

With the “ocean ecosystem-culture” proposal, an alternative system of environmental thought began in Colombia and in Latin America. Actually, it does not only correspond to the concern of developed countries facing the finitude of natural resources, but suggests a departure from the oppressing and reductionist logics of science, technology and even modern philosophy. A profound transformation of the symbols of modern culture, which encompasses a radical transformation of the economy, of the ways of constructing knowledge, of school as a continuer

¹⁶ Marx in Augusto Angel (1998) *La razón de la vida. La filosofía moderna. Spinoza, Hegel, Marx y Nietzsche (The Reason of Life: Modern Philosophy: Spinoza, Hegel, Marx and Nietzsche)*. Cuadernos de Epistemología Ambiental No. 4. Manizales: Universidad Nacional Sede.

¹⁷ Angel, Augusto (1990) *Hacia una sociedad ambiental (Toward an Environmental Society)*. Bogotá: Editorial Labrador.

¹⁸ Angel, Augusto (1996) *El reto de la vida. Ecosistema y Cultura: Una introducción al estudio del medio ambiente (The Challenge of Life, Ecosystem and Culture: An Introduction to the Study of the Environment)*. Bogotá: Ecofondo. Serie Construyendo el Futuro (Series Constructing the Future) No. 4.

and sustainer of a mechanist understanding of life, of education, of industrial practices, of daily life, of language, of myths and mindsets...

In the arena of conferences and international politics, the emerging thought of the Club of Rome, unfortunately turned—as was expected—into sustainable development. The emphasis that was initially placed on the modification of human practices was progressively moved to conservationist politics by means of technologies and the idea that the environment was the ecosystem, thus reducing nature to a mere available resource for an egocentric, discriminatory, and competitive man, society and culture. In the sphere of academic reflection, the thought of the Club of Rome started to emerge slowly and painfully, but progressively thanks to Augusto Angel in Colombia and Enrique Leff in Mexico. These two thinkers opened different paths and invited their disciples not necessarily to follow in the footsteps of the paths they had opened, but to open paths toward Latin American thinking whose primary task would be to decolonize itself. If for almost 500 years Latin American thought had largely been a bad replica of European thought, Latin American environmental thought would not have to follow the European canons, models, or paradigms.

But, what is Augusto Angel's proposal like? How does Augusto think about nature? How does he think about the ecosystem and culture?

There is a profound tension in his proposal between ecosystem and culture. Augusto describes this tension in terms of *A*, *B*, and *C*.¹⁹ *A* summarizes the relationships between Culture and Ecosystem, where the Ecosystem offers to culture, as a technological-aesthetic adaptation, how its processes of adaptation can be. *B* expresses the transformations that culture carries out over ecosystems, and *C* represents the reaction of ecosystems in response to the adaptive transformations of culture. Until Augusto is describing it in his *Challenge of Life*, that profound tension does not differ in any way from the classic relationships between culture and nature. But here there emerges a distinction that opens an important breach, which has allowed us to continue building an aesthetic-environmental thought: both the ecosystem and culture are natural emergences. This demands a profound transformation of the idea of *environment*; what an environmental problem is like, what its place is...and what are the projections of environmental thought.

Augusto gradually distances himself with respect to the sustainable development scheme outlined in the Big Bang text, "The Limits of Growth," by experts from MIT, and published in 1972.

In *The Challenge of Life*, Augusto—like the poet that he is—spends a lot of time on life as well as the environment. But what is that life like? That life is not something finished, completed, or on pause. Life is poetic flourishing, constant emergence of dense relationships, of physical, biotic and symbolic flows; life is ecological—that is to say, it follows the logic of *oikós*. Its order is relational and the only possibility for human life, or life of any kind, is the weave of life. Outside of this weave, of biodiversity—that is to say, outside of life as diversity—life is impossible, because life *is* bio-diverse. It is thanks to biodiversity that life is possible; but at the same time, it is thanks to life as the lasting creator of itself, as an autopoietic system, that biodiversity is possible. And, what are those flows, those interconnections like? How have the almost infinite number of life forms been created over the course of approximately 2.8 billion years? They have been created on the basis of difference, solidarity, cooperation, and communication; not as human values applied to living systems, in an anthropologization of the

¹⁹ Ibid, p. 96

living (which ends up being a reduction). Instead, they have emerged as forms of the life itself, which have been building a kind of alphabet of ecological ethics, thanks to the emergences of processes in which living systems do not need to be taught to be solidarious, because solidarity is one of their strongest threads as a niche.

The maestro Augusto Angel says “living systems have changed on many occasions through sudden variations in external conditions”²⁰ but life, as an intricate web of relationships, has been strengthened many times over millions of years, thanks to the fact that life is a cooperative community. Thus has it been possible that on many occasions sudden changes in external conditions have driven a displacement of life zones,²¹ looking for a new space to build and become a place, starting from the emergence of complex relationships. So life is a community of relationships, a web of relationships...

Thus, according to the maestro, the catastrophes that occurred before the emergence of humans are not environmental problems. Environmental problems, the environment, and environmental thought emerge from the tension (relationships) between humans and ecosystems. And in this conceptual place-web, there is something that we have considered fundamental to aesthetic-environmental thought: that the modifications humans have made to ecosystems are modifications we have made to ourselves, as the nature that we are, because both cultures and ecosystems are nature in their ongoing processes of creation.

In the book *The Environmental Fragility of Culture* (1995),²² Augusto composes his Ecosystem-Culture concept in historical terms, demonstrating that in most occasions, the end of great empires and cultures has been characterized by profound environmental crises: wars where a large human population has been sacrificed, suffered famines, exploitation of human beings by other human beings, relationships of domination and humiliation amongst human beings and between humans and ecosystems. The novelty of this book stems from its attempt to show that one of the tensions between the ecosystem and culture is history. For Augusto Angel, history is not metaphysical, although Modernity has wanted to emphasize the idea of history as universal. History is impossible outside of spaces, geography, geology, the weaves of life...history is environmental; it is one of the tightest threads between ways of inhabiting the earth and the weaves of life, as we say.

But Western humanity, the heir of Judaism, Platonism, and Christianity, has tried to break away from (ecosystemic) nature, in order to keep with the teleology of salvation in another world. They have tried to free themselves from the ties to the world, to sin, and to guilt, and to return to the promised land, after drifting around where guilt has denied the possibility of enjoyment of life and the body. That denial of the world, of being earth, of being nature, has had a notable influence on the contempt of the earthly, the body and life, and has emphasized the metaphysical and universal character of history. Augusto shows that this image of history has made modern culture too fragile, a place where the concept of history has been radically metaphysical, because it has been focused society, as the unfolding of society, and as society-unfolding...and society is a category of modernity that is characterized by being universal...something like the transcendental subject of sociology.

²⁰ Ibid, p. 42.

²¹ Cfr: Ibid, p. 43.

²² Angel Maya, Augusto (1995) *La fragilidad ambiental de la cultura (The Environmental Fragility of Culture)*. Bogotá: Editorial Universidad Nacional – Instituto de Estudios Ambientales IDEA..

The Environmental Fragility of Culture emerges then, as a work of aesthetic-environmental thought. According to Augusto Angel, if it is in culture (that emergence of nature as an adaptive human process) where the (aesthetic) ways of relating to ecosystems are constructed and created (as life that we are), then the more metaphysical a culture is, the less possibilities it has for being environmentally sustainable. A culture separated from nature is a fragile culture, because it is not interested in understanding the life in which it is immersed and from which it emerges: an unacceptable paradox rising from our “sly race which thinks it knows what it is doing” (Hölderlin).

*The Enigma of Parmenides*²³ and *The Return of Icarus*²⁴ are the works that open a philosophical path toward Augusto Angel’s environmental thought.

The Enigma of Parmenides (published by the Group of Environmental Thought of the Sede Manizales National University as the 11th in the *Reason of Life* series in 2004) emphasizes that the Parmenidian decision of two worlds takes hold of Western philosophy up until that crucial moment in which Descartes establishes what Augusto would intelligently and tragically call “the cultural schizophrenia of the West”: the world of metaphysics that is constructed in a stable world, which does not allow for the ambiguity of the muddy world of *physis*, of nature, of sensibility. The latter is an unstable and changing world, while the world of metaphysics is one of stable truths. The contempt for the world of *physis* takes on a new form with the idea of the object in Descartes and Kant. The object is known by the subject, who—thanks to his ability to know—takes control and power over the object, with the aim of ordering that chaotic world. We must not forget that it is precisely this that is the key to scientific and industrial revolutions, from which emerges the global environmental problem we are living.

The Return of Icarus: The Reason of Life: Death and Life of Philosophy: An Environmental Proposal (published in Bogotá in 2002 by PNUMA PAL Number 3, with the support of the Institute of Environmental Studies IDEA, the Association of Regional Autonomous Corporations of Colombia ASOCARS and PNUD) is the environmental philosophical proposal of Maestro Augusto Angel. It is here that Augusto develops his own proposal, starting from five themes that have been presented—over the centuries and across the earth in the collective memory of humans—as questions, as presences, as footprints: Nature, Life, Man, Society, and Gods. These themes have been developed, Augusto says, by all philosophies because they are fundamental questions of thinking itself. In accordance with these questions and the emerging answers from various cultures, interpretations, explanation, images, myths, and theories have been forged that have made up the cultural fabric. This symbolic weave determines whether or not a culture is environmental.

In a recent interview with members of our Group of Environmental Thought on occasion of ten years of our Master Program in Environment and Development, Augusto says: “If the environmental hopes to remain in Culture, it must return to admiration for nature.” This means admiration for life, for the Universe, for a ray of sunlight, for our existence. He continues by saying that “Life, without flourishing in poetry, is not worth it.” This is the aesthetic dimension, and it is what makes Augusto Angel’s environmental philosophical proposal beautiful and unique. It is in no way a denial of technology, but the emphasis, the strength of the aesthetic—that is to say, of the poetic—of life as a work of art, of existence as tragedy (from the Dionysian

²³ Angel Maya, Augusto. 2004. Manizales: Universidad Nacional Sede.

²⁴ Angel Maya, Augusto. 2002. Bogotá: PNUMA – PAL, Universidad Nacional Sede Bogotá, ASOCARS, PNUD.

perspective, which Augusto promotes in his poetic work *The World of Dionysus*²⁵), puts technology at the service of life and not life at the service of technology, as has been the case in scientific and technological Modernity.

The five questions, with a prelude that would question what philosophy is, are the threads that Augusto follows in *Icarus*, in order to show that an environmental philosophy must be outside all metaphysics and all physicalism. An environmental philosophy would have to be a philosophy of life as a highly complex system, and as such it would have to call the entire structure of Western philosophy into question, especially the philosophy that during more than 2,500 years, justified the separation between man and nature.

Environmental Thought (which has a historical place of emergence in the Club of Rome, not because before that event there were no deep questioners of modern humans' ways of inhabiting the earth, but by the political and economic significance that this event had) had affective origin, by means of influencing, as forms of influence—that is to say as culture, and as the way culture can transform those ways of human habitation, in the beautiful, deep, brilliant and poetic Environmental Thought of Augusto Angel Maya.

Inconclusive coda

Ecosystem-Culture: emergences of Environmental Ethics with Spinozist Resonance

In *The Challenge of Life*, Augusto Angel shows how the Ecosystem and Culture emerge from Nature. This immense concept opens the possibility for a decentralization and extension of ethics, in the sense of Baruch Spinoza. If freedom for this 18th century Spanish Sephardic Jewish philosopher is the extension of the body, and the body is nature, then freedom is the extension of nature-life, and not, as Kant and the philosophy of two worlds claimed, of breaking ties with nature. Environmental ethics, then, will imply a breaking away from the structure of metaphysical values that gave sustenance to a society and a culture that thought of itself as outside of *physis*; now, according to Spinoza, ethics will be within nature itself. Of course, it is not a deterministic nature, but culture as a way of being nature, whose primary characteristic is the rupture of the laws of the niche. “Man does not have a niche,” says Augusto in *The Challenge of Life*. Thus, man constructs the technological and symbolic platform of culture in order to be able to adapt to ecosystems. According to Augusto, man moves between the laws of nature and those of culture; that tension between *physis* and *polis*, between ecosystem and culture, between the biotic world and symbolic bodies, and forms the weave, the fabric, where the plot is the laws and the web, the way life emerges in that plot.

The environmental ethics that Augusto proposes is tied to aesthetics—in other words, to the creation of that weave, to the sensibility facing that weave; to the possibility of understanding that weave of life. It is not, then, an ethics of sustainability, in which the fundamental value is the “resource.” It is an ethics that decentralizes man, takes him down from his imperial throne—power over nature thanks to reason—and places him in nature, as one more thread in the weave of life.

Climate Change at Copenhagen Science Congress:

Philosophy and ethical concerns, along with social and natural science topics, were represented at various sessions during the recent Copenhagen Science Congress on Climate

²⁵ Angel Maya, Augusto. 2005. Manizales: Universidad Nacional Sede Manizales.

Change: Global Risks, Challenges and Decisions, 10-12 March 2009 (see: <http://climatecongress.ku.dk/>).

Philosophy was particularly present in two sessions: “Culture, Values and World Perspectives as Factors in Responding to Climate Change,” chaired by Karen O'Brien (University of Oslo) and Thomas Heyd (University of Victoria), and in “Equity between Humans and the Rest of Nature,” chaired by Dale Jamieson (New York University) and William Schlesinger (Cary Institute of Ecosystem Studies).

“Culture, Values and World Perspectives as Factors in Responding to Climate Change” featured the paper “Climate change: the ethical dimension” by Robin Attfield (UK), the paper “HJC Brezet on Shedding a new kind of light: dealing with climate change by shifting our most fundamental perspective” by Carien AC de Jonge (Netherlands), the poster “The noosphere in earth system analysis” by Dieter Gerten (Germany), and the poster “A neo-Epicurean approach to a sustainable good life in a world of climate change, among others” by Edward Howlett Spence (Netherlands).

“Equity between Humans and the Rest of Nature” featured the papers “Human happiness—friend or foe?” by Mikko Yrjönsuuri (Finland), “Extinction, suffering, and the cruciformity of the cosmos” by Kyle Van Houtan (USA), and “Climate change and biodiversity preservation: a non-anthropocentric perspective” by Anders Melin (Sweden), among others.

Congress participants expressed great urgency in coming to terms with workable mitigation and adaptation measures, and harboured hopes that their discussions would inform the decision-makers to be brought together at the next COP 15 climate change negotiations.

Many thanks to Thomas Heyd for this update!

The Anchorage Declaration

24 April 2009

From 20-24 April, 2009, Indigenous representatives from the Arctic, North America, Asia, Pacific, Latin America, Africa, Caribbean and Russia met in Anchorage, Alaska for the Indigenous Peoples' Global Summit on Climate Change. We thank the Ahtna and the Dena'ina Athabascan Peoples in whose lands we gathered.

We express our solidarity as Indigenous Peoples living in areas that are the most vulnerable to the impacts and root causes of climate change. We reaffirm the unbreakable and sacred connection between land, air, water, oceans, forests, sea ice, plants, animals and our human communities as the material and spiritual basis for our existence.

We are deeply alarmed by the accelerating climate devastation brought about by unsustainable development. We are experiencing profound and disproportionate adverse impacts on our cultures, human and environmental health, human rights, well-being, traditional livelihoods, food systems and food sovereignty, local infrastructure, economic viability, and our very survival as Indigenous Peoples.

Mother Earth is no longer in a period of climate change, but in climate crisis. We therefore insist on an immediate end to the destruction and desecration of the elements of life.

Through our knowledge, spirituality, sciences, practices, experiences and relationships with our traditional lands, territories, waters, air, forests, oceans, sea ice, other natural resources and all life, Indigenous Peoples have a vital role in defending and healing Mother Earth. The future of Indigenous Peoples lies in the wisdom of our elders, the restoration of the sacred position of women, the youth of today and in the generations of tomorrow.

We uphold that the inherent and fundamental human rights and status of Indigenous Peoples, affirmed in the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), must be fully recognized and respected in all decision-making processes and activities related to climate change. This includes our rights to our lands, territories, environment and natural resources as contained in Articles 25–30 of the UNDRIP. When specific programs and projects affect our lands, territories, environment and natural resources, the right of Self Determination of Indigenous Peoples must be recognized and respected, emphasizing our right to Free, Prior and Informed Consent, including the right to say “no.” The United Nations Framework Convention on Climate Change (UNFCCC) agreements and principles must reflect the spirit and the minimum standards contained in UNDRIP.

Calls for Action

1. In order to achieve the fundamental objective of the United Nations Framework Convention on Climate Change (UNFCCC), we call upon the fifteenth meeting of the Conference of the Parties to the UNFCCC to support a binding emissions reduction target for developed countries (Annex 1) of at least 45% below 1990 levels by 2020 and at least 95% by 2050. In recognizing the root causes of climate change, participants call upon States to work towards decreasing dependency on fossil fuels. We further call for a just transition to decentralized renewable energy economies, sources and systems owned and controlled by our local communities to achieve energy security and sovereignty.
In addition, the Summit participants agreed to present two options for action which were each supported by one or more of the participating regional caucuses. These were as follows:
 - A. We call for the phase out of fossil fuel development and a moratorium on new fossil fuel developments on or near Indigenous lands and territories.
 - B. We call for a process that works towards the eventual phase out of fossil fuels, without infringing on the right to development of Indigenous nations.
2. We call upon the Parties to the UNFCCC to recognize the importance of our Traditional Knowledge and practices shared by Indigenous Peoples in developing strategies to address climate change. To address climate change we also call on the UNFCCC to recognize the historical and ecological debt of the Annex 1 countries in contributing to greenhouse gas emissions. We call on these countries to pay this historical debt.
3. We call on the Intergovernmental Panel on Climate Change (IPCC), the Millennium Ecosystem Assessment, and other relevant institutions to support Indigenous Peoples in carrying out Indigenous Peoples’ climate change assessments.
4. We call upon the UNFCCC’s decision-making bodies to establish formal structures and mechanisms for and with the full and effective participation of Indigenous Peoples. Specifically we recommend that the UNFCCC:
 - a. Organize regular Technical Briefings by Indigenous Peoples on Traditional Knowledge and climate change;
 - b. Recognize and engage the International Indigenous Peoples’ Forum on Climate Change and its regional focal points in an advisory role;
 - c. Immediately establish an Indigenous focal point in the secretariat of the UNFCCC;
 - d. Appoint Indigenous Peoples’ representatives in UNFCCC funding mechanisms in consultation with Indigenous Peoples;
 - e. Take the necessary measures to ensure the full and effective participation of Indigenous and local communities in formulating, implementing, and monitoring activities, mitigation, and adaptation relating to impacts of climate change.

