


Haas, Peter M., Robert I. Keohane, and Marc A. Levy, eds., Institutions for the Earth: Sources of Effective International Environmental Protection. Cambridge, MA: MIT Press, 1993. 340 pages. $ 17.95 paper. The factors influencing organized responses to seven international problems (ozone, acid rain, the Baltic and North Seas, oil pollution, fisheries management, pesticide use, population). A study of the institutions that make solutions to international environmental problems possible. Haas is in political science at the University of Massachusetts, Amherst, Keohane is in international peace at Harvard University. Levy is in politics and international affairs at Princeton University. (v4,#3)


Haas, Peter M., Robert O. Keohane, and Marc A. Levy, eds., Institutions for the Earth: Sources of Effective International Environmental Protection. Cambridge, MA: MIT Press, 1993. 340 pages. $ 17.95 paper. Seven international problems: oil pollution from tankers, acid rain in Europe, pollution of the North Sea and Baltic, stratospheric ozone depletion, mismanagement of fisheries, overpopulation, and misuses of farm chemicals. Analyses such institutions as the United Nations Environment Programme, the Intergovernmental Maritime Organization, the Food and Agriculture Organization, the United Nations Fund for Population Assistance, and others. The authors are political scientists at the University of Massachusetts, Harvard University, and Princeton University. (v4,#2)

Haas, Peter M., Keohane, Robert O., and Levy, Marc A., Institutions for the Earth: Sources of Effective International Environmental Protection. Cambridge, MA: MIT Press, 1993. Seven international environmental issues: ozone, European acid rain, the Baltic and North Seas, oil pollution of oceans, fisheries, pesticides, population, and what the proliferating international institutions can and cannot do. State sovereignty is not incompatible with progress in solving
difficult problems, but the most effective institutions must penetrate the state politically to a high degree. (v6,#2)


Habel, Norman C., Cant, Garth, and Eaton, Heather, "Editorial: Voices and Silences - Ecotheological Perspectives from Canada, Australia and New Zealand," Ecotheology Vol 6 (Jul 01/Jan 02):5-11.

Haber, Gordon C. "Biological, Conservation, and Ethical Implications of Exploiting and Controlling Wolves." Conservation Biology 10, no.4 (1996): 1068. (v7, #3)

Haberl, Helmut, "Energetischer Stoffwechsel und nachhaltige Entwicklung" (in German: Societal energetic metabolism and sustainable development), Natur und Kultur 1 (No. 1, 2000): 32-47. Since the neolithic revolution the total energy input of mankind has risen by several orders of magnitude. Given current trends, societal energetic metabolism could reach over 50% of terrestrial NPP as early as 2050. This precludes the possibility to return to a biomass-based energy system in order to solve fossil-energy related sustainability problems. A combination of energy conservation and new renewable sources is a prerequisite for sustainable development. (v.11,#2)


Habito, Ruben L. F. Healing Breath: Zen Spirituality for a Wounded Earth. Maryknoll, NY: Orbis Books, 1997. 125pp. $15 paper. Habito locates the sickness in human hearts that causes us to deal harshly with one another and with the Earth. His vision and method are proposed to counteract the effects of that sickness, to develop healing habits of mind and heart. (v8,#1)


makers in the United States as well as most other nations, who have chosen permanent isolation from the biosphere as the objective of high-level radioactive waste disposal policy. This policy is to be attained by burial deep within stable geologic formations. The fundamental justification for this policy choice has been provided by utilitarian ethical analysis. It, in turn, has been supported primarily by assumptions, based on expert opinion, about the ultimate safety of geologic disposal. However, close analysis of these assumptions reveals that the safety of geologic disposal is highly uncertain. Moreover, factors such as the possibility for human intrusion into repository sites make it impossible to even guess at the ultimate consequences of any policy choice pertaining to the final disposal of high-level radioactive waste. I discuss why utilitarian ethics cannot be used to determine the efficacy of such policy choices. I then develop an alternative approach which is based on egalitarian principles of procedure and utilize it to explore policy proposals which promote justice and equity in the high-level radioactive waste management process. I argue that there are two possible solutions to the high-level radioactive waste dilemma: (1) an amendment to the U.S. Constitution to create an institution to advocate on behalf of the interests of future generations and (2) the active management of the waste in monitored, retrievable facilities in perpetuity. Of these two options, I find maintaining surveillance and vigilance in perpetuity to safeguard high-level radioactive waste to be preferable because of its political and ethical efficacy. (EE)


Hadley, John, ACritique of Callicott=s Biosocial Moral Theory, @ Ethics and the Environment 12(no. 1, 2007):67-78. J. Baird Callicott=s claim to have unified environmentalism and animal liberation should be rejected by holists and liberationists. By making relations of intimacy necessary for moral considerability, Callicott excludes from the moral community nonhuman animals unable to engage in intimate relations due to the circumstances of their confinement. By failing to afford moral protection to animals in factory farms and research laboratories, Callicott=s biosocial moral theory falls short of meeting a basic moral demand of liberationists. Moreover, were Callicott to include factory farm and research animals inside the moral community by affording them universal or non-communitarian rights, his theory would fall foul of environmentalists who seek to promote ecosystem stability and integrity via therapeutic hunting. If factory farm and research animals can have rights irrespective of their particular circumstances, then so can free-roaming animals from overabundant and exotic species. Hadley is at Charles Stuart University, New South Wales, Australia.

Haemig, PD, "Symbiotic nesting of birds with formidable animals: a review with applications to biodiversity conservation," *Biodiversity And Conservation* 10(no.4, 2001):527-540. (v.12,#4)


Hagler, Mike. "Deforestation of the Deep: Fishing and the State of the Oceans," *The Ecologist* 25(no.2/3, Mar. 1995):74-. Some of the damage being done to marine ecosystems through overfishing may be irremedial; a critique of "scientific management" methodology; the impact of industrial fishing on "non-target" species; by-catch and discards; driftnets and dolphins; the suffering seas. (v6,#4)
Hagmann, Michael, "EPA, Critics Soften Stance on Pesticidal Plants," Science 284 (9 April 1999):249. Pesticidal plants. Plant geneticists are engineering plants that produce their own pesticides (as many do naturally). The Environmental Protection Agency is proposing to require those introducing any such plants for general use to submit data showing that these plants are safe for humans and the environment. But opponents say the rule is unrealistic, casting too broad a net. Other say the proposed rule has too many exceptions. After four years of controversy, there are some prospects of reaching workable regulations. (v. 10,#1)


Hailwood, Simon A. "The Value of Nature's Otherness." Environmental Values 9(2000):353-372. ABSTRACT: Environmentalist philosophers often paint a holistic picture, stressing such things as the continuity of humanity with wider nature and our membership of the 'natural community'. The implication seems to be that a non-anthropocentric philosophy requires that we strongly identify ourselves with nature and therefore that we downplay any human/non-human distinction. An alternative view, I think more interesting and plausible, stresses the distinction between humanity
and a nature valued precisely for its otherness. In this article I discuss some of its main elements, and some of the difficulties involved with keeping nature's otherness in focus. Firstly (in sections 1-5), I try to clarify what I take to be the otherness-based position by distinguishing it from the apparently similar views of John Passmore, Robert Elliott and Keekok Lee, and some opposed holistic views, especially of J. Baird Callicott. Then, in the second half of the article (sections 6-7), I argue that if nature is valued in virtue of its otherness, this value is best thought of as an extrinsic, final and objective good, where 'objectivity' is a 'method of understanding', in Thomas Nagel's sense. Although I give some reasons for preferring an otherness account to certain alternative positions, I make no overall attempt to 'prove' that nature is valuable for its otherness. My aim is to show that, if it is, then this seems the best way to understand that value.

KEYWORDS: Otherness, nature, holism, intrinsic value, objectivism.

Hailwood is in the Department of Philosophy, Liverpool University, 7 Abercromby Square, Liverpool L69 3BX, UK. (EV)

Hailwood, Simon. "Landscape, Nature, and Neopragmatism." Environmental Ethics 29(2007):131-149. A popular if controversial claim, and troublesome for environmental philosophy, ethics, and related disciplines, is that there is no such thing as nature. The social constructionist version of this claim makes it difficult to draw a distinction between human and nonhuman nature. In response, first, the concept of landscape can be helpful in drawing this distinction. Second, taking this approach is consistent with at least one interpretation of Richard Rorty's neopragmatism. Constructionism can be divided into two forms: moderate and radical. Moderate constructionism allows the landscape/nature distinction; radical constructionism excludes it. Rorty's claim that independent reality is the world well lost apparently marks him as a radical constructionist. Nevertheless, the core doctrines of his neopragmatism constitute a moderate constructionism, allowing the nature/landscape distinction. The real problem is Rorty's anthropocentric instrumentalist characterization of pragmatic justification. Left in place, it renders neopragmatism a form of radical social constructionism. Redescribing the terms of justification in less anthropocentric instrumentalist terms is consistent with the anti-Platonist core of neopragmatism. Thus redescribed, neopragmatism is fully consistent with the landscape/nature distinction. Anthropocentric instrumentalism, not social constructionism per se, is the problem.