5. All initiatives under Reducing Emissions from Deforestation and Degradation (REDD) must secure the recognition and implementation of the human rights of Indigenous Peoples, including security of land tenure, ownership, recognition of land title according to traditional ways, uses and customary laws and the multiple benefits of forests for climate, ecosystems, and Peoples before taking any action.
6. We challenge States to abandon false solutions to climate change that negatively impact Indigenous Peoples' rights, lands, air, oceans, forests, territories and waters. These include nuclear energy, large-scale dams, geo-engineering techniques, "clean coal," agro-fuels, plantations, and market based mechanisms such as carbon trading, the Clean Development Mechanism, and forest offsets. The human rights of Indigenous Peoples to protect our forests and forest livelihoods must be recognized, respected and ensured.
7. We call for adequate and direct funding in developed and developing States and for a fund to be created to enable Indigenous Peoples' full and effective participation in all climate processes, including adaptation, mitigation, monitoring and transfer of appropriate technologies in order to foster our empowerment, capacity-building, and education. We strongly urge relevant United Nations bodies to facilitate and fund the participation, education, and capacity building of Indigenous youth and women to ensure engagement in all international and national processes related to climate change.
8. We call on financial institutions to provide risk insurance for Indigenous Peoples to allow them to recover from extreme weather events.
9. We call upon all United Nations agencies to address climate change impacts in their strategies and action plans, in particular their impacts on Indigenous Peoples, including the World Health Organization (WHO), United Nations Educational, Scientific and Cultural Organization (UNESCO) and United Nations Permanent Forum on Indigenous Issues (UNPFII). In particular, we call upon all the United Nations Food and Agriculture Organization (FAO) and other relevant United Nations bodies to establish an Indigenous Peoples' working group to address the impacts of climate change on food security and food sovereignty for Indigenous Peoples.
10. We call on United Nations Environment Programme (UNEP) to conduct a fast track assessment of short-term drivers of climate change, specifically black carbon, with a view to initiating negotiation of an international agreement to reduce emission of black carbon.
11. We call on States to recognize, respect and implement the fundamental human rights of Indigenous Peoples, including the collective rights to traditional ownership, use, access, occupancy and title to traditional lands, air, forests, waters, oceans, sea ice and sacred sites as well as to ensure that the rights affirmed in Treaties are upheld and recognized in land use planning and climate change mitigation strategies. In particular, States must ensure that Indigenous Peoples have the right to mobility and are not forcibly removed or settled away from their traditional lands and territories, and that the rights of Peoples in voluntary isolation are upheld. In the case of climate change migrants, appropriate programs and measures must address their rights, status, conditions, and vulnerabilities.
12. We call upon states to return and restore lands, territories, waters, forests, oceans, sea ice and sacred sites that have been taken from Indigenous Peoples, limiting our access to our traditional ways of living, thereby causing us to misuse and expose our lands to activities and conditions that contribute to climate change.
13. In order to provide the resources necessary for our collective survival in response to the climate crisis, we declare our communities, waters, air, forests, oceans, sea ice, traditional

lands and territories to be “Food Sovereignty Areas,” defined and directed by Indigenous Peoples according to customary laws, free from extractive industries, deforestation and chemical-based industrial food production systems (i.e. contaminants, agro-fuels, genetically modified organisms).

14. We encourage our communities to exchange information while ensuring the protection and recognition of and respect for the intellectual property rights of Indigenous Peoples at the local, national and international levels pertaining to our Traditional Knowledge, innovations, and practices. These include knowledge and use of land, water and sea ice, traditional agriculture, forest management, ancestral seeds, pastoralism, food plants, animals and medicines and are essential in developing climate change adaptation and mitigation strategies, restoring our food sovereignty and food independence, and strengthening our Indigenous families and nations.

We offer to share with humanity our Traditional Knowledge, innovations, and practices relevant to climate change, provided our fundamental rights as intergenerational guardians of this knowledge are fully recognized and respected. We reiterate the urgent need for collective action.

Agreed by consensus of the participants in the Indigenous Peoples’ Global Summit on Climate Change, Anchorage Alaska, April 24th 2009

CONFERENCES AND CALLS

International Academic and Community Conference, “Minding Animals,” Civic Precinct, Newcastle, Australia, 13-18 July 2009: This conference is sponsored by the Animals and Society (Australia) Study Group and the University of Newcastle. The conference will bring together a broad range of academic disciplines and representatives from universities, non-government organizations and the community, industry, and government from around the world. Conference delegates will examine the interrelationships between human and nonhuman animals from cultural, historical, geographical, environmental, moral, legal, and political perspectives. The conference will have six major themes and objectives: (1) to reassess the relationship between the animal and environmental movements in light of climate change and other jointly-held threats and concerns, (2) to examine how humans identify and represent nonhuman animals in art, literature, music, science, the media, and on film, (3) to examine how, throughout history, the objectification of nonhuman animals and nature in science and society, religion, and philosophy, has led to the abuse of nonhuman animals and how this has since been interpreted and evaluated, (4) to examine how the lives of humans and companion and domesticated nonhuman animals are intertwined, and how science and human and veterinary medicine utilize these important connections, (5) to examine how the study of animals and society can better inform both the scientific study of animals and community activism and advocacy, and (6) to examine how science and community activism and advocacy can inform the study of nonhuman animals and society. Speakers include: Carol Adams, Michael Archer, Steve Baker, Marc Bekoff, Donald Broom, J. Baird Callicott, JM Coetzee, Karen Davis, John Drinan, Peter Harrison, Dale Jamieson, Gisela Kaplan, Hilda Kean, Terence Lovat, Dan Lumney, Randy Malamud, Vivek Menon, Clive Phillips, Jill Robinson, Bernard Rollin, Deborah Bird Rose, Margaret Rose, David Rothenberg, Andrew Rowan, James Serpell, Peter Singer, Michael Soulé, Paul Waldau, Linda Williams, Hugh Wirth, Steven Wise, and Jennifer Wolch. For further information, please go to the conference website at: <<http://www.mindinganimals.com>>. The

conference program is now available:

<<http://www.mindinganimals.com/images/stories/Documents/program%20for%20web.pdf>>. If you have any queries regarding the conference, please send an email to:

<mindinganimals@pco.com.au>. **The deadline for paper submissions has passed.**

“Emerging Political Ecologies,” 16th Annual Mini-Conference on Critical Geography, University of Georgia, Athens, 23-24 October 2009: Political ecology has undergone a number of significant transformations since its origination in the early-1970s. In her introduction to 2006 *Reimagining Political Ecology*, Aleta Biersack (pp. 4-5) noted that today’s political ecology is distinguished by five theoretical re-orientations: a recognition of discursive productions of “reality,” a move away from the nature/culture dualism towards hybridized conceptions of nature, a shift from a solely systems-based or local focuses to an emphasis on dynamic local-global interactions, an engagement with agency and “practice theory,” and an analysis of how diverse forms of social inequality affect human-nature relations. As Biersack also wrote of the diverse approaches to political ecology at the millennium, “the turn of any century is a time for taking stock” (p. 5). This session seeks to add to this review, presenting research and engaging with the nascent political ecologies of today and tomorrow. From fields as diverse as health and education to urban planning and waste management, scholars are increasingly examining the nexus between politics, understood broadly, and human/environmental relations. Similarly, analyses are no longer limited to the “third world,” but are increasingly turning towards previously unexplored phenomena in “developed” nations. Papers are sought for this session that illuminate these new political ecologies, whether through innovative theoretical and/or methodological approaches. **To be considered for this session, please send your paper abstracts, 250 words maximum, to David Meek at <dmeek@uga.edu> by 26 July 2009.**

Political Economy of the World-System XXXIVth Annual Conference, “Land Rights in the World-System,” Boca Raton and Davie, Florida Atlantic University, 6-8 May 2010: At the 7th World Social Forum in Nairobi, Kenya, activists from around the world gathered in the interest of global justice. A central theme of this meeting was struggles over land rights, both urban and rural. Joined together under one banner were organizations for urban housing, slum dwellers and farmers rights, and land for pastoralists. Yet in sociology, rural and urban have remained separate sub-disciplines. World-systems thought has approached both urban and rural questions historically and addressed them contemporaneously, yet less often brought urban and rural together in a single meeting. We suggest that the disintegration or at least the large changes in the capitalist world-system requires new ways of thinking about the struggles and demands for land and space and call for papers that qualify under the following sub-themes: (1) Histories of Land Rights and Ownership: How have historical patterns of land acquisition and urbanization in specific world regions contributed to global inequalities? What are some of the significant struggles over land within and between nations or past empires that have current impact or that inform our contemporary condition? How are important features such as race and gender inscribed into the structure of ownership historically and at the macro-economic level? How do indebtedness and land ownership characterize the expansion of the capitalist world-system? (2) Urban Livelihoods in the World-Systems: When and where have impoverished urban populations been able to claim fairer rents and more public space in relation to global economic shifts and how has this relationship operated? In the global South slums are continuing to

expand in size and in number, huge populations that dwell together do not have access to basic resources. How is this an outcome of state-capital relationships, labor, and commodities schemes, or trade routes in the world-system? How and why do urban dwellers depend on informal housing and work locations for survival? Are opportunities for positive change in urbanization and in the direction of gentrification in core cities presented by the recent real estate crises, global patterns of urban migration, and gendered shifts in the labor market? (3) Global Depeasantization and the Food Question: Under developmentalism and especially under neoliberalism, a massive number of people who were involved in agriculture with direct access to the production of their means of subsistence were expropriated and displaced. What were the historical processes involved in various forms of peasantization and depeasantization in the postwar period? What are the social and political implications of the global incorporation of formerly self-sufficient agricultural peoples into market relations? What were the processes involved in global commodification of food and global food regimes and with what social and political consequences? What are the future implications of social movements that claim food sovereignty, water rights, and indigenous rights? What are the possible futures of agrarian movements against depeasantization, displacement and food insecurity? (4) Land Usage in the World-System: Whether it is cash crops, resource extraction, or tourism, intensified land usage has had far reaching negative impacts on both rural and urban populations. To the extent that cash crops and resource extraction have shaped socio-economic relations in the world-system, can the process be altered or reorganized for better environmental use and/or distribution of economic benefit? Many peripheral or semi-peripheral nations dependent on tourism have experienced great changes to their ownership structure and caused population displacement, others have gained some economic benefit from it. What is the systemic impact of tourism, past and present, as a form of land usage in the world-system? **Submissions should include a one-page proposal and full contact information for all authors by 1 December 2009.** Please submit proposals electronically to both Marina Karides at <mkarides@fau.edu> and Farshad Araghi at <araghi@fau.edu>. You will be notified by email by 15 February 2010 if your paper has been accepted and will receive details on accommodations and location for the conference.

Global Dialogue 09: Responsibility—Climate Change as Challenge for Intercultural Inquiry Into Values, Aarhus, Denmark, 3-6 November 2009: This is an international interdisciplinary conference on notions of responsibility across cultures and the conceptual challenges of climate change for moral reasoning and conflict prevention. The conference will have four tracks: philosophy (foundational research), education, journalism, and management. The conference themes are as follows. TRACK 1: Philosophical Track: (Section 1.1) Notions of responsibility across cultures, (Section 1.2) Reasoning about ecological responsibilities, (Section 1.3) Issues of cross-cultural axiology, (Section 1.4) The temporal, spatial, and causal scope of morality, (Section 1.5) Cross-cultural comparisons of the existential meaning of responsibility, and (Section 1.6) Methodological and foundational reflections on the conditions and significance of intercultural dialogue for “global” ethics and value inquiry. TRACK 2: Education Track: (Section 2.1) Cross-cultural comparisons of the role of education, (Section 2.2) Educating for [ecological] responsibility across cultures, (Section 2.3) Education and climate change across cultures, (Section 2.4) Climate change and intercultural education, (Section 2.5) Responsibility and Intercultural Education, and (Section 2.6) Intercultural Philosophy of Education. TRACK 3: Journalism Track: (Section 3.1) News criteria pertaining

to climate change, (Section 3.2) The concept of environmental journalism, (Section 3.3) Local, regional and global publics and the role of journalism for intercultural dialogue, (Section 3.4) Journalism on climate change and its relation to scientific knowledge, (Section 3.5) Journalism on climate change and its relation to market-driven innovation, and (Section 3.6) Ethical questions for journalism. TRACK 4: Business Track: (Section 4.1) Intercultural interaction and management: Humanistic approaches and perspectives, (Section 4.2) Philosophy and management, (Section 4.3) The role of ecological responsibility within corporate responsibility, and (Section 4.4) Idea and practical reality of corporate responsibility pertaining to climate change. **The deadline for abstracts/proposals is 31 May 2009.** Full papers (5000-8000 words) are preferred. Proceedings will be available at the event. For enquiries, please email: <filjb@hum.au.dk>. Web address: <<http://www.globaldialogueconference.org>>. This event is sponsored by the University of Aarhus

Conference on Applications of Social Network Analysis (ASNA), Panel on “Environmental Networks,” University of Zurich & ETH Zurich, Switzerland, 27-28 August, 2009:

Network concepts and approaches have recently attracted increasing interest in many scholarly fields that deal with environmental problems and try to find possible solutions. The various approaches encompass the study of ecological processes as well as associated fields such as economics, law, psychology, sociology, communication studies, and political science. This panel seeks to examine the application of network concepts and network analysis in the various disciplines that study human-environmental interactions mainly from a social science perspective. How, for example, is a network approach beneficial to better understand interactions between individuals, groups, or the whole society on the one hand and the natural environment on the other? What factors explain the formation of relevant networks among individuals or collective actors involved in decisions and processes related to the natural environment? And in what way do network variables affect the outcome of these decisions and processes that are of significant importance for environmental issues and concerns, e.g., in opinion formation, information processing, individual and collective behavior, or the formation of environmental regimes and their effectiveness? We invite contributions which facilitate a better understanding of the application and potential benefits of the concepts and techniques of Social Network Analysis (SNA) to study human-environmental interactions. In particular, but not exclusively, we encourage contributions to focus on one of the following aspects: (1) conceptual and theoretical papers that discuss a network approach to a particular environmental problem from the perspective of their specialized discipline, (2) applications of concepts and techniques from SNA to the study of empirical networks with significant environmental implications, and (3) contributions that analyze the effects of networks and network variables on individual or collective behavior with regard to environmental issues. **Please submit your paper proposal (maximum 300 words) to <info@asna.ch> or directly to <christian.hirschi@env.ethz.ch> by 15 June 2009.** You will be notified about the acceptance of your submission by 30 June. Full papers will be due 15 August 2009. For further details, visit the conference website at: <www.asna.ch>.

IVth International Plessner Conference, “Artificial by Nature: Philosophy of Life and the Life Sciences and Helmuth Plessner’s Philosophical Anthropology, Erasmus University, Rotterdam, The Netherlands, 16-18 September 2009: Helmuth Plessner (1892-1985) is one of the founders of twentieth-century philosophical anthropology. His book *Die Stufen des Organischen und der Mensch. Einleitung in die philosophische Anthropologie* [*The Stages of the*

Organic and Man. Introduction to Philosophical Anthropology], first published in 1928, inspired several generations of philosophers and life scientists. Here ‘life sciences’ is understood in a broad sense, as encompassing all those endeavours within sciences and humanities in which human life and its expressions are investigated from an anthropological perspective. This perspective is also a typical stream of thought of continental European philosophy. Since the 1960s the work of Helmuth Plessner was also increasingly received in the Anglo-Saxon scientific scene even though Plessner’s philosophical and sociological works only started appearing in English translation in the early 1970s. At present a renewed interest in (the contemporary relevance of) Plessner’s philosophy can be witnessed. In part this renewed interest is related to a more general revival of phenomenology within philosophy and to the emergence of phenomenology as an important perspective for the life sciences (in the aforementioned broad sense), which has resulted, for example, in renewed appreciation of Merleau-Ponty by philosophers in the Anglo-Saxon tradition. But in addition to this development, Plessner’s philosophical anthropology turns out to have a specific relevance for some of the key issues in contemporary research within the life sciences and humanities. This ‘Plessner Renaissance’ is not only apparent in a growing number of publications but also finds its expression in the foundation, in 1999, of the international Helmuth Plessner Association, in the three International Plessner Conferences that have been organized until now (Freiburg, 2000, Krakow, 2003, Florence, 2006), and in the growing number of M.A. and Ph.D. theses devoted to various aspects of Plessner’s work. The IVth International Plessner Congress, entitled “Artificial by Nature,” that will be organized in cooperation with the Helmuth Plessner Gesellschaft, aims at a fundamental exploration of the relevance of Plessner’s philosophical anthropology for the philosophy of (organic and artificial) life and (the philosophy of) the life sciences and technologies today. It is the aim of the organizers to bring together a carefully selected group consisting of both philosophers and philosophically oriented life scientists (in the aforementioned broad sense) into an interdisciplinary discussion, which is explicitly not confined to Plessner experts, but rather extended to those interested in the philosophical issues of life sciences Helmuth Plessner has worked on. To facilitate the international interdisciplinary exchange English will be the conference language, and several prominent scholars also from the English speaking world whose work shows affinity with Plessner’s anthropology are invited. The conference will be, just like the preceding ones, a small but fine, in depth, three-day event. It is no coincidence that this conference takes place in the Netherlands. As Plessner lived and worked in The Netherlands for almost two decades, several of his Dutch students—Jan Sperna Weiland, Jan Glastra van Loon (†2001), and Lolle Nauta (†2006), to mention just a few—played a prominent role in the study and application of Plessner’s philosophical anthropology. Glastra van Loon and Nauta also contributed to the present revival of Plessner’s philosophy. The Helmuth Plessner Archives are also located in the Netherlands. In the last decade a new generation of scholars that study and apply Plessner’s philosophical legacy in their work has entered the international stage and have created a bridge between the continental and Anglo-Saxon world. In the last decade also Merleau-Ponty’s existential phenomenology, which relates to Plessner’s philosophical anthropology in various ways, has received increasing attention amongst philosophers and the life scientists in their search for a more fruitful alternative for the increasingly criticized empiricist-rationalist paradigm, and makes it worthwhile to explore the relationships between these bodies of thought. The central question for this Plessner Conference is whether Plessner’s philosophical anthropology is relevant for contemporary developments in the philosophy of (organic and artificial) life and (the philosophy of) the life sciences and

technologies today, and if so, in what way and to what extent. Since the domain covered by this question is rather wide, the conference will focus on five specific themes. Plessner's philosophical anthropology will provide the conceptual framework that will connect the questions under examination with regard to the five themes. Plessner, educated as a biologist and philosopher, defines life in terms of the notion of boundary. In his biophilosophy, he explains how the cell becomes animate through its membrane within an inanimate environment. Only when a living organism takes up a relation to its boundary does it become open (in its own characteristic way) to what lies outside and to what lies inside. Only then does it allow its environment to appear in it, and allow itself to appear in its environment. Taking his bearings from this biophilosophy in *Die Stufen des Organischen und der Mensch* (1928), Plessner establishes the foundation of his philosophical anthropology, moving from plants through animals to man. He defines human beings as that kind of living being that is centrally positioned in its direct embodied and unreflected relationship with the environment, and, at the same time, as that kind of living being that is located outside of this boundary and is, thus, open to the world—what Plessner calls being eccentrically positioned. From such an eccentric position, humans must establish artificial boundaries and embody them. Because of eccentric positionality, human beings are artificial by nature. Plessner verifies the thesis of eccentric positionality in the areas of philosophy, society, history, politics, language, art and music and in the expressivity of the human body. Eccentric positionality does not imply the reproduction of the classical Cartesian dualism with its separation of bodily existence and human consciousness. On the contrary, it is an essential consequence of Plessner's theory that these are two sides of the same coin. The divide between body and mind, so common in modern philosophy, has to be overcome, if existence: man is his body (as living body) and has his body (as physical object). Human life is constituted by continuously having to find a settlement with respect to these two aspects. The human being is both structured as centred and eccentred. This view is partly reiterated by Maurice Merleau-Ponty, in his *Phénoménologie de la perception* (1945). In this book human existence is explained in terms of man being a 'body-subject' which in all its movements and expressions is attuned to its world, or, using an expression by Merleau-Ponty himself, man can only have a directedness to the world insofar as his body exists towards the tasks and opportunities in the world in which he lives. (See further: <http://socgeo.ruhosting.nl/plessner>). Against this framework of Plessner's philosophical anthropology, the conference will focus on the following five related, and partly overlapping themes, each of which is connected with different philosophical sub-disciplines and different life sciences: (1) evolution and human life: philosophical anthropology, philosophy of biology, (2) embodied cognition: philosophy of mind, philosophy of cognitive sciences and neuroscience, (3) bio-ethics: medical anthropology, ethics, medical science, (4) living culture: philosophy of culture, aesthetics, cultural sciences, and (5) beyond man: prostheses, cyborgs and artificial life: philosophy of technology, AI and AL, and robotics. The conference will consist of five plenary sessions, each of which will be devoted to one of the five themes. In each session four papers will be presented, leaving a substantial amount of time for discussion. In addition to the plenary sessions a series of parallel sessions and a series of master classes will be organized, in which other scholars or Ph.D./master students, respectively, will present their research or work in progress (related to one of the five conference themes). Each parallel session or master class is chaired and supervised by one or more invited speakers. Besides the invited speakers up to 125 other scholars and Ph.D./master students can attend the conference. The conference will take place at the conference centre of the Erasmus University (see also:

<www.eur.nl/english/facilities/erasmus_expo_and_congress_centre/>). For further information, visit: <<http://socgeo.ruhosting.nl/plessner>>. **The deadline for paper submissions has passed.**

2009 Amsterdam Conference on the Human Dimensions of Global Environmental Change, “Earth Systems Governance: People, Places, and the Planet,” The Netherlands, 2-4

December 2009: This conference will be the ninth event in the series of annual European Conferences on the Human Dimensions of Global Environmental Change, begun in Berlin in 2001. This year’s conference will also be the global launch event of the Earth System Governance Project, a new ten-year research programme under the auspices of the International Human Dimensions Programme on Global Environmental Change (IHDP). The conference is hosted jointly by the Institute for Environmental Studies at the Vrije Universiteit Amsterdam and the Netherlands Research School for Socio-economic and Natural Sciences of the Environment (SENSE), in co-operation with their partner institutions: the European Cooperation in Science and Technology (COST) Action on Transformation of Global Environmental Governance, GLOGOV.ORG—The Global Governance Project, the Institute for Global Environmental Strategies (Japan), the Netherlands Environmental Assessment Agency, the Royal Netherlands Academy of Arts and Sciences, the Stockholm Resilience Centre, and the Tokyo Institute of Technology. The Earth System Governance Project seeks to analyse the interrelated and increasingly integrated system of formal and informal rules, rule-making systems, and actor-networks at all levels of human society (from local to global) that are set up to steer societies towards preventing, mitigating, and adapting to global and local environmental change and earth system transformation. The notion of earth system governance describes an emerging social phenomenon—expressed in hundreds of international regimes, bureaucracies, national agencies, activists groups and expert networks—that engages numerous actors, institutions and networks at local and global levels. At the same time, earth system governance is a demanding and vital subject of research in the social sciences, which we hope will be reflected in lively discussions at the 2009 Amsterdam Conference. The Earth System Governance Project also reflects recent developments within the Earth System Science Partnership, which unites the World Climate Research Programme, the International Biosphere-Geosphere Programme, the DIVERSITAS programme, and the IHDP. The mission statement of the Earth System Science Partnership calls upon social scientists to develop “strategies for earth system management.” Yet what such strategies might be, and how such strategies are to be developed, remains poorly understood in the social sciences. The challenge of earth system governance raises numerous theoretical, methodological and empirical questions, many of which are elaborated upon in detail in the new Science and Implementation Plan of the IHDP Earth System Governance Project (<earthsystemgovernance.org>). The 2009 Amsterdam Conference is organised around the five core analytical problems identified in this science plan and one further theme: (1) Architectures of Earth System Governance, (2) Agency in Earth System Governance, (3) Adaptiveness of Earth System Governance, (4) Accountability and Legitimacy in Earth System Governance, (5) Allocation and Access in Earth System Governance, and (6) Theoretical and Methodological Foundations of Earth System Governance. More information is available at the conference website at: <www.ac2009.earthsystemgovernance.org>. More information on the IHDP Earth System Governance Project, including its new Science and Implementation Plan for download, can be found at: <www.earthsystemgovernance.org>. **The deadline for paper submissions has passed.**

Association for Environmental Studies and Sciences (AESS) Conference, University of Wisconsin, Madison, 8-11 October 2009: The purpose of AESS is to serve the faculty, students and staff of the more than 1,000 interdisciplinary environmental programs in North America and around the world. We seek to strengthen teaching, research and service in environmental studies and sciences, and to improve communication across boundaries that too often divide the traditional academic disciplines—the physical, biological, and social sciences, and the humanities—that need to be brought to bear in understanding and dealing with environmental problems and solutions. The National Council for Science and the Environment is helping to organize AESS as part of an effort to advance environmental research and education. This will be the first official conference of AESS and the inaugural meeting of the Association’s members from across North America and, perhaps, beyond. Making connections is the conference goal: professional connections, disciplinary connections, connections between theory and practice, and connections between complex adaptive natural systems and even more complex human social systems. By attempting to integrate relevant issues of environmental science, management, policy, ethics, and other knowledge domains into their scholarly work and learning, participants at the Madison meeting will be encouraged to address the interdisciplinary challenge at a personal level. Their presentations and discussions will help in synthesizing information and emerging ideas that are likely to shape the future of environmental research and teaching. This is an opportunity to expand the purview of environmental scholarship in ways that build intellectual community, while promoting individual advancement in the profession. In addition to the more conventional components of a professional conference, the Madison meeting will allow plenty of time for free-ranging discussion, workshops, field trips, and multi-media presentations. It will also promote exchanges with the Society of Environmental Journalists, whose members will be meeting next door, during the same period. For further information about the conference, please visit the conference website at http://www.aess.info/content.aspx?page_id=22&club_id=939971&module_id=56217 or contact the AESS Secretary William Freudenburg at: freudenburg@es.ucsb.edu. **The deadline for paper submissions has passed.**

Call for Papers, “Food, Culture and the Environment: Communicating About What We Eat,” Special Issue of *Environmental Communication: A Journal of Nature and Culture* Vol. 4, no. 2 (2010): Every day, humans literally eat the world. Our most intimate, daily contact with the natural world comes in the form of the food we eat and the liquids we drink. The environmental, political, and social implications of our food choices ripple across the planet, shaping ecosystems, our bodies, and the actual genetic structure of plants and animals. In recent years, discourses have emerged that renew our attention to food as a site of cultural struggle where language, power, and politics influence what we eat and how we eat it. Labels such as “natural,” “organic,” “free-range,” and “cruelty-free” direct our attention back to the food production process, reconnecting us to the environmental and industrial systems that produce and distribute our food. From the “slow food” movement to concepts such as the locavore, food miles, low-carbon diet, edible schoolyard, and community supported agriculture, food is attaining new levels of public awareness in-part through new discursive formations. Global grassroots activists and authors such as Michael Pollan, Marion Nestle, Carlo Petrini, Wendell Berry, and Vandana Shiva have been unpacking the political and cultural dimensions of our food choices, serving up a buffet of issues and debates in need of scholarly attention. We invite researchers worldwide who are working in the topic area of food and culture to submit

manuscripts that analyze the meanings of food in the discourses of the media, commercial culture, social movements, and public policy. How is language used to reveal and/or elide food production processes? What are the popular images of food, how are they produced, and what do they tell us about our farms, our diets, and our politics? How is food being used to advance environmental agendas? What do food labels tell us about the food we eat? What are the social justice components of our food, and how are these connected to environmental justice? How are grassroots movements responding to corporate food production and distribution? These are examples of the questions that may be addressed in this special issue of *Environmental Communication*. We seek manuscripts that analyze language, media representations, historical contexts, material and economic conditions, institutional settings, political initiatives, practices of resistance, and/or the theoretical significance of discursive formations surrounding food. All methodologies are appreciated and welcomed. Essays will be selected to be academically sound, intellectually innovative, and conceptually relevant to communication about food. Manuscripts should be formatted in Microsoft Word in a PC-compatible version (Mac users, please utilize the most current versions of Word and end your file names in “.doc”) and submitted electronically as attachments. Email messages to which manuscripts are attached should contain all authors’ name and affiliations. They should indicate a corresponding author, and include name, affiliation, email address, postal address, and voice and fax telephone numbers for that person. Manuscripts should include an abstract of 150 words or less, including a list of five suggested key words. Manuscripts should be prepared in 12-point font, should be double-spaced throughout, and should not exceed 8,000 words including references. The journal adheres to APA Style. Manuscripts must not be under review elsewhere or have appeared in any other published form. Upon notification of acceptance, authors must assign copyright to Taylor and Francis and provide copyright clearance for any copyrighted material. For further details on manuscript submission, please refer to the ‘Instructions for authors’ on the journal’s website. The journal is published in English, and manuscripts must be submitted in English. Please see the journal website <<http://www.tandf.co.uk/journals/titles/17524032.asp>> for manuscript guidelines. **Manuscripts should be emailed to <aopel@fsu.edu> by 31 August 2009.**

Call for Papers, “Community-Based Natural Resource Management: Designing the Next Generation of Models, Special Issue of *Environmental Conservation*: Community-based natural resource management (CBNRM) has been a pervasive paradigm in conservation circles for three decades. Despite many potentially attractive attributes it has been extensively critiqued from both ecological and sociological perspectives with respect to both theory and practice. Nonetheless, many successful examples exist, although against a back drop of a greater number that seemingly has not. Is this because of poor implementation or rather a generally flawed model in the first place? If the criteria and conditions for success are so onerous that relatively few projects or situations are likely to qualify, what then is the value of the model in the first place? The question thus becomes, is it time to abandon CBNRM as an outdated and impossible ideal for conservation in a changing world, or learn from the past theory and practice to develop a new generation of flexible, responsive and implementable CBNRM models? If the latter, what are likely to be the attributes of such a model? Submitted papers may address, but are not limited to, the following subjects (reporting on or reviewing case studies where appropriate): (1) Review of CBNRM—past, present, and future, (2) Are the goals of community development and natural resource conservation truly compatible?, (3) The role of local or traditional ecological knowledge in advancing CBNRM, (4) Unveiling the conservation benefits of CBNRM, (5)

Dealing with spatial and temporal complexities in CBNRM formulation and implementation, (6) Is CBNRM conserving the community or conserving natural resources?, (7) Designing CBNRM models to accommodate multiple and contrasting community actors, (8) The future face of CBNRM, (9) One size does not fit all: how to build in flexibility and adaptability in CBNRM, (10) Is Intra-community CBNRM the future?, (11) When is a community ready for CBNRM?, and (12) Despite the local focus, an enabling macro context is the foundation for successful CBNRM. The Managing Editor of *Environmental Conservation* is Charlie Shackleton (Rhodes University, South Africa). Only original and unpublished high-quality research papers are considered, and manuscripts must be in English. Instructions for Authors can be found at: <<http://journals.cambridge.org/action/displayMoreInfo?jid=ENC&type=ifc>>, and papers must be submitted via the journal web submission route: <<http://mc.manuscriptcentral.com/envcon>>. You must provide a cover letter to indicate that the submission is for this issue on CBNRM. If this is not supplied, or if insufficient papers are accepted for a particular theme, they will be published by the journal as regular submissions. All papers will be submitted to a rigorous peer-review process, and the mere fact that they are part of a themed issue (solicited or not) does not guarantee acceptance. **The manuscript submission deadline is 1 September 2009.** Publication of themed issue will occur around May 2010.

Call for Authors, Green Series on Green Health, SAGE Publications: We are inviting academic editorial contributors to the Green Series, a new electronic reference series for academic and public libraries addressing all aspects of environmental issues, including alternative energies, sustainability, politics, agriculture, and many other subjects that will comprise a 12-title set. Each title has approximately 150 articles (much like encyclopedia articles) on major themes, ranging from 1,000 to 4,000 words. **We are starting the assignment process for articles for Volume 9: Green Health with a submission deadline of 3 August 2009.** This comprehensive project will be published in stages by SAGE eReference and will be marketed to academic and public libraries as a digital, online product available to students via the library's electronic services. The Series Editor is Paul Robbins (University of Arizona), and the General Editor for Volume 9 is Oladele Ogunseitan (University of California, Irvine). Both editors will be reviewing each submission to the project. If you are interested in contributing to this cutting-edge reference, it can be a notable publication addition to your curriculum vitae/resume and broaden your publishing credits. SAGE Publications offers an honorarium ranging from SAGE book credits for smaller articles up to free access to the online product for contributions totaling 10,000 words or more. If you would like to contribute to building a truly outstanding reference with the Green Series, please contact author manager Ellen Ingber, Goldson Media, at: <green@golsonmedia.com>. Please provide a brief summary of your academic/publishing credentials in environmental issues.

Call for Papers, "Educators and the Environment: World Lessons for a Sustainable World," Special 2010 Issue of *Comparative Education Review*: How can children learn to envision and become citizens of a common world, and how can they learn to work across frontiers to avert environmental disaster? What do we know about the ways that schools and other institutions build ecological responsibility both for their local and world communities? In years past, environmental disasters, from Japan's catastrophe in Minamata to those in Bhopal, India, Ukraine's Chernobyl, and Pennsylvania's Three Mile Island, were seen as national problems with national solutions. But educators today recognize that ozone depletion, global

warming, and CO2 emissions are global problems, demanding global solutions and stewardship. This recognition has led environmental educator to redefine ‘citizenship’ and what it means to be a member of a global ecological community. Policy makers, institutions, and educators are now responding to this challenge and helping to raise general awareness of the need for environmental action. What lessons can be drawn from their experiences? The aim of this special issue of *Comparative Education Review* is to present on-going research while also stimulating new understandings of environmental education worldwide. We seek critical assessments of existing model programs and policy initiatives in environmental education and education for sustainable development at the school, local community, national, and international levels. We invite contributors to present findings from original investigations, to share what is known about the development, implementation, and results of environmental education programs and policies, and to analyze the national and transnational political and economic forces impeding their implementation. The editors recognize the environment as an ethical, political, technical, sociological and aesthetic opportunity and challenge. *Comparative Education Review* therefore welcomes submissions from diverse perspectives, including political theory, law, environmental sociology, and green school architecture and planning. We anticipate that the special issue will appear in August or November 2010. **Although there is no absolute deadline for submission, manuscripts will be considered starting in June 2009.** Submissions will be peer-reviewed, just as articles for regular issues are evaluated. For instructions to contributors, and information on how to upload an article to the CER using the Editorial Manager system, see the “For Authors” tab of our webpage: <<http://www.journals.uchicago.edu/toc/cer/current>>. Authors may also request help from the managing editors John Collins and Sarah Fuller (<cer@psu.edu>) or from Associate Editor Heidi Ross (<haross@indiana.edu>).

Call for Papers, *New Solutions: A Journal of Environmental and Occupational Health Policy*, Special Issue on School Health and Environment: The editorial board of *New Solutions* is planning a special issue devoted to school health and environment. The shift of focus in the economies of many industrialized nations from manufacturing to services has brought with it some measure of attention to the health and safety problems of workers in the service industries. The rise of community environmental groups and concerns about environmental justice have also posed questions about the hazards (and greening) of key community institutions, like hospitals and sometimes, schools. Schools are central to the life of every community. Yet the school environment and its effects on teachers, staff, and children have not been adequately addressed. For instance, since the late 1980s there has been federal legislation in the United States concerned with managing asbestos problems in public schools—yet there has not been a peer-reviewed evaluation of the efficacy of such legislation since 1991. There has been increasing attention to school safety issues and bullying in recent years but psycho-social stress in schools is not a priority research area. In Massachusetts, environmental criteria now are being employed to evaluate the desirability of a state subsidy for the new construction or major renovation of schools, but there has been little discussion of the serious deterioration of the physical plant for education. We believe that inadequate attention has been paid to school environments and important issues concerning the siting of schools, indoor air quality, the safety of school drinking water, the efficacy of restrictions on pesticide use, and now the problem of toxic cleaners. Further, teachers are more likely to be union members than workers in many other service and manufacturing industries. We believe that the politics and economics of the education environment have not been thoroughly discussed in the occupational

and environmental health policy literature. We welcome submission of papers concerning any of the above topics, or more generally with evaluating existing laws and regulations, including the USEPA exercise in voluntary self-regulation, “Tools for Schools.” This issue of *New Solutions* will be published in collaboration with the Boston University Superfund Basic Research Program’s Outreach Core, funded by the National Institute of Environmental Health Sciences. Additional sponsorship is welcome. Send inquiries to Charles Levenstein at <chuck_lev@comcast.net> or Madeleine Scammell at <mls@bu.edu>. Send submissions to: <<http://www.newsolutionsjournal.com/>>. Register as an author and see instructions to authors. The word limit is 9,000 words. **The deadline for submission of papers is 1 August 2009.**

Call for Papers, *Water, Cultural Diversity & Global Climate Change: Emerging Trends, Sustainable Futures?*, UNESCO-IHP Water and Cultural Diversity Initiative: This new book represents an explicit effort to examine the complex role water plays as a force in sustaining, maintaining, and—in its enclosure, commodification, and degradation—threatening the viability of culturally diverse peoples. The contributors to the book argue that water is a fundamental human need, a human right, and a core sustaining element in biodiversity and cultural diversity. **People who work in this area of water issues, especially those who have recently given papers on the topic and are able to meet a 1 July 2009 initial manuscript submission deadline, should consider submitting a contribution proposal for a chapter-length essay or case-specific vignette (400-900 words).** The goal is to produce a work that is international and interdisciplinary, with insights from a broad array of experiences and perspectives. The editor seeks essays and case-specific contribution proposals that illustrate: (1) “water cultures” and the culture of water, (2) how traditional ways of life are threatened due to the loss of water resources, and, how traditional knowledge might contribute towards future water security, (3) how water resource development and management has undermined the viability of culturally diverse groups, and how water resource management can strengthen biocultural diversity, (4) culture as a factor in water scarcity, pollution, and vulnerability to environmental health problems, (5) the cumulative effect large dams and water diversions have/will have on regional or global sustainability of biocultural diversity, and (6) strategic recommendations for incorporating sociocultural perspectives into water resource management systems, addressing rights and entitlements to water, and stewardship principles and responsibilities. If you are interested, email Barbara Rose Johnston (Senior Research Fellow, Center for Political Ecology, Santa Cruz, California) at: <bjohnston@igc.org>. The UNESCO-IHP water and cultural diversity mission statement, concept paper reports, and policy brief on mainstreaming cultural diversity in water resources management can be accessed at: <<http://typo38.unesco.org/en/themes/ihp-water-society/water-and-cultural-diversity.html>>.

PROGRAMS, INSTITUTES, CLASSES, AND GRADUATE AND POSTGRADUATE OPPORTUNITIES

Fulbright Scholar Program for United States Faculty and Professionals for 2010-2011: From March to 1 August 2009, US faculty and professionals are invited to apply for Fulbright scholar grants at: <www.cies.org>. You can also send a request for materials to:

<scholars@cies.iie.org>. Complimentary subscriptions are also available for “The Global Citizen,” the Fulbright Scholar Program’s new, monthly e-newsletter; sign up at: <www.cies.org>. The Fulbright Scholar Program offers 69 grants in lecturing, research, or combined lecturing/research awards in environmental science, including 4 Fulbright Distinguished Chairs, the African Regional Research Program, and the Middle East and North Africa Regional Research Program. Even better, faculty and professionals in environmental science also can apply for one of the 144 “All Discipline” awards open to all fields. What does Fulbright offer in environmental science? Here are a few of the awards for 2010-2011: (1) Argentina-Uruguay Joint Award in Environmental Sciences – Award #0503, (2) Botswana – Award #0047 – sustainable energy development, energy management, (3) Estonia – Award #0243 – energy, construction management, grassland science, and management, (4) Guinea – Award #0071 – forestry management, (5) Panama – Award #0554 – renewable energy, and (6) Philippines – Award #0171 – agriculture and fisheries management, waste management, natural resource management. The application deadline is August 1, 2009. US citizenship is required. The Fulbright Program, sponsored by the US Department of State’s Bureau of Educational and Cultural Affairs, is the US government’s flagship international exchange program and is supported by the people of the United States and partner countries around the world. Since 1946, the Fulbright Program has provided more than 286,000 participants from over 155 countries with the opportunity to study, teach, and conduct research to exchange ideas and contribute to finding solutions to shared international concerns. For more information, visit: <<http://fulbright.state.gov/>>.