Hains, Chris, Development and Conservation Issues in Africa, M. A. thesis, Colorado State University, summer 2001. The thesis evaluates ways in which development and nature conservation, both valuable goals, can be achieved in Africa. Objections to prevailing forms of development, that they do not succeed for pragmatic reasons and that Western ideas about development and conservation are misplaced impositions on Africa. Although improving the lives of humans and conserving nature can be difficult, there is adequate evidence that these goals are attainable. Nor is it always necessary to favor human centered development over the conservation of nature. Some conservation projects, even if they do not focus on improving the welfare of humans, can still be justified. Hains, who spent two years in the Peace Corps in Lesotho (South Africa), is now in a Ph.D. program in African history, University of Minnesota. (v.12,#3)

Hairston, Nelson G., Sr., Ecological Experiments: Purpose, Design, and Execution (New York: Cambridge University Press, 1989. 370 pages. $ 52.50 cloth, $ 24.95 paper. A review of the status of ecology as an experimental science. At best generalizations can be made at the level of specific environments (forests, successional communities, deserts, freshwater, or marine systems), but there is nowhere in view a grand unified field theory for ecological systems. Mathematically derived theory is relegated to "giving the appearance of scientific rigor to what in principle is a more sophisticated version of the same process of explaining what has been observed" (p. 11). (v2,#2)

Hairston-Strang, Anne B., Adams, Paul W. "Oregon's Streamside Rules: Achieving Public Goals


Hakim, Danny, "Catching Up to the Cost of Global Warming," New York Times, July 25, 2004, p. 5. As regulators around the world move to curb global-warming emissions, General Motors and Ford stand most to lose, because Japanese and other automakers (but now BMW) have already been at work on lowering emissions. (v. 15, # 3)

Halberg, N., Kristensen, E. Steen, Kristensen, I. Sillebak. "Nitrogen Turnover on Organic and Conventional Mixed Farms." Journal of Agricultural and Environmental Ethics 8(1995):30-51. Separate focus on crop fertilization or feeding practices inadequately describes nitrogen (N) loss from mixed dairy farms because of (1) interaction between animal and crop production and between the production system and the manager, and (2) uncertainties of herd N production and crop N utilization. Therefore a systems approach was used to study N turnover and N efficiency on 16 conventional and 14 organic private Danish farms with mixed animal (dairy) and crop production. There were significant differences in N surplus at the farm level (242 kg. N/ha. vs. 124 kg. N/ha. on conventional and organic dairy farms respectively) with a correlation between stocking rate and N surplus. N efficiency was calculated as the output of N in animal products divided by the net N import in fodder, manure and fertilizer. N turnover in herd and individual crops calculated on selected farms showed differences in organic and conventional crop N utilization. This is explained via a discussion of the rationality behind the current way of planning the "optimum fertilizer application" in conventional agriculture. The concept of marginal N efficiency is insufficient for correcting problems of N loss from dairy farms. Substantial reductions in N loss from conventional mixed dairy farms is probably unlikely without lower production intensity. The concept of mean farm unit N efficiency might be a way to describe the relation between production and N loss to facilitate regulation. This concept is linked to differing goals of agricultural development - i.e. intensification and separation vs. extensification and integration. It is discussed how studies in private farms - using organic farms as selected critical cases - can demonstrate possibilities for balancing production and environmental concern. (JAEE)


Haldane, John, "Admiring the High Mountains: the Aesthetics of Environment". Environmental Values 3(1994):97-106. In recent years there has been a dramatic expansion of the range of studies, policy directives and initiatives concerned with the environment. For the most part these are unphilosophical, pragmatic responses to perceived threats of pollution and other forms of environmental degradation. However, they invariably presuppose certain conceptual and normative commitments, and the examination and evaluation of these has been a major concern of environmental philosophy. To date the primary focus of interest has been on ethical and political values, but there is a developing sense of the need to consider issues relating to the aesthetics of environment. After outlining a general philosophical structure for understanding the
nature of aesthetic experience, its objects and values, a little known theory - that of Aquinas - is explained and defended. KEYWORDS: Aesthetic experience, aesthetic values, environmental aesthetics. Haldane is in moral philosophy at the University of St. Andrews, Scotland. (EV)


Hale, Benjamin, "The Moral Considerability of Invasive Transgenic Animals," Journal of Agricultural and Environmental Ethics 19(2006):337-366. The term moral considerability refers to the question of whether a being or set of beings is worthy of moral consideration. Moral considerability is most readily afforded to those beings that demonstrate the clearest relationship to rational humans, though many have also argued for and against the moral considerability of species, ecosystems, and "lesser" animals. Among these arguments there are at least two positions: "environmentalist" positions that tend to emphasize the systemic relations between species, and "liberationist" positions that tend to emphasize the attributes or welfare of a particular individual organism. Already, this classic conflict provides for some challenging theoretical clashes between environmentalists and animal liberationists. The question of moral considerability is complicated, however, by recent developments in genetic engineering. Some animals, like pigs and fish, have been genetically modified by humans to grow organs that can then be transplanted into humans. If environmental arguments for the moral consideration of species are correct, then we are released from our obligations to morally consider those animals that we have genetically modified, since they are by their nature always an "invader species." If, instead, the welfare of the animal is of penultimate importance, then there is a case for strengthening the moral considerability of GM animals over "naturally-occurring" animals, since they bear a closer relationship to humans. This would appear to be an intractable problem, a "bad marriage," as Mark Sagoff once proposed. This paper argues that the case of invasive transgenic animals exposes weaknesses in this classic conflict, and particularly, in the framing of this conflict. To remedy this framing problem, this paper argues for a reconceptualization of the term "moral considerability," instead urging a strong distinction between moral considerability, moral relevance, and moral significance. Keywords: considerability - genetic engineering - invader species - moral status - transgenic animals. Hale is in the Philosophy Department, University of Colorado, Boulder. (JAEE)

Haley, Michael, and Clayton, Anthony, "The Role of NGOs in Environmental Policy Failures in a Developing Country: The Mismanagement of Jamaica's Coral Reefs," Environmental Values 12(2003): 29-54. Recent years have seen a proliferation of non-governmental organisations (NGOs) with a mission to help redress various social and environmental problems, but the effectiveness of these organisations in carrying out their stated goals is rarely assessed or critically examined. It has become increasingly clear, however, that these organisations vary greatly in their level of competence and professionalism. Many of them are ineffective, and in some cases they may even exacerbate the problems they set out to solve. These difficulties are based upon flawed assumptions about how civil society can correct social ills, and about how institutions that are intermediate between the individual and the state can carry out effective change.

To illustrate these points with an environmental example, we present the case of Jamaica's coral reefs, which have been under stress for decades. Both the causes of reef degradation and the solutions to these problems can be clearly outlined. Many well-intentioned organisations and individuals have been involved in the attempt to stem or reverse the damage, and significant funding has been channelled through these agencies. In spite of this, there has been no documented improvement in the condition of the reefs, apart from some natural regeneration that owed nothing whatever to any human activity. (EV)

How artists engage uncertainty and how art may be used to develop new ways of seeing and 'drawing'. This is art for evolutionary survival. Haley is with Manchester Metropolitan University's Environmental Arts Practice Research Unit. (E&E)


Halfmann, Jost. "Community and Life-Chances: Risk Movements in the United States and Germany." Environmental Values 8(1999):177-197. ABSTRACT: The connotations attached to the concept of "risk" have changed over the last several decades. In particular, the image of risk, at least in the world's most economically advanced countries, has turned from predominantly positive to highly critical. A sociological look at this historic change reveals the emergence of a plurality of risk definitions that can be attributed to different risk cultures. We can distinguish risk cultures by their proximity to the dominant social practice of risk taking; namely risk cultures belong either to the centre or the periphery of society. Social movements that resist risky technologies are examples of a peripheral risk culture. Due to a certain concept of social community their perception of risk differs fundamentally from that of the centre. In addition, cultural variation across countries leads to different representations of risk-avoidance in social movements. This contribution illustrates these differences by comparing the American and German anti-nuclear movements. KEYWORDS: Community, life-chances, risk movements, risk cultures. Jost Halfmann Technische Universitaet Dresden Institut fuer Soziologie Mommsenstrasse 13 D-01062 Dresden, Germany E-mail: jost.halfmann@pop3.tu-dresden.de (EV)


Halkes, Catharna J. M., New Creation: Christian Feminism and the Renewal of the Earth. Louisville: Westminster/John Knox, 1991. 177 pages. Examining the images that Western culture has formed of women and nature opens the door to reinterpreting the meaning of creation and our relation to it in terms of mutuality and connectedness. (v4,#3) The false and catastrophically damaging images at the root of the oppression of women and the rape of Earth's resources. The complex linkage between feminist theology and the environmental movement. (v3,#1)

Hall, David C., Simeon Ehui, and Christopher Delgado, "The Livestock Revolution, Food Safety, and Small-Scale Farmers: Why They Matter to Us All," Journal of Agricultural and Environmental Ethics 17(2004):424-444. Global consumption, production, and trade of livestock products have increased rapidly in the last two decades and are expected to continue. At the same time, safety concerns regarding human and animal disease associated with livestock products are increasing. Efforts to increase public health safety standards aimed at legitimdtely reducing the risks of human and animal disease have focused internationally on standards to regulate the movement of livestock products. There is concern, though, that measures to regulate these standards internationally, such as the WTO SPS measures that in part aim to open international markets, may marginalize small-scale poor producers. The cycle of poverty they are trying to escape through livestock production may, in fact, widen, leading to increased global poverty, malnutrition, and disease. Developing and developed nations alike should be concerned with publc and private efforts to address appropriate food safety policies to reduce the likelihood of this effect. Analysis of the impact on small-scale livestock farmers is needed as well as solutions that consider joint public and private sector initiatives. Keywords: development, food policy, food safety, international trade, Livestock Revolution, poverty alleviation, SPS measures. The authors are with the Food and Agriculture Organization of the United Nations, Rome. (JAEE)


Hall, MHP; Fagre, DB, "Modeled Climate-Induced Glacier Change in Glacier National Park, 1850-2100", *Bioscience* 53(no.2, 2003):131-140.


Hall, W. David, "Does Creation Equal Nature? Confronting the Christian Confusion about Ecology and Cosmology," *Journal of the American Academy of Religion* 73(2005):781-812. Much of the recent interest in the idea of creation among Christian writers has suffered from a fundamental misconception that creation and nature are equivalent or nearly equivalent terms. While the two are not unrelated, they are nonetheless distinct. Two particular areas where this misconception appears are the movement that calls itself "creation science" and certain strains known as "theology of nature" or "ecological theology." One promising way to distinguish the ideas of creation and nature is by introducing Hans-Georg Gadamer's understanding of world (Welt) and environment (Unwelt) as a hermeneutical construct. This allows us initially to distinguish world as creation from world as nature. Environment is characterized by immediacy; world is a mediated reality. Once the lines of division have been laid out, Gadamer's ideas provide the groundwork for a more critical reintroduction of ideas of creation and nature that offers productive possibilities for an ecological ethic as well as a general ethic. Hall is in religion, Centre College, Danville, KY.


Hallen, Patsy, "The art of impurity," *Ethics and the Environment* 8(no. 1, 2003):57-60. I was taken aback when I received a request from the West Australian government to write a response to the question, "What Is The Ethical Foundation For Planning A More Sustainable Future?" My first reaction was: Does not every one want a future? And doesn't this necessarily mean a commitment to sustainability? Would not everyone earnestly want a more sustainable future? No sooner had I received this request than I became ill and in my fever-induced reveries I penned imaginary responses. I wrote: 'The Ethical Foundation of Sustainability is 'Joy' or 'Life' or 'An Ethic of Flourishing'." Hallen is in philosophy, Murdoch University, Perth, Australia. (E&E)

Haller, Stephen. "A Prudential Argument for Precaution under Uncertainty and High Risk." *Ethics and the Environment* 5(2000):175-190. ABSTRACT: Some models of global systems predict catastrophe if certain human activities continue. Unfortunately, these models are less than certain. Despite this uncertainty, some argue for precaution on the grounds that we have an ethical obligation to avoid catastrophe, whatever the practical costs. There is much to say in favor of ethical arguments. Still, some people will remain unmoved by them. Using arguments parallel to those of Pascal and James, I will argue that there are prudential reasons for precaution that should convince those not already persuaded by ethical arguments. This argument for precaution does not presuppose that we are convinced by the uncertain models that predict catastrophe.

Haller, Stephen F., and James Gerrie. "The Role of Science in Public Policy: Higher Reason, or Reason for Hire?" *Journal of Agricultural and Environmental Ethics* 20(2007):139-165. The traditional vision of the role science should play in policy making is of a two stage process of scientists first finding out the facts, and then policy makers making a decision about what to do about them. We argue that this two stage process is a fiction and that a distinction must be drawn between pure science and science in the service of public policy. When science is transferred into the policy realm, its claims to truth get undermined because we must abandon the open-ended nature of scientific inquiry. When we move from the sphere of science to the sphere of policy, we pick an arbitrary point in the open-ended scientific process, and ask our experts to give us the answer. The choice of the endpoint, however, must always be arbitrary and determined by non-scientific factors. Thus, the two stages in the model of first finding the facts, and then making a decision about what to do, cannot be clearly separated. The second stage clearly affects the first. This conclusion will have implications about existing scientific policy institutions. For example, we advocate that the environmental assessment process be radically overhauled, or perhaps even let go. It will be our position that ultimately a better model for the involvement of scientists in public policy debates is that of being participants in particular interest groups (A hires guns@), rather than as supposedly unbiased consultants to decision-makers. Keywords: environment - environmental assessment - philosophy - public participation - public policy - science. Haller is at Contemporary Studies and Philosophy, Wilfrid Laurier University, Brantford, ON, Canada. Gerrie is at Department of Philosophy and Religious Studies, Cape Breton University, Sydney, NS, Canada.

Hallman, David G., *Spiritual Values for Earth Community*. Geneva: World Council of Churches (WCC) Publications, 2000. $ 10. Seven spiritual values found in Christianity and other faith traditions--gratitude, humility, sufficiency, justice, peace, love, and faith and hope--could inspire greater justice, respect for the Earth's integrity and the building of sustainable communities. (EE v.12,#1)

Hallman, David G. *Caring for Creation: The Environmental Crisis, a Canadian Call to Action*. Wood Lake Books, Box 700, Winfield, B.C. VOH 2CO, Canada. A primer on environmental problems for general reading and group study, showing ways in which theology has contributed to abuse of the Earth, and proposing changes in theology, lifestyle, and economics. (v1,#2)


Hallman, Max O. "Nietzsche's Environmental Ethics." *Environmental Ethics* 13(1991):99-125. I argue that Nietzsche's thinking, contrary to the interpretation of Martin Heidegger, is compatible with an ecologically oriented, environmentally concerned philosophizing. In support of this contention, I show that Nietzsche's critique of traditional Western thinking closely parallels the critique of this tradition by environmentalist writers such as Lynn White, Jr. I also show that one of the principal thrusts of Nietzsche's own philosophizing consists of the attempt to overcome the kind of thinking that has provided a theoretical foundation for the technological control and exploitation of the natural world. Finally, I show that Nietzsche's notion of the will to power, at least in several of its formulations, has certain affinities to the ecosystem approach of modern ecologists. Hallman is at the Humanities Division, Merced College, Merced, CA. (EE)


Halsey, Mark, "Environmental Visions: Deleuze and the Modalities of Nature," *Ethics and the Environment* 9(no. 2, 2004):33-64. This article examines the role of vision in the construction of Nature. How nature is 'seen' is inextricably tied to how such a space is named, traversed, and experienced at particular moments. A key contention is that the lens of modernity has for too long adversely impacted what it is possible to see, say, do, and feel with respect to Nature. The force of this statement is borne out with reference to orthodox envisionings of forest conflict in Australia. The article concludes by calling for an environmental ethic(s) which puts into critical relief the discursive, trajective, and affective dimensions of vision. Halsey is in law, Flinders University of South Australia. (E&E)


Hamed, Safei El-Deen, "Seeing the Environment Through Islamic Eyes: Application of Shariah to Natural Resources Planning and Management", *Journal of Agricultural and Environmental Ethics* 6(1993):145-164. This paper suggests that Islam, as a religion and as a body of knowledge, is capable of providing its followers with a comprehensive and practical system of environmental ethics. The basic principles and guidelines of the faith represent the conceptual idea, while Islamic institutions and laws provide the operational components of an ethical system. Answers
are provided in two key questions: (1) What are the Shariah (Islamic Law) values pertaining to
natural resources and management? (2) Is it practically possible to derive from the Islamic
jurisprudence and injunctions a set of planning and management criteria to guide the development
process? Hamed is at the University of Maryland, College Park.

Hamilton, A., A. Cunningham, and F. Kayanja, "Conservation in a Region of Political Instability:
Bwindi Impenetrable Forest, Uganda," Conservation Biology 14(no.6, 2000): 1722-. (v.12,#3)

Hamilton, AC, "Medicinal plants, conservation and livelihoods", Biodiversity and Conservation 13
(no.8, 2004): 1477-1517(41).

Hamilton, Clive, The Mystic Economist. Fyshwick, ACT, Australia: Willow Park Press (P. O. Box
496, Fyshwick, ACT 2609), 1994. Written "to assert the dire need for us to go beyond the
obsessive rationality of economics. Economics characterises humans in such a partial and
distorted way that most people feel profoundly uneasy about the influence of economics on the
world. The environmental movement in particular knows that the economic way of seeing things
poses a severe danger to the future of the planet" (Preface). With a detailed study of a dispute
about mining at Coronation Hill, Kakadu National Park in Northern Australia, a sacred site to
aboriginal people as well as a wildlife area, also degraded by domestic stock. "The
environmental movement represents an opportunity for humankind, and especially Western
civilization to recapture a mystical relationship with the natural world" (p. 167). "Mysticism"
May there be a thousand more economists like Clive Hamilton." Hamilton is an Australian
economist and social critic.