New Environmental Track, Master’s Program in Bioethics: Life, Health, and Environment, Center for Bioethics, New York University: New York University’s Master’s Program in Bioethics examines value issues in both health and environment with special attention to their mutual relevance and illumination. Students may choose to follow a health track or an environment track, but in both cases they will receive training in a broader Bioethics whose theories and applications encompass life in all its forms. Based in the Graduate School of Arts and Science, the Program draws on courses and faculty in Philosophy, Environmental Studies, Law, Sociology, Anthropology, Medicine, Global Health, and Public Policy. The Environment Track of the Bioethics M.A. emphasizes interdisciplinary study of ethical issues surrounding the environment including climate change ethics, distribution of resources, and environmental policy. The program offers comprehensive training in the foundations of bioethics while giving students and professionals in environment-related fields the flexibility to focus on in-depth study in their area of interest through a wide array of electives with faculty from across the University. During their electives, students will explore questions such as: (1) What matters morally and why? (2) What kinds of ethical issues, including compensation, adaptation, and mitigation, arise due to climate change? (3) How are corporate responsibility and environmental injustice related? (4) What are the environmental health consequences of war? (5) What special moral considerations arise with non-human animals? (6) How does culture influence our understanding of “nature” and the environment? Students can also choose to complete a practicum with an environmental organization in the community. The experience will allow them to deepen their understanding of bioethics by exploring ethical issues as realized and experienced in the field. For example, students may choose to: (a) intern with groups setting policy targets for New York City’s air pollution and greenhouse gas emissions, and (b) intern with environmental justice groups, observing how environmental topics are prioritized,

framed, and responded to. For more information about the NYU Bioethics Program, please visit: <<http://bioethics.as.nyu.edu/page/graduate>>.

2010 Eric Wolf Prize: The Political Ecology Society (PESO) announces the 2010 Eric Wolf Prize for the best article-length paper based on dissertation research. We seek papers based in substantive field research that make an innovative contribution to Political Ecology. To be eligible for the competition, scholars must be ABD or have received their Ph.D. within the two years prior to publication of this announcement. A cash prize of \$500 accompanies the award, which will be presented at the Annual Meeting of the Society for Applied Anthropology. The paper will be published in the *Journal of Political Ecology*. The preferred format for papers is electronic, but CDs and paper will also be accepted. Please use the style guidelines provided on the *Journal of Political Ecology* webpage at: <<http://jpe.library.arizona.edu/>>. Electronic copies should be sent to <walsh@anth.ucsb.edu>, and paper and CD copies should be sent to: Casey Walsh, Department of Anthropology, University of California at Santa Barbara, HSSB Room 2001, Santa Barbara, CA, 93106-3210. **The deadline for submission is 15 August 2009.**

WEBSITES OF INTEREST AND WEBSITE RESOURCES

ClimateEthics: <<http://www.cimateethics.org>> A new blog on the ethical dimensions of climate change has been called by Time Magazine and CNN one of the 15 best environmental blogs in the United States on any environmental issue and the only one expressly devoted to ethical issues. The blog <climaterethics.org> focuses on ethical issues entailed by issues enfolded in climate change policy and development to encourage ethical reflection on these issues. Therefore one important purpose of ClimateEthics is to help make ethical reflection directly relevant to policy makers. Those interested in the ethical dimensions of climate change can subscribe to new posts by registering on the ClimateEthics website.

God and Global Warming: Scientists' and Evangelicals' Common Voice:

<<http://chge.med.harvard.edu/programs/unite>> This lecture video is from a symposium at Harvard University Medical School on 21 February 2009. It features Eric Chivian (Director of Harvard's Center for Health and the Global Environment) and Richard Cizek (former vice-president for governmental affairs at the National Association of Evangelicals).

Political Ecology Society (PESO) Email List: If you would like to be included on this email list, email Josiah McC. Heyman (University of Texas at El Paso) at: <jmheyman@utep.edu>. The list does not have a lot of traffic. It is used to circulate announcements of PESO's annual meeting, calls for papers and sessions therein, announcements of the Eric Wolf paper prize, and similar matters.

Twitter Environmental Politics Blog Sites: Garnering considerable buzz in the world of politics as of late, the micro-blogging tool twitter <<http://mashable.com/2009/03/16/twitter-growth-rate-versus-facebook/>> is growing at an astonishing 1,382 percent—adding 7 million new accounts in February alone—and showing little sign of slowing down. Although politicians themselves may be relative newcomers in the world of communicating in 140-character or less, those who write about and study politics aren't. And that goes for those who favor environmental politics, too. The following is a list of eco-political twitters:

@emilygertz <<http://twitter.com/ejgertz>> The lead blogger at change.org's Stop <<http://globalwarming.change.org/>> Global Warming blog, Emily Gertz's work is all over the interwebs, including powerhouses like WorldChanging, Scientific American, and Grist.

@forestpolicy <<http://twitter.com/ForestPolicy>> Deane Rimerman keeps the Forest <<http://forestpolicyresearch.org/2009/03/>> Policy Research website updated with news and commentary about, you guessed it, forest policy.

@ghoberg <<http://twitter.com/ghoberg>> George Hoberg is an environmental/natural policy resources professor.

@greenskeptic <<http://twitter.com/greenskeptic>> Blogging the new green economy as The Green Skeptic <<http://www.greenskeptic.blogspot.com/>> since 2004, Scott Anderson lends his expertise on cleantech and social-entrepreneurial ventures.

@grist <<http://twitter.com/grist>> More than just a twitterfeed, the folks at Grist.org <<http://grist.org/>> have developed a mix of links and conversational tweets on their twitterstream. While the content at Grist is not entirely politics, the content at Gristmill <<http://gristmill.grist.org/>> pretty much is.

@kgrandia <<http://twitter.com/kgrandia>> Kevin Grandia is the Managing Editor of DeSmogBlog <<http://www.desmogblog.com/>> and also Director of New Media for Hoggan and Associates in Vancouver, Canada.

@revkin <<http://twitter.com/revkin>> Andrew Revkin is a long time science writer for the *New York Times* and leads their Dot Earth <<http://dotearth.blogs.nytimes.com/>> blog in addition to his print duties. His tweets often offer little snippets of what he is currently writing/researching (thus giving his followers a taste of what they can expect in tomorrow's *Times*).

@sheagunther <<http://twitter.com/sheagunther>> Green Options <<http://greenoptions.com/>> co-founder and mainstay on the green blogosphere, Shea Gunther is now blogging at Mother Nature News <<http://www.mnn.com/>>.

@sustainablog <<http://twitter.com/sustainablog>> Jeff McIntre-Strasburg has been blogging at sustainablog <<http://sustainablog.org/>> since 2003, which is right around the time Guttenberg invented the blog. McIntre-Strasburg is co-founder and former Senior Editor at Green Options.

@YaleE360 <<http://twitter.com/YaleE360>> With some of the most respected thinkers and doers in science and the environment, the YaleE360 <<http://e360.yale.edu/>> website hit the ground running with thought-provoking environmental journalism.

RECENT ENVIRONMENTAL FILMS

The Age of Stupid: This is a new movie from Director Franny Armstrong (*McLibel*) and producer John Battsek (*One Day in September*). Pete Postlethwaite stars as a man living alone in

the devastated future world of 2055, looking at old footage from 2008 and asking why we didn't stop climate change when we had the chance. It was released in the United Kingdom on 20 March 2009 and will be released in Australia, India, and the United States. For more information, visit the movie's website at: <http://www.ageofstupid.net/>.

Flow: For Love of Water: Directed by Irena Salina (Water Project, USA, 2008), 93 minutes. Water will increasingly become a major political and economic flash point in the 21st century. This film focuses on the global trend in privatization of water treatment and delivery systems, and it explores affordable access to clean water and ownership of water rights in India, South Africa, Bolivia, and the United States. Many rural solutions can be low-tech and local, putting control of water directly in the hands of people who use it. For more information, visit: <http://www.flowthefilm.com>.

Gimme Green: Directed by Isaac Brown and Eric Flagg, Directors (Jellyfish Smack, USA, 2006), 27 minutes. The American lawn requires much water and often carcinogenic chemicals. This film explores the pros—mainly aesthetic—and cons—mainly work, pesticides, and water use—of having a well-maintained lawn. For more information, visit: <http://gimmegreen.com/home.htm>.

Scarred Lands and Wounded Lives: The Environmental Footprint of War: Directed by Alice Day and Lincoln Day (Video Takes, USA, 2008), 60 minutes. This film explores the long-term damage to the planet that has resulted from military conflicts and activities. Cluster-bombs from the Vietnam War are still killing children and hindering efforts to restore agriculture. There is possible toxic seepage from more than 4,000 ships sunk near South Pacific reefs during World War II. There is war-related deforestation in Afghanistan and Vietnam. There is contamination by radioactive wastes associated with nuclear weapons in many parts of the world. Ecosystems have only limited abilities to survive the damages caused by military actions. What could be done for environmental conservation with the funds devoted to military endeavors? For more information, visit: http://www.scarredlandsfilm.org/page.asp?content_id=13691.

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

—Arntzen, Sven, and Emily Brady, eds. *Humans in the Land: The Ethics and Aesthetics of the Cultural Landscape*. Oslo: Oslo Academic Press, 2008. Contents include: (1) "Introduction: Environmental Philosophy and Cultural Landscape" by Sven Arntzen and Emily Brady, (2) "Wilderness, Cultivation and Appropriation" by John O'Neill, (3) "The Complex Cultural Landscape: Humans and the Land, Preservation and Change" by Sven Arntzen, (4) "A True Landscape Democracy" by Finn Arler, (5) "Caring for the Land: Wainwright, the English Lakes and an Ethic of Care" by Clare Palmer, (6) "Relating Humans and Nature Through Agricultural Landscapes" by Emily Brady, (7) "Aesthetic and Other Values in the Rural Landscape" by John Benson, (8) "Agriculture and the Worlds of Nature" by Pauline von Bonsdorff, (9) "Wandering in a Landscape" by Kaia Lehari, (10) "Mountain Majesties Above Fruited Plains: Culture, Nature, and Rocky Mountain Aesthetics" by Holmes Rolston III, and (11) "Cultural Construction of National Landscapes and Its Consequences: Cases of Japan and the United States" by Yuriko Saito.

—Bartkowski, Frances. *Kissing Cousins: A New Kinship Bestiary*. New York: Columbia University Press, 2008. Bartkowski explores narratives of kinship between humans and animals. Traditional kinship arrangements have now been challenged with advances in reproductive technologies, the mapping of the genomes, and the study of primates, destabilizing these arrangements and moving us into the bestiary—the realm in which we allegorize the place of humans and other species that challenges the “natural” order of the world. This leads us to rethink our notions of empathy and ethics, leading to a new framework for negotiating connections and conflicts between species.

—Bekoff, Marc, and Jessica Pierce, *Wild Justice*. Chicago: University of Chicago Press, 2009. Some nonhumans animals have empathy, compassion, and a sense of justice. Animal morality is behaving in accord with the code of communal operating instructions that bonds a group safely together, the social glue of survival. Using many illustrative cases from animal behavior, Bekoff and Pierce argue that these moral behaviors are evidence of a kind of evolutionary continuity between humans and other species. They claim that we need more research into animal morality, and in the meantime we ought to respect the capability of other species.

—Benzoni, Francisco. *Ecological Ethics and the Human Soul: Aquinas, Whitehead, and Metaphysics of Value*. Notre Dame, IN: University of Notre Dame Press, 2007. Benzoni addresses the pervasive and destructive view that there is a moral gulf between human beings and other creatures. Thomas Aquinas, whose metaphysics entails such a moral gulf, holds that human beings are ultimately separate from nature. In contrast, Alfred North Whitehead maintains that human beings are continuous with the rest of nature. These different metaphysical systems demand different ethical stances toward creation. Benzoni analyzes and challenges Thomas’ understanding of the human soul, Thomas’ primary justification for the moral separation, arguing that it is finally philosophically untenable. Benzoni finds promising the alternative metaphysics of Whitehead, for whom human beings are a part of nature—even if the highest part; all creatures have a degree of subjectivity and creativity, and thus all have intrinsic value and moral worth, independent of subjective human valuation. Further, though there is difference, there is no moral gulf between God and the world. God is truly affected by the experience of creatures. If this vision of moral worth is articulated with sufficient force and clarity, Benzoni argues that it could help heal the human relation to our planet.

—Calarco, Matthew. *Zoographies: The Question of the Animal from Heidegger to Derrida*. New York: Columbia University Press, 2008. Drawing from the work of Heidegger, Levinas, Agamben, and Derrida, Calarco argues that humans and animals are best viewed as part of an ontological whole. Calarco claims that the anthropocentrism of the Continental philosophical tradition should be abandoned and that we should look for new ways of thinking about and living with animals.

—Castricano, Jodey, ed. *Animal Subjects: An Ethical Reader in a Posthuman World*. Waterloo, ON (Canada): Wilfred Laurier University Press, 2008. Contents include: (1) “Introduction: Animal Subjects in a Posthuman World” by Jodey Castricano, (2) “Chicken” by Donna Haraway, (3) “Selfish Genes, Sociobiology and Animal Respect” by Rod Preece, (4) “Anatomy as Speech Act: Vesalius, Descartes, Rembrandt or, The Question of ‘the animal’ in the Early

Modern Anatomy Lesson” by Dawne McCance, (5) “A Missed Opportunity: Humanism, Anti-humanism and the Animal Question” by Paola Cavalieri, (6) “Thinking Other-Wise: Cognitive Science, Deconstruction and the (Non)Speaking (Non)Human Animal Subject” by Cary Wolfe, (7) “Animals in Moral Space” by Michael Allen Fox and Lesley McLean, (8) “Electric Sheep and the New Argument from Nature” by Angus Taylor, (9) “Monsters: The Case of Marineland” by John Sorenson, (10) “‘I sympathize in their pains and pleasures’: Women and Animals in Mary Wollstonecraft” by Barbara K. Seeber, (11) “Animals as Persons” by David Sztybel, (12) “Power and Irony: One Tortured Cat and Many Twisted Angles to Our Moral Schizophrenia about Animals” by Lesli Bisgould, (13) “Blame and Shame? How Can We Reduce Unproductive Animal Experimentation?” by Anne Innis Dagg, and (14) “On Animal Immortality: An Argument for the Possibility of Animal Immortality in Light of the History of Philosophy” by Johanna Tito.

—Cavalieri, Paola, with Matthew Calarco, John M. Coetzee, Harlan B. Miller, and Cary Wolfe. *The Death of the Animal: A Dialogue*. New York: Columbia University Press, 2009. This book is a dialogue between five people. Contents include: (1) “The Death of the Animal: A Dialogue on Perfectionism” by Paola Cavalieri, (2) “Humanist and Posthumanist Antispeciesism” by Cary Wolfe, (3) “No Escape” by Harlan B. Miller, (4) “Toward an Agnostic Animal Ethics” by Matthew Calarco, (5) “Comments on Paola Cavalieri, ‘A Dialogue on Perfectionism’” by John M. Coetzee, (6) “Notes on Issues Raised by Matthew Calarco” by John M. Coetzee, (7) “Pushing Things Forward” by Paola Cavalieri, (8) “Distracting Difficulties” by Harlan B. Miller, (9) “On Appetite, the Right to Life, and Rational Ethics” by John M. Coetzee, (10) “‘On a Certain Blindness in Human Beings’” by Cary Wolfe, and (11) “Between Life and Rights” by Matthew Calarco.

—Cavell, Stanley, Cora Diamond, John McDowell, Ian Hacking, and Cary Wolfe. *Philosophy and Animal Life*. New York: Columbia University Press, 2008. Contents include: (1) “Introduction: Exposures” by Cary Wolfe, (2) “The Difficulty of Reality and the Difficulty of Philosophy” by Cora Diamond, (3) “Companionable Thinking” by Stanley Cavell, (4) “Comment on Stanley Cavell’s ‘Companionable Thinking’” by John McDowell, and (5) “Conclusion: Deflections” by Ian Hacking.

—Crocker, David A. *Ethics of Global Development: Agency, Capability, and Deliberative Democracy*. Cambridge: Cambridge University Press, 2008. Crocker first examines the role ethics plays in development studies, policy-making, and practice. After arguing that Amartya Sen’s new emphasis on robust ideals of human agency and democracy is superior to Sen’s earlier emphasis on capabilities and functionings and to Martha Nussbaum’s capabilities approach, Crocker builds on Sen’s later work and applies it to consumerism, globalization, and hunger. Crocker champions more inclusive and deliberative democratic institutions to overcome the five scourges of environmental degradation, inequality, poverty, tyranny, and violence.

—Erkkilä, Antti, Reijo E. Heinonen, Gerhard Oesten, Paavo Pelkonen, Olli Saastamoinen, and Mark Richman, eds. *European Forests and Beyond, an Ethical Discourse*. Faculty of Forestry, University of Joensuu, Finland, 2005. This is a themed issue of *Silva Carelica* Volume 49 (2005), and includes talks from the symposium “European Forests in an Ethical Discourse” held in Berlin on 18-19 January 2005. All articles are in English. Contents include: (1) “Sustainable

forests, global responsibility, and the Earth Charter” by Robin Attfield, (2) “Concluding Remarks: Identity, accountability, and governance” by John Ashton, (3) “Multiple ethics for multidimensional sustainability in forestry?” by Olli Saastamoinen, (4) “Towards more sustainable forestry? The ethics of close-to-nature forestry” by Christian Gamborg and J. Bo Larsen, (5) “Forestry ethics in practice: The current forest policy dialogue in Germany” by Gerhard Oesten, (6) “Trends in Dutch research on worldviews and values regarding forests” by Cathrien de Pater, (7) “Developing multipatch environmental ethics: The paradigm of flux and the challenge of a patch dynamic world” by Peter S. White and Anke Jentsch, (8) “The management of value conflicts in forestry” by Simo Kyllänen, (9) “If there were intrinsic values in the forest, could we see them?” by Seppo Sajama (with particular attention to Holmes Rolston’s III account of intrinsic value), (10) “Ideology and ethics: Can we prescribe institutional change?” by Achim Schluter, (11) “The power of intuition: Fundamentals of landscape aesthetics and their significance for nature and forest ethics” by Renate Burger-Arndt, (12) “Environmental philosophies, conflicts, and spirituality” by Reijo E. Heinonen, (13) “Sustainable forestry: An etymological search for equitable development” by Paolo Vicentini, (14) “Sacred groves in Morocco: A society’s conservation of nature for spiritual reasons” by Heike Culmsee, Ulrich Deil, and Mohamed Berriane, (15) “Inter-relationship between the forest owning tribes and the plainsmen in Northeast India: The evolution of ethics” by Promode Kant, (16) “Teaching environmental ethics: From theory to practice” by Tadeusz Kuczynski and Alicja Kuczynska, (17) “Revolution or evolution: Law, ethics, and the definition of sustainable forest management in the European Union” by Feja Lesniewska, (18) “Turning international conventions into national action: Applying the ‘ecosystem approach’ to forest management” by Dirk Frankenhauser and Ulrich Matthes, (19) “Illegal logging and corporate social responsibility: The Italian experience” by Davide Pettenella and Gianluca Santi, (20) “Living off the forest: Sustainable forestry livelihoods in Northwest Russia (SUSFOLI)” by Uuve Sodor, Marja Jarvelii, and Mikhail Tarasov, (21) “Erosion of the rule of law in timber production in Sub-Saharan Africa: A case from the Tanzanian forest sector” by Hildebrand E. Shavo, (22) “Ethics and culture in the forestry profession: Emergent changes in Romania” by Anna Lawrence and Alina Szabo, and (23) “Reverence and responsibility in forest ethics: Inserting the meaning of life back into the culture of possession” by Duncan Macqueen.