Hamilton, G, "Why we need germs. Is there such a thing as being too clean?", The Ecologist
31(no.5, 2001):46-54. (v.12,#4)

Hamilton, KG Andrew, "Bugs Reveal an Extensive, Long-Lost Northern Tallgrass Prairie",
meadows remain in the eastern part of the state of North Dakota, and in Canada from eastern
Saskatchewan to Manitoba. Those west of Lake Manitoba and the Red River Valley are
characterized by their distinctive fauna of insects, principally leafhoppers and planthoppers
(Homoptera: Auchenorrhyncha). These true bugs include hundreds of species invariably
associated with North American grasslands. The distributions of those with the most limited
dispersal abilities reflect long-term patterns of dominance and contiguity of native grass stands in
prairies. These bug distributions indicate that bluestem-dominated grasslands in Canada, which
usually are under 0.5 meter (20 inches) in height, are equivalent to tallgrass prairie from Illinois.
This prairie once extended as much as 400 kilometers (250 miles) northwest of its previously
known distribution. These bugs help differentiate tallgrass prairie from sites in southwestern
Manitoba and adjacent North Dakota, which are more arid, and from sites east of Lake Manitoba
and southward in the Red River Valley, which were formerly oak savanna.

Hamilton, Lawrence S., Ethics, Religion and Biodiversity: Relations between Conservation and
Contains Denis Goulet, "Biological Diversity and Ethical Development"; Holmes Rolston, Ill, "God
and Endangered Species"; Tu Weiming, "Toward the Possibility of a Global Community"; Leslie E.
Sponsel and Poranee Natadecha-Sponsel, "The Potential Contribution of Buddhism in Developing
an Environmental Ethic for the Conservation of Biodiversity"; Ranil Senanayake, "The Religious
and Ethical Tradition of Ancient and Contemporary Australia: Its Role in the Setting of Modern
Goals"; Pei Shengji, "Managing for Biological Diversity Conservation in Temple Yards and Holy
Hills: The Traditional Practices of the Xishuangbanna Dai Community, Southwest China"; Herson
Anson and William Raynor, "Traditional Resource Management and the Conservation of Biological
Diversity on Pohnpei Island, Federated States of Micronesia"; Sonia P. Juvik, "Christian
Denominational Influences on Attitudes Toward Resources Development: Marovo Lagoon, Solomon Islands; Michael Kioni Dudley, "Traditional Native Hawaiian Environmental Philosophy"; and J. Ronald Engel, "Special Overview. The Role of Ethics, Culture, and Religion in Conserving Biodiversity: A Blueprint for Research and Action. Hamilton, a former professor of forestry at Cornell University, is a research associate of the East-West Center in Honolulu, particularly concerned with biological diversity conservation in mountains and islands in Asia and the Pacific.


Hamilton, Martha, "Global Warming Gets a 2nd Look," Washington Post (3/3/98): C1; and Warrick, Joby, "White House Predicts Low Cost for Pact on Warming," Washington Post (3/4/98): A1. Oil industry executives begin to acknowledge global warming. A growing number of major oil company executives are admitting that fossil fuels may be changing the world's climate and they are suggesting their companies are beginning to focus on the problem of reducing greenhouse-gas emissions. A managing director of Royal Dutch Shell said: "I find myself increasingly persuaded that a climate effect may be occurring." A British Petroleum spokesperson said at Stanford University that oil industry executives are beginning to move beyond denial and acknowledge the role of fossil fuels in the buildup of greenhouse gases. Part of the motivation may be that this shift in attitude will make it easier for these companies to influence critical details about how to accomplish the reduction in greenhouse gases agreed to in the Kyoto climate treaty. The oil companies were part of the Global Climate Coalition which fought the Kyoto treaty by trying to debunk the science behind it and by warning of economic ruin. On a related note, the Clinton Administration has released its predictions of costs for American consumers of U.S. implementation of the Kyoto treaty. The projections are for a 4-cents to 6-cents per gallon increase in the price of gasoline and a 3 to 5 percent increase in the cost of electricity, fuel oil, and natural gas. (v9,#2)


Hamm, M. Allison. "The Massachusetts Experience with Nonpoint Sources: Regulators Beware!" Natural Resources and Environment 10(no. 3, Winter 1996):47. (v7,#1)


Hammitt, William E., and William M. Rutlin, "Achieved Privacy in Wilderness," International Journal of Wilderness 3(no. 1, 1997):18-24. Opportunities for solitude and privacy are characteristics supposed to distinguish wilderness from other types of outdoor recreation. Whether this is so, in a study in Elliott Rock Wilderness in the southeastern U.S. Hammitt teaches forest resources at Clemson University, Rutlin was a graduate research assistant in the study. (v8,#2)


Hammond, Allen, Which World? Scenarios for the 21st Century. Washington, DC: Island Press, 1998. There are thee scenarios: (1) the market world: a new golden age of prosperity, (2) the fortress world of instability of violence, and (3) the transformed world: changing the human endeavor. Hammond favors the latter, where fundamental social and political changes give rise to enlightened policies and voluntary actions that direct and supplement market forces. This is
already beginning as attested by the greening of global corporations, altered government policies, the rise of citizen groups, and a new age of philanthropy. This study is a joint venture of the Brookings Institution, the Santa Fe Institute, and the World Resources Institute. Hammond was formerly editor-in-chief of the annual _World Resources_. (v.9,#4)

Hammond, John L. "Wilderness and Heritage Values." _Environmental Ethics_ 7(1985):165-70. Some proponents of the preservation of American wilderness—for example Aldo Leopold—have argued in terms of the role of wilderness in forming and maintaining a set of distinctive national character traits. I examine and defend the value judgment implicit in Leopold's argument. The value of one's cultural heritage is, I contend, as important and valid as other familiar goods appealed to in defense of social policy. Hammond is in the department of philosophy, Portland State University, Portland, OR. (EE)

Hammond, Michael and Holland, Alan. "Ecosystem Health: Some Prognostications". _Environmental Values_ 4(1995):283-286. The provenance of the contributors to this special issue fairly reflects the origins of the concept of ecosystem health. It was born and raised in the new world. It is too early to judge how it will be received in the old world where it has as yet barely established a foothold. (EV)

Hampicke, Ulrich, "Ethics and Economics of Conservation," _Biological Conservation_ 67(1994):219-231. Nature can be valued in its own right or as an instrument for the benefit of humankind. The second valuation, although less fundamental from a philosophical point of view, is sufficient to substantiate conservation as a moral duty. The harm done to future generations in burdening them with an ecologically impoverished world cannot be justified by the moral standards of a civilized society when we consider the fact that conservation costs are not excessive. Even from a purely anthropocentric point of view it is logically impossible to assess the full monetary value of an irreversibly lost ecological asset. However, monetarization is possible within a limited scope. Many such studies in Germany show that conservation costs are low in terms of the benefits received. A good summary of the mix of philosophy, ethics, and economics, with applications to Germany. Hampicke is in the Department of Economics, Gesamthochschule/Universität Kassel, Germany. (v5,#4)

Hampshire, K; Bell, S; Wallace, G; Stepukonis, F, "'Real' Poachers and Predators: Shades of Meaning in Local Understandings of Threats to Fisheries", _Society and Natural Resources_ 17 (no.4, 2004): 305-318(14).


--Henry Shue, "Environmental Change and the Varieties of Justice"
--Wendy Donner, "Inherent Value and Moral Standing in Environmental Change," see separate entry.
--Will Kymlicka, "Concepts of Community and Social Justice"
--Iain Wallace and David Knight," Societies in Space and Place"

The second series of authors discuss the role of the state and of substate actors in the international policies of the environment:

--Christian Reus-Smit, "The Normative Structure of International Society"
--Joseph Camilleri, "Impoverishment and the National State"
--Smitu Kothari, "Social Movements, Ecology and Justice"

Third, two authors take up the question of the role of science in framing the debate on global
environmental change and the use of science as a resource by various actors in actual negotiations:
--Sheila Jasanoff, "Science and Norms in Global Environmental Regimes"
--Steven Yearley, "Campaigning and Critique: Public-Interest Groups and Environmental Change"
Finally:
--Peter Timmerman, "Breathing Room: Negotiations on Climate Change" The last article provides an account of international negotiations in which the themes of the previous chapters are developed and used to argue for the centrality of social justice in reaching desirable outcomes. Hampson teaches politics at Carleton University; Reppy is in science and technology studies at Cornell University. (v8,#1)

Hampson, Fen Osler, Reppy, Judith, eds. Earthly Goods: Environmental Change and Social Justice. Ithaca, New York: Cornell University Press, 1996. 272pp. $16.95 paper. The role of science and global change. Western science does not provide morally disinterested solutions to environmental problems. The authors discuss the role of state and substate actors in the international politics of the environment, and then use accounts of actual negotiations to argue for the centrality of social justice in reaching desirable and equitable agreements. (v7,#4)

Han Dongpin, "Questioning the intrinsic value theory of nonanthropocentrism environmental ethics", Ethic and Civilization 2003(3)


Han Dongpin, "Is nonanthropocentrism practical ?", Zhejiang Social Scoences, 2001(1)

Hancock, Trevor. "Three Canadian Efforts to Link 'Healthy' and 'Sustainable.'" Alternatives 22, no.2 (1996): 21. (v7, #3)


Hancock, Trevor. "Healthy, Sustainable Communities: Concept, Fledging Practice, and Implications for Governance." Alternatives 22, no.2 (1996): 18. The well-being of the planet in the coming century will be decided to a significant degree by cities and their citizens. (v7, #3)