—Foss, Jeffrey E. *Beyond Environmentalism: A Philosophy of Nature*. Hoboken, NJ: Wiley, 2009. Beginning with an examination of the philosophical and scientific inconsistencies of popular environmentalism, Foss provides the basis for more reasoned, scientific, and productive debates. He provides a methodological discussion of topics such as our moral responsibility to the environment, the rise and fall of scientific proof, kinship among species, the value of freedom, and nature in religion, romance, and human values.

—Francione, Gary L. *Animals as Persons: Essays on the Abolition of Animal Exploitation*. New York: Columbia University Press, 2008. Francione presents a radical theory of animal rights. He argues that we cannot morally justify using animals under *any* circumstances and that *all* sentient beings—and not just ones who have more sophisticated cognitive abilities—have rights. His theory of animal rights is one of the most stringent in the field of animal ethics, as it goes beyond what most other animal philosophers are willing to grant.

—Haynes, Richard P. *Animal Welfare: Competing Conceptions and Their Ethical Implications*. New York: Springer 2008. Haynes discusses and critiques the “animal welfare science community” (AWSC) at length. This includes scientists and philosophers who claim to give an account of animal welfare that supposedly is more objective than animal liberationists. The AWSC argues for only limited reform in the human use of animals. From the standpoint of animal liberationists, the AWSC makes the false assumption that there are ethically acceptable ways to conduct harmful and lethal animal experimentation and to raise and slaughter animals for food. Haynes explores these competing conceptions of the AWSC and animal liberationists.

—Ito, Mimei. “Seeing Animals, Speaking of Nature: Visual Culture and the Question of the Animal.” *Theory, Culture and Society* Volume 25, no. 4 (2008): 119-37. Abstract from the article: “This article analyses the use of images in the discourse of animal ethics in an attempt to see how visual cultural studies can contribute to the debate in environmental philosophy. Drawing on Derrida’s critique of the utilitarian theory of animal liberation and Mitchell’s analysis of iconoclasm in visual culture theories, the article argues that an iconoclastic strategy of visual representation in the discourse of animal ethics undermines the very objective of such an ethical theory. Two case studies—Peter Singer’s animal liberation and J.B. Callicott’s land ethic—illustrate an implacable tendency to essentialize the visual and animal identity.”

—Kover, T.R. “The Beastly Familiarity of Wild Alterity: Debating the ‘Nature’ of Our Fascination with Wildness.” *Ethical Perspectives: Journal of the European Ethics Network* Volume 14, no. 4 (2007): 431-56. Abstract from the article: “This article discusses the ‘nature’ of our contemporary fascination with wildness, in light of the popular documentary *Grizzly Man*. Taking as its central point of departure the film’s central protagonist Timothy Treadwell’s fascination with wild grizzlies and director Werner Herzog’s condemnation of it as gross anthropomorphism, this paper will explore the context and basis of our contemporary fascination with wildness in terms of the current debate raging within environmental philosophy between the social constructivist or postmodern position as exemplified by Martin Drenthen and the feral humanist position as articulated by Paul Shepard. The former argues that this fascination with wildness is reflective of certain historical and cultural trends within contemporary Western society, while the latter argues that it is reflective of our primordial human heritage.

—Kraut, Richard. *What Is God and Why: The Ethics of Well-Being*. Cambridge, MA: Harvard University Press, 2007. What causes humans to flourish? Observing that we can sensibly talk about what is good for plants and animals no less than what is good for people, Kraut advocates a general principle that applies to the entire world of living things: what is good for complex organisms consists in the maturation and exercise of their natural powers.

—Lawlor, Leonard. *This Is Not Sufficient: An Essay on Animality and Human Nature in Derrida*. New York: Columbia University Press, 2007. Derrida believed that humans and animals did not form a continuous species but also could not be substantially separated. His claim that all living beings are weak and therefore capable of suffering refuted the notion that humans and animals possessed autonomy and contradicted the assumption that they both possessed the trait of machinery. Lawlor reconstructs Derrida’s views on animals, and Lawlor argues that humans are too weak to keep animals from entering our sphere but not strong enough

to keep ourselves separate from animals. This leads us to a kind of unconditional hospitality we can have toward animals.

—Minteer, Ben A., ed. *Nature in Common? Environmental Ethics and the Contested Foundations of Environmental Policy*. Philadelphia: Temple University Press, 2009. Contents include: (1) “Unity among Environmentalists? Debating the Values-Policy Link in Environmental Ethics” by Ben A. Minteer, (2) “Contextualism and Norton’s Convergence Hypothesis” by Brian K. Steverson, (3) “Convergence and Contextualism: Some Clarifications and a Reply to Steverson” by Bryan G. Norton, (4) “Why Norton’s Approach Is Insufficient for Environmental Ethics” by Laura Westra, (5) “Convergence in Environmental Values: An Empirical and Conceptual Defense” by Ben A. Minteer and Robert E. Manning, (6) “The Relevance of Environmental Ethical Theories for Policy Making” by Mikael Stenmark, (7) “Converging versus Reconstituting Environmental Ethics” by Holmes Rolston III, (8) “Environmental Ethics and Future Generations” by Douglas MacLean, (9) “The Convergence Hypothesis Falsified: Implicit Intrinsic Value, Operational Rights, and De Facto Standing in the Endangered Species Act” by J. Baird Callicott, (10) “Convergence in an Agrarian Key” by Paul B. Thompson, (11) “Convergence and Ecological Restoration: A Counterexample” by Eric Katz, (12) “Does a Public Environmental Philosophy Need a Convergence Hypothesis?” by Andrew Light, (13) “The Importance of Creating an Applied Environmental Ethics: Lessons Learned from Climate Change” by Donald A. Brown, (14) “Who Is Converging with Whom? An Open Letter to Professor Bryan Norton from a Policy Wonk” by Daniel Sarewitz, (15) “Convergence and Divergence: The Convergence Hypothesis Twenty Years Later” by Bryan G. Norton.

—Nelson, Michael P, and J. Baird Callicott, eds. *The Wilderness Debate Rages On: Continuing the Great New Wilderness Debate*. Athens: University of Georgia Press, 2008. This is the sequel to Callicott’s and Nelson’s previous anthology *The Great New Wilderness Debate* (1998). Contents include: (1) “Introduction: The Growth of Wilderness Seeds” by Michael P. Nelson and J. Baird Callicott, (2) “Animal Life as an Asset of National Parks” by Joseph Grinnell and Tracy I. Storer, (3) “The Need for a More Serious Effort to Rescue a Few Fragments of Vanishing Nature” by Francis B. Sumner, (4) “Importance of Natural Conditions in National Parks” by Barrington Moore, (5) “The Importance of Preserving Wilderness Conditions” by Charles C. Adams, (6) “Problem of Geographic Origin” by George M. Wright, Joseph S. Dixon, and Ben H. Thompson, (7) “Big Game of Our National Parks” by George M. Wright, (8) “The Preservation of Natural Biotic Communities” by Victor E. Shelford, (9) “Conservation versus Preservation” by Victor E. Shelford, (10) “Wilderness as a Land Laboratory” by Aldo Leopold, (11) “Science, Recreation, and Leopold’s Quest for a Durable Scale” by Julianne Lutz Warren, (12) “The Value of Wilderness to Science” by Stephen H. Spurr, (13) “From Woodcraft to ‘Leave no Trace’: Wilderness, Consumerism, and Environmentalism in Twentieth-Century America” by James Morton Turner, (14) “Wilderness Preservation Argument 31: The Psychotherapy at a Distance Argument” by Mark Jenkins, (15) “Imaging Nature and Erasing Class and Race: Carleton Watkin, John Muir, and the Construction of Wilderness” by Kevin DeLuca and Anne Demo, (16) “Jackfish Pete: Pete LaPrarie’s Story” by Lynn Maria Laitala, (17) “Wilderness Preservation and Biodiversity Conservation: Keeping Divergent Goals Distinct” by Sahotra Sarkar, (18) “Cross-Cultural Confusion: Application of World Heritage Concepts in Scenic and Historic Interest Areas in China” by Feng Han, (19) “Recycled Rain Forest Myths” by Antonio Carlos Diegues, (20) “A Willing Benefactor: An Essay on Wilderness

in Nilotic and Bantu Culture” by G.W. Burnett, Regine Joulié-Küttner, and Kamuyu Wa Kang’ethe, (21) “What is Africa to Me? Wilderness in Black Thought, 1860—1930” by Kimberly K. Smith, (22) “African-American Wildland Memories” by Cassandra Y. Johnson and J.M. Bowker, (23) “Is Nature Real?” by Gary Snyder, (24) “Contemporary Criticisms of the Received Wilderness Idea” by J. Baird Callicott, (25) “The Real Wilderness Idea” by Dave Foreman, (26) “Changing Human Relationships with Nature: Making and Remaking Wilderness Science” by Jill M. Belsky, (27) “The Not-So-Great Wilderness Debate...Continued” by David W. Orr, (28) “On Wilderness and People: A View from Mount Marcy” by Wayne Ouderkirk, (29) “Something Wild? Deleuze and Guattari, Wilderness, and Purity” by Jonathan Maskit, (30) “Wild: Rhythm of the Appearing and Disappearing” by Irene J. Klaver, (31) “Against the Social Construction of Nature and Wilderness” by Eileen Crist, (32) “Wilderness, Cultivation and Appropriation” by John O’Neill, (33) “Conservation Biologists Challenge Traditional Nature Protection Organizations” by Michael McCloskey, (34) “Wilderness” by Marilynne Robinson, (35) “The Implication of the ‘Shifting Paradigm’ in Ecology for Paradigm Shifts in the Philosophy of Conservation” by J. Baird Callicott, (36) “Hell, No. Of Course Not. But...” by Wendell Berry, (37) “Wilderness as a Sabbath for the Land” by Scott Russell Sanders, (38) “Distinguishing Experiential and Physical Conceptions of Wilderness” by John A. Vucetich and Michael P. Nelson, (39) “The Riddle of the Apostle Islands: How Do You Manage a Wilderness Full of Human Stories?” by William Cronon, (40) “Letting Nature Run Wild in the National Parks” by Rolf O. Peterson, (41) “Ecological Theory and Values in the Determination of Conservation Goals: Examples from Temperate Regions of Germany, United States of America, and Chile” by Kurt Jax and Ricardo Rozzi, and (42) “Wilderness as Witness (Cape Perpetua)” by Kathleen Dean Moore.

—Pevnick, Ryan, Philip Cafaro, and Mathias Risse. “An Exchange: The Morality of Immigration.” *Ethics & International Affairs* Volume 22, no. 3 (2008): 241-59.

—Preston, Christopher J. *Saving Creation: Nature and Faith in the Life of Holmes Rolston, III*. San Antonio, TX: Trinity University Press, 2009. Preston documents the evolution of Rolston’s theology of nature and concern for saving creation from Rolston’s childhood in the Shenandoah Valley of Virginia through his four decades at Colorado State University, where Rolston gained an international reputation as the “father of environmental ethics.” The biography starts with Rolston being dismissed as pastor of a southwest Virginia church for being “too wild,” and ends with Rolston giving the Gifford Lectures at Edinburgh and receiving the Templeton Prize in Religion from Prince Philip in Buckingham Palace.

—Reynolds, Martin, Chris Blackmore, and Mark J. Smith, eds. *The Environmental Responsibility Reader*. London: Zed Books, 2009. Contents include: (1) “Introduction to environmental responsibility” by Martin Reynolds, (2) “Silent spring” by Rachael Carson, (3) “The land ethic” by Aldo Leopold, (4) “On values and obligations to the environment” by Luke Martell, (5) “Environmental ethics” by Martin Reynolds, (6) “The consequentialist side of environmental ethics” by Daniel Holbrook, (7) “Deontological environmental ethics” by Robert Elliot, (8) “The virtues of ecological citizenship” by James Connelly, (9) “Toward an ecological conversation” by Stephen Talbott, (10) “Contemporary environmental ethics” by Andrew Light, (11) “The two-culture problem: ecological restoration and the integration of knowledge” by Eric Higgs, (12) “The framing paradox” by Ronald Moore, (13) “Systems thinking for environmental

responsibility” selections by Fritjof Capra and Werner Ulrich, (14) “Environmental pragmatism, ecocentrism and deliberative democracy” by Robyn Eckersley, (15) “Knowledge, justice and democracy” by Shiv Visvanathan, (16) “Autonomous yet responsible?” by Geoffrey Vickers, (17) “Individualization: plant a tree, buy a bike, save the world?” by Michael Maniates, (18) “Obligations to future generations” by Martin P. Golding, (19) “The tragedy of the commons” by Garrett Hardin, (20) “The struggle to govern the commons” by Thomas Dietz, Elinor Ostrom, and Paul Stern, (21) “The big debate: reform or revolution?” by Jonathon Porritt and Claire Fauset, (22) “Social learning and environmental responsibility” by Chris Blackmore, (23) “Uncertainty, environmental policy and social learning” by Robin Grove-White, (24) “Environmental justice in the United States and South Africa” by Joan Martinez-Alier, (25) “Ecological citizenship” by Andrew Dobson, (26) “Just sustainability in practice” by Julian Agyeman, (27) “Justice, governance and sustainability: some perspectives on environmental citizenship from North America and Europe” by Julian Agyeman and Bob Evans, (28) “The project of feminist ecological citizenship” by Sherilyn Macgregor, (29) “Shopping for sustainability: can sustainable consumption promote ecological citizenship?” by Gill Seyfang, (30) “Buddhist virtues and environmental responsibility in Thailand” by Mark J. Smith and Piya Pangsapa, (31) “Corporate environmental responsibility and citizenship” by Mark J. Smith and Piya Pangsapa, (32) “Strategic thinking and the practices of ecological citizenship: bringing together the ties that bind and bond” by Mark J. Smith and Piya Pangsapa, and (33) “Epilogue” by Martin Reynolds, Chris Blackmore, and Mark J. Smith.

—Rolston, Holmes, III. “The Future of Environmental Ethics.” *Teaching Ethics* Volume 8, no. 1 (2007): 1-27. Environmental ethics has a future as long as there are moral agents on Earth with values at stake in their environment. Somewhat ironically, just when humans, with their increasing industry and development, seemed further and further from nature, having more power to manage it, just when humans were more and more rebuilding their environments with their super technologies, the natural world emerged as a focus of ethical concern. The environment is on the world agenda, and also on the ethical frontier, for the foreseeable future.

—Sandøe, Peter, and Stine B. Christiansen. *Ethics of Animal Use*. Hoboken, NJ: Wiley-Blackwell, 2008. Without defending any one position, Sandøe and Christiansen provide an introduction to ethical issues raised by the human use of animals. The book is specifically designed for students of animal and veterinary science.

—Singer, Peter. *Animal Liberation: The Definitive Classic of the Animal Movement*. New York: HarperCollins Publishers, 2009. This is the new fourth edition of Singer’s classic book *Animal Liberation* that was first published in 1975.

—Staples, Winthrop R. *For a Species Moral Right to Exist: The Imperative of an Adequate Environmental Ethics*. M.A. Thesis, Colorado State University, 2009. The worsening environmental crisis and the anticipated mass extinction of the world’s species require developing an environmental ethics more capable of restraining destructive human actions. Political and business leaders manufacture ever more human need morally to justify, and enable ecosystem liquidation for profit, discouraging stabilizing or reducing human population and consumption. Moral rights enable human survival by protecting less powerful members of communities by restraining more powerful members, and this benefits both individuals and

whole communities. Such concepts of moral rights need to evolve to protect species in jeopardy. This vital step in human social evolution must build on the recognition that all species have immense intrinsic value, and that like humanity, all species are ongoing entities, superindividuals that have an interest in surviving. All species lineages are morally considerable, and environmentalists should support the species biotic right to exist, as asserted by Aldo Leopold. I propose that this right is equivalent to a right of nonhuman species to the majority use of a minimum of 50% of every major ecotype on Earth, which would ensure the survival of approximately 85% of all species. Similarly, because intimate contact and dialectic with nature is necessary for the survival and flourishing of humanity, common people have a moral right to the abundant access to nonhuman comrades made possible by this 50% allocation. The hoped for demographic transition will not happen quickly enough to avert mass extinction, if the current assumption, that it is moral to develop the most of Earth's remaining productive natural ecosystems to support 3-6 billion additional humans, is allowed to stand. Vague predictions of ecosystem and species recovery after a future bottleneck event do not explain why, in a moral universe where human interests trump all others, profit-making developed habitat would be turned over to nonhumans. The objection that the human right against poverty overrides the moral right of species to exist fails. World leaders can eliminate most poverty by ending authoritarianism, corruption and the denial of education and basic human rights. Allowing ongoing ecosystem liquidation to reduce poverty retards this progress. Human societies have the ability and moral obligation to the larger biotic community and future human generations to restrain human population growth and consumption that cause species extinction and ever more poverty. The destruction of another species by moral agents could only be justified by reason of species self-defense, and with the exception of a threat of human extinction posed by a highly contagious lethal disease organism, no such justification is plausible. Staples is a wildlife biologist who became concerned with species extinctions and complete an M.A. in environmental ethics to develop this environmental ethic.

—Steiner, Gary. *Animals and the Moral Community: Mental Life, Moral Status, and Kinship*. New York: Columbia University Press, 2008. Exploring the positions of people such as Davidson, Dennett, Gadamer, Hauser, Heidegger, and Searle, Steiner argues that ethologists and philosophers in both the analytic and continental traditions have failed to give an adequate explanation of animal behavior. Rejecting the traditional assumption that lack of formal rationality confers an inferior moral status on animals, Steiner offers an associativist view of animal cognition in which animals grasp and adapt to environments without employing intentionality or concepts. Rejecting the standard assumption of liberal individualism in which humans have no obligations of justice toward animals, Steiner champions a “cosmic holism” that attributes a moral status to animals that is equivalent to that of humans.

—Thompson, Paul B. “Agrarian Philosophy and Ecological Ethics.” *Science and Engineering Ethics* Volume 14, no. 4 (2008): 527-44. Abstract from the article: “Mainstream environmental ethics grew out of an approach to value that was rooted in a particular conception of rationality and rational choice. As weaknesses in this approach have become more evident, environmental philosophers have experimented with both virtue ethics and with pragmatism as alternative starting points for developing a more truly ecological orientation to environmental philosophy. However, it is possible to see both virtue ethics and pragmatism as emerging from older philosophical traditions that are here characterized as ‘agrarian’. Agrarian philosophy stresses

the role of nature, soil and climate in the formation of moral character as well as social and political institutions. As such, reaching back to the agrarian tradition may provide a way to move forward with both virtue oriented themes as well as pragmatist themes in developing ecological ethics.”

—Wells, Ronald A., ed. *Discerning a Moral Environmental Ethics. The Maryville Symposium: Conversations on Faith and the Liberal Arts*, Volume 2. This is from an annual symposium held at Maryville College, Tennessee. This symposium was held 26-27 September 2008. Contents include: (1) “Caring for Nature: From Respect to Reverence” by Holmes Rolston III (Colorado State University), (2) “Response to Rolston” by Drew Crain (Maryville College), (3) “Response to Rolston” by D. Brian Austin (Carson-Newman College), (4) “Shalom and the Character of Earthkeeping” by Steven Bouma-Prediger (Hope College), (5) “Response to Bouma-Prediger” by Errol G. Rohr (King College), (6) “Response to Bouma-Prediger” by Ben Cash (Maryville College), (7) “Catholic Social Teaching and Environmental Justice: Faithful Stewards of God’s Creation” by Cecilia Calvo (Environmental Justice Program of the United States Conference of Catholic Bishops), (8) “Creation and Evangelical Churches” by Rusty Pritchard (Evangelical Environmental Network), (9) “Response to Calvo and Pritchard” by Margaret Parks Cowan (Maryville College), (10) “The Greening of Warren Wilson College: The Little College that Could” by John P. Casey (Warren Wilson College), (11) “The Greening of a Curriculum (at Maryville College)” by Mark O’Gorman (Maryville College), and (12) “Love, Respect, and Reverence and the Environment” by Thomas D. Kennedy (Berry College).

—*Worldviews: Environment, Culture, Religion* Volume 8, nos. 2/3 (2004). The topic of this special issue is “Teaching Environmental Ethics.” Contents include: (1) “Introduction to *Worldviews: Environment, Culture, Religion* Special Issue on Teaching Environmental Ethics” by Clare Palmer (pp. 151-61), (2) “Transforming the ‘Market-Model University’: Environmental Philosophy, Citizenship and the Recovery of the Humanities” by Dane Scott (pp. 162-84), (3) “Environmental Education and Metaethics” by Owen Goldin (pp. 185-97), (4) “Can You Teach Environmental Philosophy Without Being an Environmentalist?” by Kevin De LaPlante (pp. 198-212), (5) “Reducing Pessimism’s Sway in the Environmental Ethics Classroom” by James W. Sheppard (pp. 213-26), (6) “Why Teach Environmental Ethics? Because We Already Do” by Raymond Benton Jr. and Christine S. Benton (pp. 227-42), (7) “A Pragmatic, Co-operative Approach to Teaching Environmental Ethics” by Daniel F. Shapiro and David Takacs (pp. 243-66), (8) “A Being of Value: Educating for Environmental Advocacy” by Lisa Newton (pp. 267-79), (9) “Walking the Talk: Philosophy of Conservation on the Isle of Rum” by Emily Brady, Alan Holland, and Kate Rawles (pp. 280-97), (10) “From Delight to Wisdom: Thirty Years of Teaching Environmental Ethics at Cornell” by Richard A. Baer Jr., James A. Tantillo, Gregory E. Hitzhusen, Karl E. Johnson, and James R. Skillen (pp. 298-322), (11) “Teaching Environmental Ethics: Non-indigenous Species as a Study of Human Relationships to Nature” by Dorothy Boorse (pp. 323-35), (12) “Environmental Ethics from an Interdisciplinary Perspective: The Marquette Experience” by Jame Schaefer (pp. 336-52), (13) “Teaching the Land Ethic” by Michael P. Nelson (pp. 353-65), (14) “Place and Personal Commitment in Teaching Environmental Ethics” by Philip Cafaro (pp. 366-76), (15) “Earth 101” by Roger S. Gottlieb (pp. 377-93), and (16) “Teaching Environmental Ethics to Non-specialist Students” by Hugh Mason (pp. 394-400).

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 21, no. 1 (Spring 2009):

1. From the Editor: "Preserving the Moon" by Eugene C. Hargrove (pp. 3-4).
2. "The Environmental Argument for Reducing Immigration into the United States" by Philip Cafaro and Winthrop Staples III (pp. 5-30).
3. "Social History, Religion, and Technology: An Interdisciplinary Investigation into Lynn White, Jr.'s 'Roots'" by Robin Attfield (pp. 31-50).
4. "Free Trade and the Environment" by Nicole Hassoun (pp. 51-66).
5. "The Ethics of 'Following Nature' in Forestry: Academic Forest Scientists and Rolston's *Environmental Ethics*" by Nicole Klenk (pp. 67-84).
6. Book Reviews:
 - a. Michael Lewis' (ed.) *American Wilderness: A New History* (2007) reviewed by John Opie.
 - b. John O'Neill's, Alan Holland's, and Andrew Light's *Environmental Values* (2008) reviewed by Frank W. Derringham.
 - c. Ronald Moore's *Natural Beauty: A Theory of Aesthetics beyond the Arts* (2007) reviewed by Glenn Parsons.
 - d. Peter F. Cannavò's *The Working Landscape: Founding, Preservation, and the Politics of Place* (2007) reviewed by Mick Smith.
 - e. Gregory Caicco's (ed.) *Architecture, Ethics and the Personhood of Place* (2007) reviewed by Tom Spector.
 - f. Nik Heynen's, James McCarthy's, Scott Prudham's, and Paul Robbins' (eds.) *Neoliberal Environments: False Promises and Unnatural Consequences* (2007) reviewed by Steve Vanderheiden.
 - g. Nancie Erhard's *Moral Habitat: Ethos and Agency for the Sake of Earth* (2007) reviewed by Susan J. Armstrong.
7. Comment: "The Significance of Al Gore's Purported Hypocrisy" by Scott Aiken (pp. 111-12).

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 5, no. 2 (Fall 2008):

1. Editorial Preface by James Hatley (pp. v-x).
2. "The Art of Poetry" (poem) by Anthony Lioi (pp. 1).
3. "Staying True to Trees: A Specific Look at Anthropocentrism and Non-Anthropocentrism" by Christian Diehm (pp. 3-16).
4. "The Naming of Things" by Joan Maloof (pp. 17-20).
5. "A World of Difference: The Lure of Plants in Gary Paul Nabhan" by Janet Fiskio (pp. 21-34).
6. "Lessons Learned from Yellowjackets" by Laura Geuy Akers (pp. 35-46).
7. "The Shaman Spiderthresher Relates the Legend of Massagu, the Mosquito Hero"(poem) by Patrica Monaghan (pp. 47-49).
8. "Judas Work: Four Modes of Sorrow" by Deborah Bird Rose (pp. 51-66).
9. "No one likes" (poem) by Lisa Kemmerer (p. 67).
10. "The World of Wolves: Lessons about the Sacredness of the Surround, Belonging, the Silent Dialogue of Interdependence and Death, and Speciocide" by Glen Mazis (pp. 69-91).
11. "Salmon Suite" (poems) by Judith Roche (pp. 93-97).
12. "Intimacy without Proximity: Encountering Grizzlies as a Companion Species" by Jacob Metcalf (pp. 99-128).
13. "When the Whale Responds: Narrating the Ethical Subject in Farley Mowat's *A Whale for the Killing*" by Cheryl Lousley (pp. 129-47).
14. "In the Eye of the Crow" (poem) by Daniela Elza (pp. 149-53).
15. Book Reviews:
 - a. Matthew Calarco's *Zoographies: The Question of the Animal from Heidegger to Derrida* (2008) reviewed by Timothy M. Costelloe.
 - b. Pierre Hadot's *The Veil of Isis: An Essay on the History of the Idea of Nature* (2006) reviewed by Scott Samuelson.
 - c. Donna Haraway's *When Species Meet* (2008) reviewed by Jason Wirth.
 - d. David Kolb's *Sprawling Places* (2008) reviewed by Kirsten Jacobson.
 - e. Joel Kovel's *The Enemy of Nature: The End of Capitalism or the End of the World?* (2007) reviewed by Keith Peterson.
 - f. Glen A. Mazis' *Humans, Animals, Machines: Blurring Boundaries* (2008) reviewed by Jami Weinstein.
 - g. Ronald L. Sandler's *Character and Environment: A Virtue-Oriented Approach to Environmental Ethics* (2007) reviewed by Robert Chapman.

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 18, no. 1 (February 2009):

1. Editorial: "Animal Relations" by Emily Brady (pp. 1-4).
2. "The Moral Worth of Creatures: Neo-Classical Metaphysics and the Value Theories of Rolston and Callicott" by Francisco Benzoni (pp. 5-32).
3. "Phenomenology and the Problem of Animal Minds" by Simon James (pp. 33-49).
4. "The Argument from Marginal Cases and the Slippery Slope Objection" by Julia K. Tanner (pp. 51-66).
5. "Hunting as a Moral Good" by Lawrence Cahoon (pp. 67-89).
6. "Reflexive Water Management in Arid Regions: The Case of Iran" by Mohammed Reza Balali, Josef Keulartz, and Michiel Korthals (pp. 91-112).
7. Book Reviews:
 - a. Brian Baxtor's *A Darwinian Worldview: Sociobiology, Environmental Ethics and the Work of Edward O. Wilson* (2007) reviewed by Brian Garvey.
 - b. Jodey Castricano's (ed.) *Animal Subjects: An Ethical Reader in a Posthuman World* (2008) reviewed by Elisa Aaltola.

Volume 18, no. 2 (May 2009):

1. Editorial: "Turning Up the Heat on Climate Change: Are Transition Towns an Answer?" by Isis Brook (pp. 125-28).
2. "A Critical Assessment of Public Consultations on GMOs in the European Union" by Marko Ahteensuu and Helena Siipi (pp. 129-52).
3. "Evaluating the 'Ethical Matrix' as a Radioactive Waste Management Deliberative Decision-Support Tool" by Matthew Cotton (pp. 153-76).
4. "Environmental Policy with Integrity: A Lesson from the Discursive Dilemma" by Kenneth Shockley (pp. 177-99).
5. "The Value of Health in the Writings of H.D. Thoreau" by Antonio Casado da Rocha (pp. 201-15).
6. "Darwinian Humanism and the End of Nature" by Robert Kirkman (pp. 217-36).
7. Book Reviews:
 - a. Mostafa K. Tolba's *Global Environmental Diplomacy — Negotiating Environmental Agreements for the World 1973-1992* (2008) reviewed by Bernd Hackmann.
 - b. Arjen Hoekstra's and Ashok Chapagain's *Globalization of Water: Sharing the Planet's Freshwater Resources* (2007) reviewed by Tapio S. Katko.
 - c. Naren Prasad's (ed.) *Social Policies and Private Sector Participation in Water Supply* (2008) reviewed by Lena Partzsch and Rafael Ziegler.
 - d. Noel G. Charlton's *Understanding Gregory Bateson: Mind, Beauty, and the Sacred Earth* (2008) reviewed by Arnold Berleant and Elizabeth Sikes.
 - e. Marti Kheel's *Nature Ethics: An Ecofeminist Perspective* (2007) reviewed by Julie Cook Lucas.

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 14, no. 1 (Spring 2009):

1. "A Natural Law Based Environmental Ethic" by Scott A. Davison (pp. 1-13).
2. "Animals, Predators, the Right to Life, and the Duty to Save Lives" by Aaron Simmons (pp. 15-27).
3. "Restoring Human-Centeredness to Environmental Conscience: The Ecocentrist's Dilemma, the Role of Heterosexualized Anthropomorphizing, and the Significance of Language to Ecological Feminism" by Wendy Lynne Lee (pp. 29-51).
4. "A Motivational Turn for Environmental Ethics" by Carol Booth (pp. 53-78).
5. "Responsibility for the End of Nature: Or, How I Learned to Stop Worrying and Love Global Warming" by Allen Thompson (pp. 79-99).
6. "Trusting in the 'Efficacy of Beauty': A Kalocentric Approach to Moral Philosophy" by Brian G. Henning (pp. 101-28).
7. "A Man and a Dog in a Lifeboat: Self-Sacrifice, Animals, and the Limits of Ethical Theory" by Cathryn Bailey (pp. 129-48).

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 agronomists, 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 22, no. 1 (February 2009):

1. Editorial by Richard P. Haynes (pp. 1-2).
2. "Ethical Responsibilities Towards Dogs: An Inquiry into the Dog-Human Relationship" by Kristien Hens (pp. 3-14).
3. "The Ethics and Politics of Animal Welfare in New Zealand: Broiler Chicken Production as a Case Study" by Michael C. Morris (pp. 15-30).
4. "Choosing a Food Future: Differentiating Among Alternative Food Options" by Jeffrey R. Follett (pp. 31-51).
5. "Constrained Choice and Ethical Dilemmas in Land Management: Environmental Quality and Food Safety in California Agriculture" by Diana Stuart (pp. 53-71).
6. "Moving Beyond Strawmen and Artificial Dichotomies: Adaptive Management When an Endangered Species Uses an Invasive One" by Daniel Simberloff (pp. 73-80).

7. “Environmental Harm: Political not Biological” by Mark Sagoff (pp. 81-88).
8. Book Reviews:
 - a. Christopher J. Preston’s and Wayne Ouderkirk’s (eds.) *Nature, Value, Duty: Life on Earth with Holmes Rolston, III* (2007) reviewed by Hicham-Stephane Afeissa.
 - b. Jozef Keulartz’s, Michiel Korthals’, Maartje Schermer’s, and Tsjalling Swierstra’s (eds.) *Pragmatist Ethics for a Technological Culture* (2002) reviewed by Elizabeth Mauritz.
 - c. Marcel Mazoyer’s and Lawrence Roudart’s *A History of World Agriculture from the Neolithic Age to the Current Crisis* (2006) reviewed by Paul B. Thompson.

Volume 22, no. 2 (April 2009):

1. From the editor by Richard P. Haynes (pp. 107-08).
2. “Moral Responsibility for Environmental Problems—Individual or Institutional?” by Jessica Nihlén Fahlquist (pp. 109-24).
3. “The US’ Food and Drug Administration, Normativity of Risk Assessment, GMOs, and American Democracy” by Zahra Meghani (pp. 125-39).
4. “Meeting Consumer Concerns for Food Safety in South Korea: The Importance of Food Safety and Ethics in a Globalizing Market” by Renee B. Kim (pp. 141-52).
5. “Intensive Livestock Farming: Global Trends, Increased Environmental Concerns, and Ethical Solutions” by Ramona Christina Ilea (pp. 153-67).
6. “Beneath the Straw: In Defense of Participatory Adaptive Management” by J.M. Evans, A.C. Wilkie, and J. Burkhardt (pp. 169-80).
7. “The Future of Food” by Whitney Sanford (pp. 181-90).
8. Book Review:
 - a. Bill Vitek’s and Wes Jackson’s (eds.) *The Virtues of Ignorance: Complexity, Sustainability, and the Limits of Knowledge* (2008) reviewed by Richard P. Haynes.

Volume 22, no. 3 (June 2009):

1. “Organic Agriculture’s Approach towards Sustainability; Its Relationship with the Agro-Industrial Complex, A Case Study in Central Macedonia, Greece” by Thodoris Dantsis, Angeliki Loumou, and Christina Giourga (pp. 197-216).
2. “Exponential Growth, Animal Welfare, Environmental and Food Safety Impact: The Case of China’s Livestock Production” by Peter J. Li (pp. 217-40).
3. “A Pluralist Expressivist Critique of the Pet Trade” by Kimberly K. Smith (pp. 241-56).
4. “Latina Feminist Metaphysics and Genetically Engineered Foods” by Lisa A. Bergin (pp. 257-71).
5. “Ethnographies of Taste: Cooking, Cuisine, and Cultural Literacy” by Samuel Snyder (pp. 272-83).
6. Book Reviews:
 - a. Richard P. Haynes’ *Animal Welfare: Competing Conceptions and Their Ethical Implications* (2008) reviewed by David Hoch.
 - b. Peter Sandøe’s and Stine B. Christiansen’s *Ethics of Animal Use* (2008) reviewed by Gregory S. McElwain.
7. From the Editor by Richard P. Haynes (pp. 295-97).

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 11, no 1 (March 2008):

1. "Mr. Walzer's Neighborhood: The Need for Geographic Particularity in Distributive Ethics" by Eric O. Jacobsen (pp. 1-16).
2. "Failures of Imagination: Stuck and Out of Luck in the American Metropolis" by Robert Kirkman (pp. 17-32).
3. "Biogeography and Evolutionary Emotivism" by Brian K. Steverson (pp. 33-48).
4. "Ecological Thinking, Advocacy, and Privilege" by Peta Bowden (pp. 49-56).
5. "Thinking Ecologically about Bison" by Carla Fehr (pp. 56-65).
6. "Comments on Lorraine Code's Ecological Thinking: The Politics of Epistemic Location" by Charles W. Mills (pp. 65-75).
7. "Rereading Ecological Thinking" by Lorraine Code (pp. 76-90).
8. "Spaced Out and Down By Law: Geography, Politics, and the Ethics of Homelessness" by Michael P. Levine (pp. 91-105).
9. "Spaced Out and Down By Law: A Response" by Don Mitchell (pp. 106-11).
10. "Reply to Don Mitchell" by Michael P. Levine (pp. 111-12).

OTHER RECENT ARTICLES AND BOOKS

—Agyeman, Julian, Peter Cole, Randolph Haluza De-Lay, and Pat O'Riley, eds. *Speaking for Ourselves: Environmental Justice in Canada*. Vancouver: University of British Columbia Press, 2009. Contents include: (1) "Introduction: Speaking for Ourselves, Speaking Together: Environmental Justice in Canada" by Randolph Haluza-DeLay, Pat O'Riley, Peter Cole, and Julian Agyeman, (2) "Honouring Our Relations: An Anishnaabe Perspective on Environmental Justice" by Deborah McGregor, (3) "Reclaiming Ktaqamkuk: Land and Mi'kmaq Identity in Newfoundland" by Bonita Lawrence, (4) "Why Is There No Environmental Justice in Toronto? Or Is There?" by Roger Keil, Melissa Ollevier, and Erica Tsang, (5) "Invisible Sisters: Women and Environmental Justice in Canada" by Barbara Rahder, (6) "The Political Economy of Environmental Inequality: The Social Distribution of Risk as an Environmental Injustice" by S. Harris Ali, (7) "These Are Lubicon Lands: A First Nation Forced to Step into the Regulatory

Gap” by Chief Bernard Ominayak with Kevin Thomas, (8) “Population Health, Environmental Justice, and the Distribution of Diseases: Ideas and Practices from Canada” by John Eyles, (9) “Environmental Injustice in the Canadian Far North: Persistent Organic Pollutants and Arctic Climate Impacts” by Sarah Fleisher Trainor, Anna Godduhn, Lawrence K. Duffy, F. Stuart Chapin III, David C. Natcher, Gary Kofi nas, and Henry P. Huntington, (10) “Environmental Justice and Community-Based Ecosystem Management” by Maureen G. Reed, (11) “Framing Environmental Inequity in Canada: A Content Analysis of Daily Print News Media” by Leith Deacon and Jamie Baxter, (12) “Environmental Justice as a Politics in Place: An Analysis of Five Canadian Environmental Groups’ Approaches to Agro-Food Issues” by Lorelei L. Handon, (13) “Rethinking ‘Green’ Multicultural Strategies” by Beenash Jafri, and (14) “Coyote and Raven Talk about Environmental Justice” by Pat O’Riley and Peter Cole.

—Audubon Society (technical report). *Birds and Climate Change*. Greg Butcher, report coordinator. Sixty percent of North American species of birds significantly have shifted their ranges north, with an undeniable link to climate change. Climate change has affected the vast majority of birds in North America. The report is available online at: <http://www.audubon.org/bird/bacc/techreport.html>.

—Bailey, Liberty Hyde, and Norman Wirzba. *The Holy Earth: Toward a New Environmental Ethic*. Mineola, NY: Dover Publications, 2009. This is a reissue of Bailey’s classic 1915 work. Bailey—the so-called father of American horticulture—combined reflections on Earth’s intrinsic divinity with new scientific principles of horticulture; his work influenced early environmental protection programs in the United States and helped inspire the environmental movement.

—Berger, Cynthia. “They’ve Got Personality.” *National Wildlife* Volume 47, no 2 (2009): 31-37. Long considered unscientific, studies of the dispositions of individual animals are multiplying, yielding some fascinating—and sometimes practical—results. But debate continues on whether these individual idiosyncrasies—in cranes, octopi, hyenas, bluebirds, foxes, and even spiders—ought to be called differences in personality, or whether that term (related to “persons”) should be reserved for humans.