Hancocks, David, A Different Nature: The Paradoxical World of Zoos and their Uncertain Nature. Berkeley: University of California Press, 2001. Hancocks, with his eye sharpened by biophilia, sees the good, the bad, and the downright ugly. "We should not accept zoos as they are." Hancocks wants to re-invent the zoo. Zoos evolved from pure spectacle, to lip-service dedication to science, and finally, in the best cases, to research and conservation. But, with a few exceptions, "zoos can immediately stop degrading the word 'conservation' by employing it so irresponsibly." Hancocks is the director of Australia's Open Range Zoo at Werribee. (v.12,#2)


temperatures is on the rise and the dangers are real and significant. (v.11,#2)

Hanks, Sharon La Bonde. *Ecology and the Biosphere: Principles and Problems*. Boca Raton, FL: St. Lucie Press, 1997. 240 pp. $29.95. A one-semester course text for non-science majors covering 1. what science is and what students need to know about it; 2. the biosphere, how it works, and its current problems; 3. what students can do about the problems. (v8,#3)

Hanks, Sharon LaBonde. *Ecology and the Biosphere: Principles and Problems*. Delray Beach, FL: St. Lucie Press, 1996. This is a one-semester course text for non-science majors. Three main divisions of the text are: 1. What science is and what students need to know about it; 2. The biosphere, how it works, and its current problems, 3. What students can do about the problems. Hanks is at William Paterson College, New Jersey. (v7,#1)


Hanley, Nick, Shogren, Jason F., White, Ben. *Environmental Economics: In Theory and Practice*. New York: Oxford University Press, 1996. 480pp. $35 paper, $65 cloth. A guide to the most important areas of natural resource and environmental economics, including the economics of non-renewable and renewable resource extraction, the economics of pollution control, the application of cost-benefit analysis to the environment, and the economics of sustainable development. Key elements of economic theory, and how they can be applied to real-world problems. (v8,#1)

Hanley, Nick, Martin Whitby, and Simpson, Ian, "Assessing the Success of Agri-environmental Policy in the UK." *Land Use Policy* 16(No. 2, April 1999):67-. (v.11,#1)


Hanna, Susan, "Property Rights and Biodiversity," *Encyclopedia of Biodiversity* 4: 891-899. Property rights to natural resources define privileges and responsibilities in the use of environmental goods and services. They specify the way people are to behave toward one another as they use environmental resources. This chapter describes the form and function of property rights in general and discusses the relation of property rights to biodiversity in particular. This discussion summarizes what is known about the potential and limitations of property rights to protect biodiversity. It also examines the considerable uncertainty that exists with respect to the design of property rights for biodiversity protection. (v.11,#4)

cultural, and political factors that affect natural resource management and use. The role of property-rights regimes in establishing societies that are equitable, efficient, and sustainable. (v7,#4)


Hannah, Lee, David Lohse, Charles Hutchinson, John L. Carr and Ali Lankerani, "A Preliminary Inventory of Human Disturbance of World Ecosystems," Ambio 23(1993):246-50. The authors use three categories and find the proportions of Earth's terrestrial surface as follows: 1. Little disturbed by humans, 51.9%. 2. Partially disturbed, 24.2%. 3. Human dominated, 23.9%. If one removes the ice, rock, and barren land, which supports little human or other life, the percentages become: 1. Little disturbed, 27.0%. 2. Partially disturbed 36.7%. 3. Human dominated 36.3%. (v6,#4)

Hannah, Lee; Midgley, Guy; Hughes, Greg; Bomhard, Bastian, "The View from the Cape: Extinction Risk, Protected Areas, and Climate Change," BioScience 55(no.3, March 2005):231-242(12). In the past decade, a growing number of studies have modeled the effects of climate change on large numbers of species across diverse focal regions. Many common points emerge from these studies, but it can be difficult to understand the consequences for conservation when data for large numbers of species are summarized. Here we use an in-depth example, the multispecies modeling effort that has been conducted for the proteas of the Cape Floristic Region of South Africa, to illustrate lessons learned in this and other multispecies modeling efforts.

Hannah, L; Midgley, GF; Lovejoy, T; Bond, WJ; Bush, M; Lovett, JC; Scott, D; Woodward, Fl, "Conservation of Biodiversity in a Changing Climate," Conservation Biology 16(no.1, 2002):264-268. (v.13, #3)


Hannigan, John A., Environmental Sociology: A Social Constructivist Perspective. London: Routledge, 1995. A society's willingness to recognize and solve environmental problems depends more upon the way these claims are presented by a limited number of interest groups than upon the severity of the threat they pose. The construction of environmental knowledge is placed in the context of wider debates within sociology on modernity and postmodernity. Examples from U.S., U.K., and Canada. Hannigan is in sociology at the University of Toronto. (v9,#1)

Hannum, Hildegarde, ed. People, Land, and Community. New Haven: Yale University Press, 1997. 352 pp. $35 cloth, $17 paper. Contributors explore topics that range from agricultural reform to bioregional economics. They all, however, focus on the importance of sustainability, community, healthy and locally based economies of scale, education, the dignity of good work, and balance between human needs and the wellbeing of the natural world. Based on a lecture series sponsored by the E.F. Schumacher Society. (v8,#3)

Hannum, Hildegarde, ed. People, Land, and Community. New Haven, CT: New Yale University Press, 1997. 336pp. $35 cloth, $17 paper. Contributors of the E.F. Schumacher Society Lectures explore topics that range from agricultural reform to bioregional economics. They all, however,
focus on the importance of sustainability, community, healthy and locally based economics of scale, education, the dignity of good work, and balance between human needs and the well-being of the natural world. (v8,#1)


Hansen, AJ; Neilson, RP, Dale, VH; Flather, CH, Iverson, LR, Currie, DJ; Shafer, S; Cook R; Bartlein, PJ, "Global Change in Forests: Responses of Species, Communities, and Biomes," Bioscience 51(no. 9, 2001):765-779. (v.13,#1)

Hansen, Gunnar, Islands at the Edge of Time. Washington, DC: Island Press, Shearwater Books, 1993. 240 pages. Hardbound, $ 22.50. Barrier islands run for 2700 miles from Texas to Maine, the longest stretch in the world. They are small islands, they are ephemeral, moving constantly with the sea's motion. But despite their fragility, barrier islands are monuments to the strength and beauty of nature, and to our precarious, yet lasting, ties to the land. Hansen is an environmental writer who lives in Maine. (v4,#2)


Hansen, Kevin, Bobcat: Master of Survival. New York: Oxford University Press, 2006. The most adaptable and resilient feline in the world. Half the wild cat species worldwide are in trouble, but the bobcat is thriving, even expanding its range. Threats to the bobcat are mostly political and economic. Hansen is with the Southwest Wildlife Rehabilitation and Educational Foundation.

Hansen, Kirsten, "Does Autonomy Count in Favor of Labeling Genetically Modified Food?" Journal of Agricultural and Environmental Ethics 17(2004):67-76. I argue that consumer autonomy does not count in favor of the labeling of genetically modified foods (GM foods) more than for the labeling of non-GM foods. Further, reasonable considerations support the view that it is non-GM foods rather than GM foods that should be labeled. Keywords: consumer autonomy, ethics, foods, GMO, product labeling. Hansen is at the Centre for Bioethics and Risk Assessment, Department of Philosophy, University of Copenhagen, Denmark. (JAEE)

Hansen, Lene, Egon Noe and Katrine Hojring, "Nature and Nature Values in Organic Agriculture. An Analysis of Contested Concepts and Values Among Different Actors in Organic Farming," Journal of Agricultural and Environmental Ethics 19(2006):147-168. The relationship between agriculture and nature is a central issue in the current agricultural debate. Organic Farming has ambitions and a special potential in relation to nature. Consideration for nature is part of the guiding principals of organic farming and many organic farmers are committed to protecting natural qualities. However, the issue of nature, landscape, and land use is not straightforward. Nature is an ambiguous concept that involves multiple interests and actors reaching far beyond farmers. The Danish research project Nature Quality in Organic Farming has investigated the relationship between nature and organic farming. This article will focus on an expert workshop held in connection with the project that investigates the way different actors conceptualize nature. Farmers, scientists, and non-governmental organizations came together to discuss their experiences of nature and expectations of organic agriculture. From this interaction, it was clear that nature is a contested notion. Different understandings of nature exist within the three groups and there is disagreement as to whether emphasis should be given to biological qualities, production values, or experiential and aesthetic perspectives. This complexity provides a challenge to organic farming as well as to the implementation of nature considerations in general. It illustrates an underlying battle for the right to define nature and nature quality and essentially decide what organic farmers should work towards. We argue that successful implementation
requires organic farmers to carefully consider what expectations they wish to meet. Optimally it is dependent on a dialog between stakeholder interest groups that allows for multivocality and pluralism. Keywords: actors - discourse - implementation - multivocality - nature-nature quality - organic farming - values. The authors are in the Department of Agroecology, Danish Institute of Agricultural Sciences Research Centre Foulum, Tjele, Denmark.


Hanson, Meira. "'Sustainability' Rendered Usable? The Idea of Environmental Space," Environmental Politics 8 (No. 4, 1999 Winter): 211- . (v11,#4)


Hanson, Philip, ed., Environmental Ethics: Philosophical and Policy Perspectives. Burnaby, B.C.: Simon Fraser University Publications, 1986. Pp. xiv, 199; and Raymond Bradley and Stephen Duguid, Environmental Ethics, Volume II. Burnaby, B.C: Simon Fraser University Publications, 1989. Pp. 215. These two volumes, with titles sure to be confused with the journal of the same name, collect a wide variety of papers presented at several conferences on environmental ethics, the first in 1983. The papers in the first volume are presented with commentary, and this is an advantage, but overall they show a lack of appreciation for the literature of environmental philosophy available at that time. Tom Regan's discussion of non-anthropocentric ethical theories is discussed by Wayne Sumner and Jan Narveson. There are also essays by John Livingston, Philip Hanson, and William Leiss. The second volume is divided into a section on theory (with essays by Hanson, Mary Anne Warren, Alan Drengson, Holmes Rolston) and a section on policy (with essays by Livingston and Kai Nielsen, among others). (Katz, Bibl # 2)


Hansson, L. "Why ecology fails at application: Should we consider variability more than regularity?" Oikos 100 (3)(2003), 624-627. "There is a wide consensus even among ecologists that ecology as a science has not lived up to the expectations and that it is not able to either provide coercive basic theories nor good solutions to pressing environmental problems."

Haque, M. Shamsul. "Environmental Discourse and Sustainable Development: Linkages and Limitations." Ethics and the Environment 5(2000):3-22. ABSTRACT: In the development field, one of the major shortcomings of mainstream development theories and models is their relative indifference toward environmental concerns. However, the worsening environmental catastrophes and the growing environmental consciousness led to the emergence of a new model of development known as 11 sustainable development. " The proponents of sustainable development tend to explore the environmental costs of development activities, prescribe environment-friendly policies, suggest institutional and legal measures for environmental protection, and publicize the principles of sustainability through international forums and publications. Despite this recognition of environment-development relationship, the model of sustainable development suffers from certain serious shortcomings that need to be addressed. This article begins with a brief discussion on various forms of environmental challenges to development, followed by an analysis of how the model of sustainable development articulates the environment-development linkages in both practical and intellectual
terms. The final section of the paper critically examines the major limitations of the model in dealing with the environmental question, and makes some suggestions in this regard. (E&E)


Haraway, Donna J., *Simians, Cyborgs, and Women: The Reinvention of Nature*. New York: Routledge, 1991. A feminist argues that nature is constructed, not discovered, and traces the gendered roots of science in culture, looking at research on simians, cyborgs (cybernetic organisms), and women. Haraway is a historian of science at the University of California, Santa Cruz. (v3,#3)

Harcourt, AH; Parks, SA; Woodroffe, R, "Human density as an influence on species/area relationships: double jeopardy for small African reserves?" *Biodiversity and Conservation* 10(no. 6, 2001):1011-1026. (v.13,#1)


Harden, Blaine, "U.S. Orders Maine Dam Destroyed," Washington Post (11/26/97): A1 and Goldberg, Carey, "Fish Are Victorious Over Dam as US Agency Orders Shutdown," *New York Times* (11/26/97): A12. Federal Government Orders Dam Removed. Malakoff, David A., "Agency Says Dam Should Come Down," *Science* 277(1997):762. For the first time in history, the federal government ordered the removal of a private hydroelectric dam that the owner wanted to continue to operate. The 160 year old Edwards Dam on the Kennebec River in Maine was ordered removed in order to restore the habitat of nine species of migrating fish. The dam was an easy target: The electricity it generates is 3 times more expensive then the going rate in Maine, it irrigates no fields and does not control floods, and it employs only four people. The owner claims the federal government is taking private property without just compensation and will appeal the removal order. A change of law in 1986 requires the federal agency which licenses dams to balance environmental and recreation costs against the benefits of dams. There is increasing pressure across the country for removal of dams, some of which are far bigger and provide far more power than the Edwards dam. Hydropower provides 14 percent of the nation's electricity supply. (v.8,#4)


Hardin, Garrett, Living Within Limits: Ecology, Economics, and Population Taboos. New York: Oxford University Press, 1993. 288 pages. $25.00. The planet's ability to support life is finite, and the exponential growth of the human population is exceeding that capacity. For various reasons, the population crisis appears to have become a taboo subject. Compassion and altruism are dangerous. Competing survivors on a lifeboat should do whatever it takes to keep others from climbing aboard the lifeboat. Stop all philanthropy and immigration, which is "the promiscuous sharing of wealth." Demand that poor nations with growing populations sink or swim by themselves. Hardin demolishes the validity of unecological technological optimism, an uncritical faith in progress, mindless fixation on growth, and the appealing but finally destructive sentimentalism of Western philanthropic impulses. This is social Darwinism at its best and worst: hard-headed and hard-hearted. But Hardin does not address questions of distributive justice (except to group them with philanthropic charity) and his world of ecological limits might not have as much scarcity as he fears, if the productivity of the good earth were more justly distributed, and if the escalating desires of those living so luxuriously on the lifeboats could be curtailed. Hardin is professor emeritus of human ecology at the University of California, Santa Barbara, and the author of "The Tragedy of the Commons," an influential essay in Science in 1968. (v4,#4)


Hardin, Garrett. The Social Contract Press has a Garrett Hardin Reprint Series, with a number of his books, previously otherwise out of print. 316 1/2 E. Mitchell St., Petoskey, MI 49770. 800/352-4843. http://www.tscpress.com

Harding, L.E., McCullum. E., eds. Biodiversity in British Columbia. 1994. 426pp. $25.95 paper. Examines biodiversity with the purpose of identifying large-scale changes and emerging threats. In discussing ecosystem-centered approaches to conservation, methods of classifying rare species, taxonomy, and methods and effectiveness of protecting diversity, the authors cover forest, grassland, marine and urban environments.


Hardoy, Jorge, Mitlin, Diana, Scatterthwaite, David. The Poor Die Young: Housing and Health in the Third World. London: Earthscan Publications Ltd., 1993. 224pp. 12.95. This examines the scale of the problems affecting the urban poor and how in many cases cheap and effective
solutions are available, the best hope being to enable local communities to build themselves healthier neighborhoods.

Hardwick, Susan Wiley, Holtgrieve, Donald G. Valley for Dreams: Life and Landscape in the Sacramento Valley. Lanham, MD: Rowman and Littlefield Publishers, Inc., 1996. 344 pp. $24.95 paper, $67.50 cloth. Structured around four key themes--the environment, people, economy, and landscape--the book analyzes how this region's natural environment changed as successive groups and individuals made it one of the fastest growing and ethnically diverse rural areas in North America. (v8,#2)

Hardwick, Charley D., Events of Grace: Naturalism, Existentialism, and Theology. New York: Cambridge University Press, 1996. 309 pages. $54.95. Challenging the widely held view that one cannot speak religiously or theologically from the standpoint of naturalism, Hardwick asserts that there is no reason why a naturalistic view of the world cannot provide a practicable account of religion. Drawing on the work of H. N. Weiman, the recent philosophy of John Post, and the existentialism of Heidegger and Bultmann, Hardwick develops a physicalists' version of naturalism, and draws out its religious and theological implications. He argues for a concept of grace implicit in Wieman's notion of "Creative transformation."


Hardy-Short, Dayle, and Short, Brant, "Fire, Death, and Rebirth: A Metaphoric Analysis of the 1988 Yellowstone Fire Debate," Western Journal of Communication 59(Spring 1995):103-125. Death metaphors were used primarily by those with an anthropocentric point of view and found in media reports of the fires. Birth metaphors were used primarily by those with a biocentric point of view and found in environmentalists' discussions of the fires. "Archetypal metaphors remain prominent in contemporary public discourse... such metaphors have an invention quality ... and archetypal metaphors are especially powerful rhetorical devices in the context of a perceived crisis." (v8,#4)

Hare, R.M., "Moral Reasoning about the Environment." Journal of Applied Philosophy 4 no. 1 (1987): 3-14. A strange article by one of the leading moral philosophers of our time. Hare tries to cover too much ground in ten pages: the purpose of applied philosophy, the basis of moral obligations to nature and the practical and political problems involved in environmental planning. His substantive position is that only beings that are sentient can have interests and hence, moral value. If we use a kind of Golden Rule when judging or evaluating entities, we find that it makes no sense to consider what happens to us if we are trees. This seems to show a surprising lack of imagination on the part of Hare. Nonetheless, he has advice that all environmental philosophers--particularly Deep Ecologists--should take to heart: "Philosophers are above all students of arguments" (p. 3). (Katz, Bibl # 1)


Hargrove, Eugene, ed., Religion and Environmental Crisis. Athens, GA: University of Georgia,
This collection of essays is meant as a companion volume to William Blackstone's *Philosophy and Environmental Crisis* (University of Georgia, 1974), which was the first anthology in the field of environmental philosophy. The essays here herald a new era in the relationship between religious thought and environmental issues; they offer constructive proposals, and thus move beyond a mere discussion/refutation of Lynn White's attack on Christianity as the root cause of the environmental crisis. All major western religious perspectives are considered, as well as Islam and Taoism (these latter two essays were originally published in *Environmental Ethics*.) Of particular interest are the historical studies by J. Donald Hughes, "Pan: Environmental Ethics in Classical Polytheism" (pp. 7-24), and Gerard Reed, "A Native American Environmental Ethic: A Homily on Black Elk" (pp.25-37). Both essays show that pre-Christian "pagan" religions had a much closer relationship with Nature as a sacred place than does modern Christianity. Three essays consider the application of Christianity to the current environmental crisis. Robert H. Ayers, "Christian Realism and Environmental Ethics" (pp. 154-171), adopts the realistic position of Niebuhr that man's relationship to nature is dialectical: he is both part of nature and superior to it. John B. Cobb, Jr., "Christian Existence in a World of Limits" (pp. 171-187), finds this "Christian realism" inadequate as it stands; it needs to be supplemented by an "eschatological attitude," the hope for an ideal future in Christ. Jay McDaniel, "Christianity and the Need for New Vision" (pp. 188-212), argues for a radical restructuring of the metaphysical basis of Christian thought on the model of Whitehead's process philosophy. Essays by Jonathan Helfand, Susan Power Bratton, and Martin LaBar explore biblical sources for appropriate environmental attitudes. Good bibliography. (Katz, Bibl # 1)