—Black, Richard. “A Safe Climate Means No to Coal.” *BBC News*. 29 April 2009. Black reports on a study led by Myles Allen at Oxford University. About three-quarters of the world’s fossil fuel reserves must be left unused if society is to avoid dangerous climate change, scientists warn. More than 100 nations support the goal of keeping temperature rise below 2° C. But the scientists say that without major curbs on fossil fuel use, 2° will probably be reached by 2050. They say politicians should focus on limiting humanity’s total output of CO₂ rather than setting a “safe” level for annual emissions of the atmosphere, not just the emission rate in any given year. Available online at: <http://news.bbc.co.uk/2/hi/science/nature/8023072.stm>.

—Bonzo, Matthew J., and Michael R. Stevens. *Wendell Berry and the Cultivation of Life: A Reader’s Guide*. Wheaton, IL: Brazos Press, 2009. Bonzo and Stevens discuss spiritual and cultural themes across the decades of Wendell Berry’s writings. Berry offers comfort and challenge to classic conservatives and postmodernists alike. The Christian church as a community is called to sink roots into a particular place and to find abundant life within finite boundaries.

—Borras, Saturnino M. Jr., Marc Edelman, and Cristóbal Kay, eds. *Transnational Agrarian Movements Confronting Globalization*. Hoboken, NJ: Wiley, 2008. Contents include: (1) “Transnational Agrarian Movements: Origins and Politics, Campaigns and Impact” by Saturnino M. Borras Jr., Marc Edelman, and Cristóbal Kay, (2) “Peasants Make Their Own History, But Not Just as They Please . . .” by Philip McMichael, (3) “Transnational Organizing in Agrarian Central America: Histories, Challenges, Prospects” by Marc Edelman, (4) “La Via Campesina and its Global Campaign for Agrarian Reform” by Saturnino M. Borras Jr., (5) “‘Late Mobilization’: Transnational Peasant Networks and Grassroots Organizing in Brazil and South Africa” by Brenda Baletti, Tamara M. Johnson, and Wendy Wolford, (6) “Mobilizing Against GM Crops in India, South Africa and Brazil” by Ian Scoones, (7) “Trade and Biotechnology in Latin America: Democratization, Contestation and the Politics of Mobilization” by Peter Newell, (8) “Claiming the Grounds for Reform: Agrarian and Environmental Movements in Indonesia” by Nancy Lee Peluso, Suraya Afiff, and Noer Fauzi Rachman, (9) “Whose Rules Rule? Contested Projects to Certify ‘Local Production for Distant Consumers’” by Harriet Friedmann and Amber Mcnair, (10) “Migrant Organization and Hometown Impacts in Rural Mexico” by Jonathan Fox and Xochitl Bada, (11) “From Covert to Overt: Everyday Peasant Politics in China and the Implications for Transnational Agrarian Movements” by Kathy Le Mons Walker, and (12) “Where There Is No Movement: Local Resistance and the Potential for Solidarity” by Kevin Malseed.

—Boyer, Dennis. *Listen to the Land: Conservation Conversations*. Madison: University of Wisconsin Press, 2009. Boyer creates a communal conversation by asking nearly fifty farmers, fishers, foragers, loggers, nature lovers, railroaders, seed savers, and tribal activists “How do I interact with the Earth?”

—Bullard, Robert D., and Beverly Wright, eds. *Race, Place, and Environmental Justice After Hurricane Katrina: Struggles to Reclaim, Rebuild, Revitalize New Orleans and the Gulf Coast*. Boulder, CO: Westview Press, 2009. Contents include: (1) “Introduction” by Robert D. Bullard and Beverly Wright, (2) “Race, Place, and the Environment in Post-Katrina New Orleans” by Robert D. Bullard and Beverly Wright, (3) “The Overlooked Significance of Place in Law and Policy: Lessons from Hurricane Katrina” by Debra Lyn Bassett, (4) “Transportation Matters: Stranded on the Side of the Road Before and After Disasters Strike” by Robert D. Bullard, Glenn S. Johnson, and Angel O. Torres, (5) “Katrina and the Condition of Black New Orleans: The Struggle for Justice, Equity, and Democracy” by Mtangulizi Sanyika, (6) “Contaminants in the Air and Soil in New Orleans After the Flood: Opportunities and Limitations for Community Empowerment” by Rachel Godsil, Albert Huang, and Gina Solomon, (7) “Investing in Human Capital and Healthy Rebuilding in the Aftermath of Hurricane Katrina” by Sheila J. Webb, (8) “Making the Case for Community-Based Laboratories: A New Strategy for Environmental Justice” by Earthea Nance, (9) “Post-Katrina Profiteering: The New Big Easy” by Rita J. King, (10) “Rebuilding Lives Post-Katrina: Choices and Challenges in New Orleans’s Economic Development” by Robert K. Whelan and Denise Strong, (11) “The Color of Opportunity and the Future of New Orleans: Planning, Rebuilding, and Social Inclusion After Hurricane Katrina” by Mafruz Khan, (12) “Housing Recovery in the Ninth Ward: Disparities in Policy, Process, and Prospects” by Lisa K. Bates and Rebekah A. Green, (13) “Unnatural Disaster: Social Impacts

and Policy Choices After Katrina” by John R. Logan, and (14) “Afterword: Looking Back to Move Forward” by Beverly Wright and Robert D. Bullard.

—Clubb, Oliver. *Global Warming Solutions: A Concerned Citizen’s Guide to Climate Protection*. The entire book can be downloaded for free as a pdf at: <http://gwsolutionsbook.com/>.

—Corcoran, Peter Blaze, ed. *A Voice for Earth: American Writers Respond to the Earth Charter*. Athens: University of Georgia Press, 2008. Contents include: (1) “Foreword: The Rights of Nature” by Homero Aridjis, (2) “Foreword: Taking the Globe to Our Bosom” by Terry Tempest Williams, (3) “Introduction” by A. James Wohlpart and Peter Blaze Corcoran, (4) “Crafting Principles for the Earth Charter” by Steven C. Rockefeller, (5) “The Earth Charter,” (6) “Owning the Imperatives: A Poem for the Earth Charter” by Alison Hawthorne Deming, (7) “Learning to See the Stars: The Earth Charter as a Compass for the New Century” by Mary Evelyn Tucker, (8) “Remembering the Ancient Path: The Original Instructions and the Earth Charter” by Chief Jake Swamp, (9) “Lake Conestee” by John Lane, (10) “Restoration: A Plan” by Rick Bass, (11) “Wilderness as a Sabbath for the Land” by Scott Russell Sanders, (12) “Who” by Robert Michael Pyle, (13) “Broad Water, Distant Land” by Stuart Ching, (14) “Possibility Begins Here” by Lauret Savoy, (15) “Hope for Democracy” by Janisse Ray, (16) “The Ethic of Care” by Leonardo Boff, translated by Philip Berryman, and (17) “Afterword” by Kamla Chowdhry.

—Crate, Susan A., and Mark Nuttall, eds. *Anthropology and Climate Change: From Encounters to Actions*. Walnut Creek, CA: Left Coast Press, 2008. Contents include: (1) “Introduction: Anthropology and Climate Change” by Susan A. Crate and Mark Nuttall, (2) “Human Agency, Climate Change and Culture: An Archaeological Perspective” by Fekri A. Hassan, (3) “Climate and Weather Discourse in Anthropology: From Determinism to Uncertain Futures” by Nicole Peterson and Kenneth Broad, (4) “Fielding Climate Change: The Role of Anthropology” by Carla Roncoli, Todd Crane, and Ben Orlove, (5) “Disasters and Diasporas: Global Climate Change and Population Displacement in the 21st Century” by Anthony Oliver-Smith, (6) “Climate Change and Melting Andean Glaciers: Indigenous and Anthropological Knowledge merge in Restoring Water Sources” by Inge Bolin, (7) “Salmon Nation: A Nez Perce Policy in Spite of Global Climate Change” by Benedict J. Colombi, (8) “Gone the Bull of Winter?” by Susan A. Crate, (9) “Storm Warnings: The Role of Anthropology in Adapting to Sea-Level Rise in Southwestern Bangladesh” by Timothy Finan, (10) “Opal Waters, Rising Seas: Climate Impacts on Indigenous Australians” by Donna Green, (11) “Sea Ice: The Socio-cultural Dimensions of a Melting Environment” by Anne Henshaw, (12) “From Local to Global: Perceptions of Environmental Change Among Kalahari San” by Robert K. Hitchcock, (13) “Climate Change and El Niños in the West Central Highlands of Papua New Guinea: Indigenous Perceptions and Responses to Environmental Change and Deforestation” by Jerry Jacka, (14) “Sea Change: Anthropology and Climate Change in Tuvalu, South Pacific” by Heather Lazrus, (15) “Talking and Not Talking about Climate Change in Northwestern Alaska” by Elizabeth Marino and Peter Schweitzer, (16) “Moral Certitude and the Anthropologist’s Outrage (pace Rosaldo)” by Sarah Strauss, (17) “Shifting the University: Faculty Engagement and Curriculum Change” by Peggy F. Barlett and Benjamin Stewart, (18) “Global Climate Change: Car Culture & Emissions” by Lenora Bohren, (19) “Terms of Engagement: An Arctic Perspective on the Narratives and Politics of Global Climate Change” by Noel D. Broadbent and Patrik Lantto, (20)

“The Efforts of One Gulf Coast Community to Deal with the Challenges of Climate Change” by Gregory V. Button and Kristina Peterson, (21) “Global Change Policymaking from Inside the Beltway: Engaging Anthropology” by Shirley J. Fiske, (22) “Living In a World of Movement: Human Resilience to Environmental Instability in Greenland” by Mark Nuttall, (23) “Global Responsibilities, Local Realities: Negotiating the Cultural Dimensions” by P.J. Puntenney, (24) “Anthropology and Climate Change: The Exhibition Thin Ice—Inuit Traditions within a Changing Environment” by A. Nicole Stuckenberger, (25) “Consuming Ourselves to Death” by Richard Wilk, and (26) “Epilogue: Throwing up our hands or rolling up our sleeves” by Susan A. Crate and Mark Nuttall.

—Crompton, Tom. *Weathercocks and Signposts: The Environment Movement at a Crossroads*. World Wildlife Fund (UK) Report, April 2008. This report is focused on values in relation to the environmental movement. The report critically reassesses current approaches to motivating environmentally-friendly behaviour change. Current behaviour-change strategies are increasingly built upon analogy with product marketing campaigns. They often take as given the sovereignty of consumer choice, and the perceived need to preserve current lifestyles intact. This report constructs a case for a radically different approach. It presents evidence that any adequate strategy for tackling environmental challenges will demand engagement with the values that underlie the decisions we make and, indeed, with our sense of who we are. The report challenges current individualistic and materialist values. The report can be downloaded at: <http://www.valuingnature.org/downloads/>.

—Cubie, Doreen. “Everglades Invasion.” *National Wildlife* Volume 47, no. 2 (2009): 24-30. Tens of thousands of Burmese pythons (up to twenty feet long), Nile monitor lizards, and African sacred ibis (actually a stork) are preying upon native and endangered wood stork hatchlings. The Everglades are in jeopardy from invasive species, largely released or escaped as pets, though the invasive ibis did escape from the Miamo Metrozoo as a result of Hurricane Andrew.

—Davis, Ellen F. *Scripture, Culture, and Agriculture: An Agrarian Reading of the Bible*. Cambridge: Cambridge University Press, 2009. Davis examines the ethics and theology of land use by using critical biblical exegesis. She shows that that to disregard the environment, food production, and treatment of animals in scripture is to miss reflection upon essential aspects of life in the presence of God.

—Drengson, Alan, and Duncan Taylor, eds., *Wild Forestry: Practising Nature’s Wisdom*. Gabriola Island, BC: New Society Publishers, 2009. Contents include: (1) “Foreword: Life on Our Planet Is In Trouble — What Will YOU Do?” by Georg and Brenda Feuerstein, (2) “Introduction: Wild Forestry — A Vision Emerges” by Alan Drengson and Duncan M. Taylor, (3) Poem “Autumn Secret” by Carolina Read, (4) “Values Deep in the Woods” by Holmes Rolston III, (5) “The Place and the Story” by Ralph Metzner, (6) “Forests and Sacred Groves” by Sarah Laird, (7) “Enrichment Forestry at Windhorse Farm” by Jim Drescher, (8) “Ecoforestry — Doing the Right Things” by Ray Travers, (9) “Ecological Principles for Responsible Forest Use” by Alan Wittbecker, (10) “A Tree is a Quintessential Plant” by Chris Maser, (11) “Salmon Nutrients, Nitrogen Isotopes and Coastal Forests” by Tom Reimchen, (12) “Life with Carnivores in the Great Bear Rainforest — Notes from an Autumn Diary” by Chris Genovali, (13) “Why

Preserve Wild Forests?” by George Wuerthner, (14) “Buddhism and Global Warming” by Bill Devall, (15) “Lessons from the Old Growth — Merv Wilkinson and Wildwood Forest” by Jay Rastogi, (16) “Renewing our Forest Culture — The Art and Practice of Natural Forests” by Iliff Simey, (17) “Restoring a Forest — A Remedy for Our Ills” by Nitya Harris, (18) “The Vision of Trees For Life” by Alan Watson Featherstone, (19) “Learning from Trees” by Wangari Maathai, (20) “Gaviotas — Lessons from a Global Classroom” by Doug Skeates, (21) “A Letter from Victoria” by Brenda R. Beckwith, (22) “The Future of Ecoforestry in Western Australia” by Robert Hay, (23) “Eco Tipping Points — How a Vicious Cycle Can Become Virtuous” by Amanda Suutari and Gerald Marten, (24) “A First Nations Perspective on Ecosystem Management” by Richard Atleo, (25) “The Culture of Forests — Haida Traditional Knowledge and Forestry in the 21st Century” by Nancy J. Turner and Barbara Wilson (Kii’iljuus), (26) “Plant Teachers as a Source of Healing in the Peruvian Amazon” by Gonzalo Brito and Claire Sieber, (27) “Tree Meditation Meets Shamanism” by Alan Drengson, (28) “Wild Humans” by David Martin, (29) Poem: “Kingley Vale” by Carolina Read, (30) “Nowadays We Idolize Nature or Fear It” by Richard Louv, (31) “The Powerful Link Between Conserving Land and Preserving Health” by Howard Frumkin and Richard Louv, (32) “Creating a New Land Movement with Children” by Peter Forbes, (33) “Fairies, Forests and Childhood Education” by Briony Penn, (34) “Beyond Ecophobia” by David Sobel, (35) “The Longest Journey and Role of an Enlightened Witness” by Alice Miller, (36) “Access to Free Nature” by Arne Naess, (37) “Ecointelligence and Hope” by Norah Trace, (38) “Students Becoming Teachers through Place-Based Education” by Alan Drengson, (39) “Earth’s Greatest Crisis” by Guy Dauncey, (40) “The Future of British Columbia Forests Requires Resilience Management” by Richard J. Hebda, (41) “Aboriginal Forests, Innu Culture and New Sustainable Economics” by Tom Green, (42) “Creating Institutions of Care — The Case for Democratic Forest Trusts” by Gus diZerega, (43) “Transforming Ourselves, Renewing the Earth” by Duncan M. Taylor and Graeme M. Taylor, (44) “Shifting Direction to Local Interdependence” by Helena Norberg-Hodge, and (45) “Afterword: Where We Are Going” by Wes Jackson.

—Ebbesson, Jonas, and Phoebe Okowa, eds. *Environmental Law and Justice in Context*. Cambridge: Cambridge University Press, 2009. Contents include: (1) “Introduction: dimensions of justice in environmental law” by Jonas Ebbesson, (2) “The second cycle of ecological urgency: an environmental justice perspective” by Richard Falk, (3) “Describing the elephant: international justice and environmental law” by Dinah Shelton, (4) “Law, justice and rights: some implications of a global perspective” by William Twining, (5) “Gender and environmental law and justice: thoughts on sustainable masculinities” by Hanne Petersen, (6) “Participatory rights in natural resources management: the role of communities in South Africa” by Jona Razzaque, (7) “Public participation and the challenges of environmental justice in China” by Qun Du, (8) “Environmental justice thought courts in countries in economic transition” by Stephen Stec, (9) “Environmental justice through environmental courts? Lessons learned from the Swedish experience” by Jan Darpö, (10) “Environmental justice in the European Court of Justice” by Ludwig Krämer, (11) “Environmental justice through international complaint procedures? Comparing the Aarhus Convention and the North American Agreement on Environmental Cooperation” by Malgosia Fitzmaurice, (12) “Environmental justice in situations of armed conflict” by Phoebe Okowa, (13) “Sovereignty and environmental justice in international law” by André Nollkaemper, (14) “Piercing the state veil in pursuit of environmental justice” by Jonas Ebbesson, (15) “Competing narratives of justice in North-South

environmental relations: the case of ozone layer depletion” by Karin Mickelson, (16) “Climate change, global environmental justice and international environmental law” by Jutta Brunnée, (17) “Justice in global environmental negotiations: the case of desertification” by Bo Kjellén, (18) “Distributive justice and procedural fairness in global water law” by Ellen Hey, (19) “Environmental justice in the use, knowledge and exploitation of genetic resources” by Philippe Cullet, (20) “Law, gender and environmental resources: women’s access to environmental justice in East Africa” by Patricia Kameri-Mbote, (21) “The polluter pays principle: dilemmas of justice in national and international contexts” by Hans Christian Bugge, (22) “Corporate activities and environmental justice: perspectives on Sierra Leone’s mining” by Priscilla Schwartz, and (23) “Environmental justice and international trade law” by Nicolas De Sadeleer.

—Fosket, Jennifer, and Laura Mamo. *Living Green: Communities that Sustain*. Gabriola Island, BC (Canada): New Society Publishers, 2009. Fosket and Mamo—two environmental sociologists—interview developers, architects, and residents and explores cases of communities that explicitly integrate human and social factors into design and planning. The authors discuss how community is central to sustainable living, how to pursue mainstream housing options to live green, and how communities can integrate green building components with social justice politics such as poverty, racism, and urban alienation.

—Gaard, Greta. “Toward and Ecopedagogy of Children’s Environmental Literature.” *Green Theory & Praxis: The Journal of Ecopedagogy* Vol. 4, no. 2 (2008): 11-24. Gaard discusses children’s environmental literature from the intersecting standpoints of animal studies, ecofeminist literary criticism, and environmental literature. She establishes three central questions for children’s environmental literature and six boundary conditions for an ecopedagogy of children’s environmental literature.

—Gallagher, Kevin P., ed. *Handbook on Trade and the Environment*. Cheltenham, UK: Edward Elgar Publishing, 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. Raynolds 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 Cherfane, (27) “Trade and Environment Institutions” by J. Samuel Barkin, and (28) “Redesigning the World’s Trading System for Environmentally Sustainable Development” by Alejandro Nadal.

—Gedicks, Al. *Dirty Gold: Indigenous Alliances to End Global Resource Colonialism*. Cambridge, MA: South End Press, 2009. Gedicks shows how the indigenous peoples have energized peasant and other non-indigenous community movements to use human rights and transnational solidarity networks to challenge environmental racism and resource colonialism.