Hargrove, Eugene C. and J. Baird Callicott. "Leopold's 'Means and Ends in Wild Life Management.'" *Environmental Ethics* 12(1990):333-37. Leopold's lecture at Beloit College provides an important glimpse into his conversion from a philosophy of prudent scientific resource management to a land ethic and aesthetic. Leopold here advocates natural regulation not simply because of his growing concern that invasive management principles are limited, but also because of aesthetic considerations that were independent of his instrumental or "utilitarian" training at the Yale Forest School and in the U. S. Forest Service. The lecture is helpful in correcting an unfortunate misreading of Leopold's famous essay, "The Land Ethic," according to which the land ethic is interpreted as being based primarily on human welfare and self-interest. Callicott is in the department of philosophy, University of Wisconsin-Stevens Point, Stevens-Point, WI. Hargrove is in the department of philosophy, University of North Texas, Denton, Texas. (EE)


Hargrove, Eugene, "Ecological Sabotage: Pranks or Terrorism?" *Environmental Ethics*


Hargrove, Eugene, ed., *Beyond Spaceship Earth: Environmental Ethics and the Solar System*. San Francisco: Sierra Club Books, 1986. Pp. xv, 336. Most of the essays in this interdisciplinary collection were presented at a conference at the University of Georgia in June 1985. There are essays on the technical aspects of space exploration, the military and political use of space, and the ethical considerations of human activity in the solar system. Six essays are overtly philosophical. William K. Hartmann, "Space Exploration and Environmental Issues" (pp. 119-139), serves as a starting point for most of the discussions. This essay originally appeared in *Environmental Ethics* 6 (1984): 227-239. Hartmann's view is optimistic: he sees space exploration as providing utilitarian benefits: the development of natural resources, the possibility of alternative experimental cultures, an insurance against human self-destruction on earth. In "Wilderness and Space" (pp. 183-210), Paul F. Uhlir and William P. Bishop suggest frameworks for the political and legal protection of wilderness in space, as well as for the management of earthly wilderness from extraterrestrial vantage points. Frank B. Golley, "Environmental Ethics and Extraterrestrial Ecosystems" (pp. 211-226), considers the possibility and the motivations for building extraterrestrial space colonies. Golley suggests that the building of space colonies is a "faustian" task, for man will be attempting to recreate nature for his own purposes in a hostile environment (p. 224). Of the greatest philosophical interest are three essays by Norman Daniels, Holmes Rolston, and J. Baird Callicott. Daniels, "Consent to Risk in Space" (pp. 277-290), considers the problems in structuring long term space missions so that the participants can maintain their autonomy in making significant mission decisions. Daniels concludes that this is a serious political question: the creation of adequate political structures for long term (multi-generational) missions. Rolston, in "The Preservation of Natural Value in the Solar System" (pp. 140-182), continues his development of a non-anthropocentric system of natural value. He considers Nature as "projective," i.e., as a source of creativity that produces projects of "formed integrity." He develops a list of normative rules based on the principle that "Humans ought to preserve projects of formed integrity, wherever found" (p. 170). Callicott, "Moral Considerability and Extraterrestrial Life" (pp. 227-259), argues that Leopold's land ethic is inadequate for the preservation of extraterrestrial life: such a life, if it exists, would lie outside earth ecosystems. But obligations to extraterrestrial life could be justified on the basis of a Schweitzerian model of "reverence-for-all life." Callicott then suggests that we bring together these two diverse value systems under a theory of "weak anthropocentrism" popularized by Bryan Norton. Certain uses of natural entities "transform" and "ennoble" human life (p. 252).
Callicott thinks it obvious that the discovery of extraterrestrial life would transform and ennoble the human vision of itself. (Katz, Bibl # 1)


Hargrove, Eugene C. "The Historical Foundations of American Environmental Attitudes." Environmental Ethics 1(1979):209-40. John Passmore has claimed that American environmental attitudes are incompatible with Western traditions and Western civilization: they arose out of a Romantic transvaluation of values in the eighteenth and nineteenth centuries, and today are defensible only in terms of antiscientific nature mysticism and Oriental religions. I argue that these attitudes developed out of an intricate interplay between Western science and art over the last three centuries, and are, therefore, of Western, not Eastern, origin. Moreover, they are a part of scientific and aesthetic changes so broad and fundamental that, despite Passmore's prediction that they are unlikely to survive into the twenty-first century, they cannot be regarded lightly as a passing fad, and probably have already found a permanent place in Western thought and values. Hargrove is in the department of philosophy, University of New Mexico, Albuquerque, NM. (EE)


Hargrove, Eugene C. "Anglo-American Land Use Attitudes." Environmental Ethics 2(1980):121-48. Environmentalists in the United States are often confronted by rural landowners who feel that they have the right to do whatever they want with their land regardless of the consequences for other human beings or of the damage to the environment. This attitude is traced from its origins in ancient German and Saxon land use practices into the political writings of Thomas Jefferson where it was fused together with John Locke's theory of property. This view of land and property rights was most influential in the late nineteenth century after the passage of the Homestead Act in 1862 when it was used in the arguments opposing national parks and nature preservation. Today it remains a formidable obstacle to planning and zoning in rural areas, despite unstated underlying assumptions which are either outdated or false. Hargrove is in the department of philosophy, University of New Mexico, Albuquerque, NM. (EE)


Hargrove, Eugene C., Foundations of Environmental Ethics. Englewood Cliffs, NJ: Prentice Hall, 1989. Pp. x, 229. Hargrove, as editor of the journal Environmental Ethics, is arguably the most influential philosopher in the field---yet this is the first book length statement of his position. The status of the author alone would be enough to make this an important contribution to the field of environmental philosophy, but this is also a powerful argument concerning the roots of environmental ideals in the Western tradition. In part, the book answers John Passmore's contention that a philosophy of nature preservation is alien or marginal to Western culture. The rebuttal of Passmore involves a far-ranging investigation of the intellectual history of environmental attitudes, both those that have inhibited environmental thought (notably, the Western philosophical tradition of idealism, and the Anglo-Saxon conception of property rights) and those that have supported preservationist intuitions (primarily, scientific and aesthetic ideals). Based on the demonstrated existence of Western aesthetic intuitions, Hargrove presents a detailed argument for the ethical foundations of preservationist policy. He argues against the justification of preservation based on "therapeutic nihilism:" since we cannot know precisely how nature operates, we should let it alone. This prevalent ideal is expressed as Barry Commoner's "third law" of ecology: "nature knows best," a platitude which Hargrove convincingly rejects. The central problem with the preservationist argument based on therapeutic nihilism is that its force is contingent upon developments in the science of ecology and technological power. If we do learn more about nature, so that we may re-create it, then the preservationist position loses its support. Much better, argues Hargrove, to ground environmentalist policy on the aesthetic values we discover in nature. Nature, even more than human-created art, is beautiful and good; and moral agents have an obligation to preserve and promote goodness in the world. Nature is beautiful (and hence good) by its mere existence; Hargrove thus terms his argument "an ontological argument" for environmental ethics. Central to this discussion is an excellent analysis of the attempted human domination of nature and how this destroys the beauty and autonomy of the natural world. "The authenticity of nature arises out of the fact that its existence precedes its essence" (p. 195). In sum, Hargrove attempts to create a middle position between an instrumental justification for environmental policy based on human interests and an intrinsic justification based on the direct consideration of non-human value. The aesthetic value for nature is an intrinsic value for humans; it thus is intrinsic and anthropocentric, with a secure place in Western traditions. The central problem for Hargrove's argument is the claim that aesthetic value is intrinsic and not instrumental. Although he is careful to distinguish higher level aesthetic experience from the mere "consumption" of natural beauty, the possibility remains that any human interest in aesthetic experience is primarily (and exclusively) an instrumental good. (Katz, Bibl # 2)


Hargrove, Eugene, "Beginning the Next Decade: Taking Stock." Environmental Ethics
Hargrove, Eugene C., "Foundations of Wildlife Protection Attitudes." Inquiry 30 (1987): 3-31. Interesting argument for wildlife preservation based on historical exegesis of attitudes toward species. Our wildlife preservation attitudes did not develop from the theory of evolution or the science of ecology but actually predate them. They are based on two earlier views uniformitarianism in geology, and the Linnaean standardization of species classification. Wildlife preservation attitudes are basically aesthetic, and rest on the instrumental value of species, not the intrinsic value of individual animals. This has important negative implications for the animal rights position or any kind of environmental individualism. (Katz, Bibl # 1)