—Gobush, Kathleen, Ben Kerr, and Sam Wasser. “Genetic Relatedness and Disrupted Social Structure in a Poached Population of African Elephants.” *Molecular Ecology* Volume 18, no. 4 (2009): 722-34. Twenty years after stopping poaching in Tanzania’s Mikumi National Park, although a thousand elephants remain, social structures remain disrupted. Normally, old females—matriarchs—guide groups of female relatives. But many families lost their matriarchs and older females, leaving younger ones adrift. Today these females are alone and often calfless, despite being in their reproductive prime. Researchers find very high stress hormone levels. Cynthia Moss of the Amboseli Trust for Elephants in Nairobi, Kenya, says: “The more we know about their sensitivity to loss and disruptions, the more we have to consider the ethics of what we do to them,” such as culling and translocations.”

—Grazer, Walter. *Catholics Going Green: A Small Group Guide for Living and Learning Environmental Justice*. Notre Dame, IN: Ave Maria Press, 2009. This resource book examines environmental justice themes through the lens of scripture and Catholic social teaching.

—Harrison, Rob, Terry Newholm, and Deirdre Shaw, eds. *The Ethical Consumer*. Thousand Oaks, CA: SAGE Publications, 2005. Contents include: (1) “Introduction: Defining the Ethical Consumer” by Rob Harrison, Terry Newholm, and Deirdre Shaw, (2) “Philosophy and Ethical Consumption” by Clive Barnett, Philip Cafaro, and Terry Newholm, (3) “The Consumer as Economic Voter” by Roger A. Dickinson and Mary L. Carsky, (4) “A Brief History of Consumer Activism” by Tim Lang and Yiannis Gabriel, (5) “Pressure Groups, Campaigns and Consumers” by Rob Harrison, (6) “Informing Ethical Consumers” by Hannah Berry and Morven McEachern, (7) “The Effectiveness of Ethical Consumer Behaviour” by Scott Clouder and Rob Harrison, (8) “Case Studying Ethical Consumers’ Projects and Strategies” by Terry Newholm, (9) “Using Existential-Phenomenological Interviewing to Explore Meanings of Consumption” by Hélène Cherrier, (10) “Modeling Consumer Decision Making in Fair Trade” by Deirdre Shaw, (11) “Identifying and Profiling Apparel Label Users” by Marsha A. Dickson, (12) “Focus Groups on

Consumers' Ethical Beliefs" by Barry Clavin and Alex Lewis, (13) "Surveying Ethical and Environmental Attitudes" by Robert Worcester and Jenny Dawkins, (14) "Corporate Disclosure and Auditing" by Carol A. Adams and Ambika Zutshi, and (15) "Meeting the Ethical Gaze: Challenges for Orienting to the Ethical Market" by Andrew Crane.

—Hulme, Philip E., Petr Pyšek, Wolfgang Nentwig, and Montserrat Vilà. "Will Threat of Biological Invasions Unite the European Union?" *Science* Volume 324, no. 5923 (3 April 2009): 40-41. New data on the extent of biological invasions in Europe pose major regulatory and political challenges to European institutions. Europe is now home to over 11,000 alien species, many of them quite disruptive to both native ecosystems and to agriculture. The cost to fight these aliens is over 10 billion Euros per year, even on crude estimates.

—International Council for Science, United Nations Educational, Scientific and Cultural Organization, and United Nations University. *Ecosystem Change and Human Well-being: Research and Monitoring Priorities Based on the Findings of the Millennium Ecosystem Assessment*. Paris: International Council for Science, 2008. Available as a pdf online at: http://www.icsu.org/2_resourcecentre/Resource.php4?rub=8&id=304.

—Jensen, Derrick, and Aric McBay. *What We Leave Behind*. New York: Seven Stories Press, 2009. Jensen and McBay argue that unless we change the ways we create and dispose of human waste, humans will not survive.

—Joubert, Leonie. *Boiling Point: People in a Changing Climate*. Johannesburg: Wits University Press, 2009. In this sequel to her earlier book *Scorched: South Africa's Changing Climate* (2007), Joubert continues her conversations with people in South Africa about the changing climate.

—Koenig-Bricker, Woodeene. *Ten Commandments for the Environment: Pope Benedict XVI Speaks Out for Creation and Justice*. Notre Dame, IN: Ave Maria Press, 2009. Koenig-Bricker brings together Pope Benedict's key statements about environmental justice and offers commentary to examine the *Ten Commandments for the Environment*—recently released by the Pontifical Council for Justice and Peace.

—Ladd, Brian. *Autophobia: Love and Hate in the Automobile Age*. Chicago: University of Chicago Press, 2008. Ladd's book is a history of emotions people have felt for the automobile. As he explains why people love automobiles so much, he develops a critique of the injuries and deaths to humans and nonhumans caused by automobiles.

—Lausche, Barbara J. *Weaving a Web of Environmental Law*. Berlin: Erich Schmidt Verlag, 2008. Lausche traces the development of environmental law, especially under the auspices of the Environmental Law Programme of the International Union for the Conservation of Nature and Natural Resources, the International Council of Environmental Law, and other national and international agencies and organizations.

—Leichenko, Robin M, and Karen L. O'Brien. *Environmental Change and Globalization: Double Exposures*. Oxford: Oxford University Press, 2008. Leichenko and O'Brien develop a

conceptual framework for examining the relationship between climate change and globalization—the “double exposures.” Using case studies such as the melting of Arctic sea ice, recurring droughts in India, and Hurricane Katrina, the authors show how broader human security issues such as unsustainable rates of development, growing inequalities, and growing vulnerabilities are connected to the double exposures of environmental change and globalization.

—Martin, Bruce, Alan Bright, Philip Cafaro, Robin Mittelstaedt, and Brett Bruyere. “Cultivating Environmental Virtue Among 7th & 8th Graders in an Expeditionary Learning Outward Bound School.” *Journal of Experiential Education* Volume 30, no. 3 (2008): 294-98. This study attempted to assess the development of environmental virtue in 7th and 8th grade students in an Expeditionary Learning Outward Bound school. The purpose of this study was twofold. First, the researchers were interested in introducing a virtue ethics perspective into their teaching of environmental ethics. Second, the researchers were interested in contributing to the validation of basic theoretical assumptions on which the practice of outdoor education is based, specifically the assumption that adventure education can be used to help develop virtue in children as well as the assumption that experiential education is an effective means for doing so. Addressing these assumptions in terms of environmental virtue is fitting, because this concept represents a synthesis of concerns in outdoor environmental education’s concern with developing environmental ethics in children and adventure education’s concern with developing virtue in children.

—Martin, Bruce, Alan Bright, Philip Cafaro, Robin Mittelstaedt, and Brett Bruyere. “Assessing the Development of Environmental Virtue in 7th and 8th Graders in an Expeditionary Learning Outward Bound School.” *Journal of Experiential Education* Volume 31, no. 3 (2009): 341-58. This study attempted to assess the development of environmental virtue in 7th and 8th grade students in an Expeditionary Learning Outward Bound (ELOB) school using an instrument developed for this study: the Children’s Environmental Virtue Scale (CEVS). Data for this study were obtained by administering the CEVS survey (pretest and post-test) to students in an ELOB school (n = 45) that included a 10-week expeditionary learning unit.

—McCormick, Sabrina. *Mobilizing Science: Movements, Participation, and the Remaking of Knowledge*. Philadelphia: Temple University Press, 2009. Using case studies such as the anti-dam movement in Brazil and the environmental breast cancer prevention movement in the United States, McCormick explores the rise of a new kind of social movement that attempts to empower lay people who are often marginalized through the use of scientific research. Although activists in this new social movement often use innovative scientific tools that result in surprising findings, the movement often fails due to superficial participatory institutions and tightly-knit corporate/government relationships.

—McDonald-Madden, Eve, Ascelin Gordon, Brendan A. Wintle, Susan Walker, Hedley Grantham, Silvia Carvalho, Madeleine Bottrill, Liana Joseph, Rocio Ponce, Romola Stewart, and Hugh P. Possingham. “‘True’ Conservation Progress.” *Science* Volume 323, no. 5910 (2 January 2009): 43-44. Typical estimates of success in conservation, such as size of the area protected, are unreliable estimates. These authors propose a performance evaluation metric, an equation with multiple factors—which they term a conservation balance sheet—that is more reliable. Their metric usually shows lower success than the typical estimates.

—Mcmichael, Philip A. “Contemporary Contradictions of the Global Development Project: geopolitics, global ecology and the ‘development climate’.” *Third World Quarterly* Vol. 30, no. 1 (2009): 247-62. Mcmichael examines the global development project in terms of the interrelationships of climate, energy, and food crises. He argues that official development that advocates green market solutions recycles the problem as a solution, when in fact the real problem stems from an unsustainable global “metabolic rift” and a global ecology discourse that reinforces international power relations through monetary valuation that deepens the North’s ecological debt.

—Mosher, David E., Beth E. Lochman, Michael D. Greenberg, Tiffany Nichols, Brian Rosen, and Henry H. Willis. *Green Warriors: Army Environmental Considerations for Contingency Operations from Planning Through Post-Conflict*. Santa Monica, CA: RAND Corporation, 2008.

—O’Connor, Mark and William Lines. *Overloading Australia: How governments dither and deny on population*. Sydney: Envirobook, 2008. O’Connor and Lines argue for restraining Australia’s population growth. They also dissect much of what has been said about immigration in Australia. The book can be ordered by sending AU\$20 (includes postage within Australia) to Mark O’Connor, 8 Banjine Street, O’Connor, ACT2601, Australia. O’Connor can be contacted via email at: <mark@Australianpoet.com>.

—Patel, Raj. *Stuffed and Starved: The Hidden Battle for the World Food System*. Brooklyn: Melville House Publishing, 2008. Patel examines the ironic world food system characterized by an epidemic of obesity in the global North and starvation in the global South. He critiques the system of world food production, distribution, and sales and ultimately argues for replacing agribusiness subsidies and corporate farming with ecological, local, seasonal, and sustainable systems.

—Salleh, Ariel, ed. *Eco-Sufficiency & Global Justice: Women Write Political Ecology*. London: Pluto Press, 2009. Contents include: (1) “Ecological Debt: Embodied Debt” by Ariel Salleh, (2) Extract: Veronika Bennholdt Thomsen and Maria Mies from *The Subsistence Perspective*, (3) “The Devaluation of Women’s Labour” by Silvia Federici, (4) “Who is the ‘He’ of He Who Decides in Economic Discourse?” by Ewa Charkiewicz, (5) “The Diversity Matrix: Relationship and Complexity” by Susan Hawthorne, (6) Extract: Carolyn Merchant from *Earthcare*, (7) “Development for Some is Violence for Others” by Nalini Nayak, (8) “Nuclearised Bodies and Militarised Space” by Zohl de Ishtar, (9) “Women and Deliberative Water Management” by Andrea Moraes and Ellie Perkins, (10) Extract: Hilkka Pietila from “Ontological Presuppositions,” (11) “Mainstreaming Trade and Millennium Development Goals?” by Gig Francisco and Peggy Antrobus, (12) “Policy and the Measure of Woman” by Marilyn Waring, (13) “Feminist Ecological Economics in Theory and Practice” by Sabine U. O’Hara, (14) Extract: Teresa Brennan from *Exhausting Modernity*, (15) “Who Pays for Kyoto Protocol? Selling Oxygen and Selling Sex” by Ana Isla, (16) “How Global Warming is Gendered” by Meike Spitzner, (17) “Women and the Abuja Declaration for Energy Sovereignty” by Leigh Brownhill and Terisa E. Turner, (18) Extract: Vandana Shiva from *Earth Democracy*, (19) “Ecofeminist Political Economy and the Politics of Money” by Mary Mellor, (20) “Saving

Women: Saving the Commons” by Leo Podlashuc, and (21) “From Eco-Sufficiency to Global Justice” by Ariel Salleh.

—Schell, L.M., M.T. Smith, and A. Bilsborough, eds. *Urban ecology and health in the Third World* (Society for the Study of Human Biology, Symposium 32). Cambridge, Cambridge University Press, 2009. Contents include: (1) “Human biological approaches to the study of Third World urbanism” by L.M. Schell, M.T. Smith, and A. Bilsborough, (2) “Social and cultural influences in the risk cardiovascular disease in urban Brazil” by W.W. Dressler, J.E. Dos Santos, and F.E. Viteri, (3) “The urban disadvantage in the developing world and the physical and mental growth of children” by F.E. Johnston, (4) “Differences in endocrine status associated with urban-rural patterns of growth and maturation in Bundi (Gende-speaking) adolescents of Papua, New Guinea” by B. Zemel, C. Worthman, and C. Jenkins, (5) “Nutritionally vulnerable households in the urban slum economy: a case study from Khulna, Bangladesh” by J. Pryer, (6) “Urban-rural differences in growth and diarrhoeal morbidity of Filipino infants” by L.S. Adair, J. Vanderslice, and N. Zohoori, (7) “Child health and growth in urban South Africa” by N. Cameron, (8) “From countryside to town in Morocco: ecology, culture and public health” by E. Crognier, (9) Urban-rural population research: a town like Alice” by E. Beck, (10) “Selection for rural-to-urban migrants in Guatemala” by H. Kaplowitz, R. Martorell, and P.L. Engle, (11) “Health and nutrition in Mixtec Indians: factors influencing the decision to migrate to urban centres” by P. Lefevre-Witier, E. Katz, C. Cerrano, and L.A. Vargas, (12) “Urban health and ecology in Bunia, N.E. Zaire, with special reference to the physical development of children” by J. Ghesquiere, E. Nkiama, R. Wellens, and P. Dulieu, (13) “Food for thought: meeting a basic need for low-income urban residents” by D. Drakakis-Smith, (14) “Immunological parameters in northeast Arnhem and Land Aborigines: consequences of changing settlement patterns and lifestyles” by G. Flannery and N. White, (15) “Amerindians and the price of modernisation” by K.M. Weiss, A.V. Buchanan, R. Valdez, J.H. Moore, and J. Campbell, (16) “Sex ratio determinants in Indian populations: studies at national, state and district levels” by A.H. Bittles, W.M. Mason, D.N. Singarayer, S. Shreeniwas, and M. Spinar, (17) “Polarisation and depolarization in Africa” by J.I. Clarke, and (18) “Urbanisation in the Third World: health policy implications” by T. Harpham.

—*Slavic Review* Vol. 68, no. 1 (2009). This topic of this special issue is “Nature, Culture, and Power.” Contents include: (1) “From Nature as Proxy to Nature as Actor” by Zsuzsa Gille, (2) “Who Holds the Axe? Violence and Peasants in Nineteenth-Century Russian Depictions of the Forest” by Jane Costlow, (3) “Everyday Environmentalism: The Practice, Politics, and Nature of Subsidiary Farming in Stalin’s Lithuania” by Diana Mincyte, (4) “The Formation of Tunka National Park: Revitalization and Autonomy in Late Socialism” by Katherine Metz, and (5) “The Complicity of Trees: The Socionatural Field of/for Tree Theft in Bulgaria” by Chad Staddon.

—Steffen, W., A. Sanderson, P.D. Tyson, J. Jäger, P.A. Matson, B. Moore III, F. Oldfield, K. Richardson, H.J. Schellnhuber, B.L. Turner II, and R.J. Wasson. *Global Change and the Earth System: A Planet Under Pressure*. Berlin: Springer, 2004. This book documents the work of thousands of scientists associated with the International Geosphere-Biosphere Programme who examine the profound transformation of the Earth’s environment due to human impacts.

—Stokstad, Erik. “Debate Continues Over Rainforest Fate—With a Climate Twist.” *Science* Volume 323, no. 5913 (23 January 2009): 448. Most conservation biologists expect a tragic loss of rainforests (5-10% of old growth forest surviving, up to 75% species loss). Two papers in 2006 by Joseph Wright of the Smithsonian Tropic Research Institute and Helene Muller-Landau of the University of Minnesota are much more optimistic, arguing that a trend toward urbanization will mean fewer people living in forests and that abandoned farms will regrow and provide a refuge for tropical species (with only 16-35% species extinction). The papers have provoked fierce rebuttal. Both sides agree that global warming could change everything.

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

—Szasz, Andrew. *Shopping Our Way to Safety: How We Changed from Protecting the Environment to Protecting Ourselves*. Minneapolis: University of Minnesota Press, 2007. Szasz examines the new phenomenon of Americans buying products such as bottled water and water filters, organic food, green household cleaners and personal hygiene products, and other such products. Many consumers claim to buy these kinds of products to help protect the environment, but Szasz claims that these fatalistic, individual responses to collective environmental threats are an inverted form of quarantine that shuts the healthy individual in and the threatening world out. Szasz critiques the effectiveness of these kinds of products and argues that the unforeseen political consequences of this are that consumers feel less urgency to actually do something to fix environmental hazards, and real security can only be achieved if consumers give up on the illusion of individual solutions and instead work together on substantive reform.

—Trentelman, Carla Koons. “Place Attachment and Community Attachment: A Primer Grounded in the Lived Experience of a Community Sociologist.” *Society and Natural Resources* Vol. 22, no. 3 (2009): 191-210. Trentelman develops a primer on community sociology and place literature, including descriptions of different strands of place scholarship.

—Trosper, Ronald. *Resilience, Reciprocity and Ecological Economics: Northwest Coast Sustainability*. London: Routledge, 2009. Trosper examines how a group of indigenous societies on the Northwest Coast of North America managed to live sustainably within their ecosystems for over two thousand years.

—Vayda, Andrew. *Explaining Human Actions and Environmental Changes*. Lanham, MD: AltaMira Press, 2009. Vayda uses causal histories of events to look at explanations of human and environmental interactions. Using his analysis of methodological trends, he argues against the postmodern preoccupation with discourse and its indifference to questions of methodology and evidence, and he entertains a research agenda for the future of ecological anthropology.

—Wellock, Thomas R. *Preserving the Nation: The Conservation and Environmental Movements 1870-2000*. Wheeling, IL: Harlan Davidson, 2007. Wellock explores three related movements in the United States: (1) the conservation movement for the efficient management of natural resources for production, (2) the preservation movement to protect scenic and wilderness areas, and (3) the urban environmental movement that sought reform to mitigate and control industrial pollution and urban decay.

—White, Damian F., and Chris Wilbert, eds. *Technonatures: Environments, Technologies, Spaces, and Places in the Twenty-first Century*. Waterloo, ON (Canada): Wilfred Laurier University Press, 2009. Contents include: (1) “Introduction: Inhabiting Technonatural Space/Times” by Damian F. White and Chris Wilbert, (2) “Governing Global Environmental Flows: Ecological Modernization in Technonatural Time/Spaces” by Peter Oosterveer, (3) “Circulations and Metabolisms: (Hybrid) Natures and (Cyborgs) Cities” by Erik Swyngedouw, (4) “Cellphone-in-the-Countryside: On Some of the Ironic Spatialities of Technonatures” by Mike Michael, (5) “Living Cities: Towards a Politics of Conviviality” by Steve Hinchcliffe and Sarah Whatmore, (6) “Boundaries and Border Wars: DES, Technology, and Environmental Justice” by Julie Sze, (7) “Critical Mass: How Built Bodies Can Help Forge Environmental Futures” by Fletcher Linder, (8) “Living Between Nature and Technology: The Suburban Constitution of Environmentalism in Australia” by Aidan Davison, (9) “The Property Boundaries/Boundary Properties in Technonatural Studies: ‘Inventing the Future’” by Timothy W. Luke, (10) “Fluid Architectures: Ecologies of Hybrid Urbanism” by Simon Guy, and (11) “A Post-industrial Green Economy: The New Productive Forces and the Crisis of the Academic Left” by Brian Milani.

—Wimberley, Edward T. *Nested Ecology: The Place of Humans in the Ecological Hierarchy*. Baltimore: Johns Hopkins University Press, 2009. A practical ecological ethic must focus on human decision making within the context of larger social and environmental systems, like a set of nested mixing bowls. We need a complete re-conceptualization of the human place in the ecological hierarchy. This includes extending the concept of ecology to spirituality and the ecology of the unknown.

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