Hargrove, Eugene C. "From the Editor: After Twenty-five Years." Environmental Ethics 26(2004):3-4. (EE)


Hargrove, Eugene C. "The Historical Foundations of American Environmental Attitudes." Environmental Ethics 1(1979):209-40. John Passmore has claimed that American environmental attitudes are incompatible with Western traditions and Western civilization: they arose out of a Romantic transvaluation of values in the eighteenth and nineteenth centuries, and today are defensible only in terms of antiscientific nature mysticism and Oriental religions. I argue that these attitudes developed out of an intricate interplay between Western science and art over the last three centuries, and are, therefore, of Western, not Eastern, origin. Moreover, they are a part of scientific and aesthetic changes so broad and fundamental that, despite Passmore's prediction that they are unlikely to survive into the twenty-first century, they cannot be regarded lightly as a passing fad, and probably have already found a permanent place in Western thought and values. Hargrove is in the department of philosophy, University of New Mexico, Albuquerque, NM. (EE)


Harlow, Elizabeth M. "The Human Face of Nature: Environmental Values and the Limits of
While some form of nonanthropocentrism is a defining feature of environmental ethics, there are at least four senses in which the value of nature might be said to be humanly independent, and these are often conflated. I argue that the strongest of these four (Rolston's "autonomous intrinsic value") may require classic ontological commitments which are no longer historically open to us. However, if we take seriously the language dependent view of nature suggested by post-Wittgensteinian epistemology, we find paradoxically that this kind of anthropocentrism can ground a genuine sense in which nature is valuable in its own right, yet as part of human good. In this context, Rolston's distinction between "autonomous intrinsic value" and "anthropogenic intrinsic value" becomes a distinction without a difference. Harlow is in the department of philosophy, Ryerson Polytechnic Institute, Toronto, Canada. (EE)

Harman, Jay R. "Notions of Self-Interest: Reflections on the Intersection between Contingency and Applied Environmental Ethics." Environmental Ethics 23(2001):377-389. If agents motivated only by self-interested reasons practice different degrees of ethical environmental behavior at least partly because they hold different notions of what is in their self-interest, then the nature of our self-interest conceptions is a central issue in environmental ethics. Unless set by biology, as seems unlikely from the evidence, the breadth of the individual self-interest conception we each develop must depend on the specific experiences we are each contingently exposed to in our lives. If nurturing a stronger environmental ethic within our society is a goal, if that ethic depends at least in part on how we individually conceive of our self-interest, and if the development of each of our self-interest conceptions responds contingently to input from others, then these reflections lead to normative considerations that reach beyond the standard ethical questions regarding how to act to others that concern, antecedently, whether to act at all. (EE)

Harmelin, Jean-Georges, "Mediterranean marine protected areas: some prominent traits and promising trends," Environmental Conservation 27(no.2, JUN 01 2000):104-. (EE v.12,#1)

Harmon, David, In Light of our Differences: How Diversity in Nature and Culture Makes Us Human. Washington: Smithsonian Institution Press, 2003. Why we ought to be concerned about the loss of diversity in both nature and culture. Insights from conservation biology, evolutionary theory, linguistics, geography, psychology, philosophy, and ethics. When more and more elemental differences are erased from the natural world and human societies, the field of possible experience becomes more constricted and our essential humanity becomes jeopardized. Harmon is Executive Director, The George Wright Society, Hancock, Michigan (a society dedicated to the protection, preservation, and management of cultural and national parks and reserves).

Harmon, David, Biodiversity and the Sacred: Some Insights for Preserving Cultural Diversity and Heritage," Museum International 55(no. 218, 2003):63-69. Nature has been sacred since the dawn of human consciousness, and there is today a broadening range of spirituality, often interwoven with the secular, that cannot easily be characterized as "faith," but regards nature as sacred. The sacred is a bridge between nature and culture. Scientists are often offering responses to why save nature that make recourse to the idea of the sacred. Biologists call the creative process speciation, while theologians call it genesis, and they have very different explanations for it, but both have agreed that it is eminently valuable. Harmon is Executive Director, George Wright Society, an international professional association advancing the scientific and cultural values of protected natural areas and cultural sites.

-English Anthony J., and Lee, Ellen, "Managing the Intangible"
Harmon, David. "Cultural Diversity, Human Subsistence, and the National Park Ideal." *Environmental Ethics* 9(1987):147-58. Out of all the possible categories of protected areas, the most widely used around the world has been the national park. The reasons behind this predominance have colored the entire international conservation movement. I look at the ethical implications of the national park ideal’s phenomenal global success. Working from two assumptions that human cultural diversity is good and desirable, and that there is a definite relation between such diversity and protected area conservation—I suggest that what is needed most right now is a clarification and refocusing of the debate on this issue. Harmon resides at Hancock, MI. (EE)

Harmon, William J., McKinney, Matthew J., and Burchfield, James A., "Public Involvement and Dispute Resolution Courses in Natural Resources Schools," *Journal of Forestry* 97(no.9, Sept. 1999):17-. In recent years employers have consistently identified leadership in working with the public and the ability to resolve conflict over natural resources as skills they seek in new employees. Have our universities been listening?


Harper's Magazine, April 1990, contains a forum, "Only Man's Presence Can Save Nature," moderated by Michael Pollan, executive editor of Harper's, with participants Daniel B. Botkin, professor of biology and environmental studies, University of California, Santa Barbara; Dave Foreman of Earth First!; James Lovelock, who developed the Gaia theory; Frederick Turner, professor of arts and humanities, University of Texas at Dallas; and Robert D. Yaro, regional planner in the New York metropolitan region. (v1,#2)


Harries, Karsten. *The Ethical Function of Architecture*. Cambridge, MA: MIT Press, 1996. 450pp. $45. Harries questions the premises on which architects and theorists have long relied—premises that have contributed to architecture’s current identity crisis and marginalizations. He first criticizes the aesthetic approach, focusing on the problems of decoration and ornament. He then turns to the language of architecture. Harries also considers the relationship of building to the idea and meaning of dwelling. Architecture has a responsibility to community, but its ethical function is inevitably also political. (v8,#1)

Harrington, Winston, Richard D. Morgenstein, and Thomas Stern, eds., Choosing Environmental Policy: Comparing Instruments in the United States and Europe. Washington, DC: RFF Press (Resources for the Future), 2004. Who has the best way to shape environmental policy? The United States, or Europe? The U.S. likes carrots on sticks, voluntary compliance, while Europeans lean toward more punitive governmental regulation. These contrasting strategies can lead to similar outcomes; both can have a place in the regulatory arsenal, depending on circumstances, and, depending on cultures in the U.S. and Europe. [Nevertheless, there is widespread judgment that the European Union has taken the lead in environmental responsibility, leaving the U.S. considerably behind, and even retrogressing under the Bush administration.]

Harrington, Winston, Richard D. Morgenstern, and Nelson, Peter. "Predicting the Costs of Environmental Regulations." Environment 41(No. 7, September 1999):10- . Comparison of the estimates made before and after a regulation has been implemented help to quell the controversy over whether regulators routinely overestimate or underestimate costs. (v10,#4)


Harris, Larry D., The Fragmented Forest: Island Biogeography Theory and the Preservation of Biotic Diversity. Chicago: University of Chicago Press, 1984. 211 pages. Human settlement, especially the roads that accompany it, splits natural areas into small, isolated piec e s, which leads to ecological impoverishment. Conservation strategy must establish corridors connecting the fragmented forest. Harris is a Florida ecologist.


Harris, Errol E., One World or None: Prescription for Survival. Atlantic Highlands, NJ: Humanities Press International, 1993 (June). 176 pages. Paper $ 15.00. Cloth, $ 35.00. The one practicable solution is to establish a world authority democratically elected and empowered to enforce a world law. It is imperative that peoples and NGO's unite for the ratification of the Constitution for the Federation of Earth, already drafted by the World Constitution and Parliament Association. Harris is professor of philosophy emeritus at Northwestern University. (v3,#4)

Harris, Paul G., "Affluence, Poverty and Ecology: International Relations, and Sustainable Development," Ethics and the Environment 2(1997):121-138. Effective efforts to protect the global environment will require the willing cooperation of the world's poor. Persuading them to join international environmental agreements and to choose environmentally sustainable development requires substantial concessions from the affluent industrialized countries, including additional financial assistance and technology transfers. The affluent countries ought to provide such assistance to the world's poor for ethical reasons. Doing so would promote transnational distributive justice, which is defined here as a fair and equitable distribution among countries of benefits, burdens and decision making authority, in this case associated with transnational environmental relations. Conceptions of distributive justice examined include utilitarianism, human rights, causality/responsibility, impartiality, and principles derived from Kantian and Rawlsian ethics. Harris is a visiting research fellow at the Oxford Centre for the Environment, Ethics, and Society. (E&E)

Harris, Paul G. "Considerations of Equity and International Environmental Institutions", Environmental Politics 5(no.2, 1996):274. (v7,#4)
Harris, Paul G., "'Getting Rich Is Glorious': Environmental Values in the People's Republic of China," *Environmental Values* 13(2004):145-165. Pollution and overuse of resources in China have profound implications for the Chinese people and the world. Globalisation may be partly to blame for this situation, but it is hardly the only explanation. China has been overusing its resources for centuries. Traditional values appear to offer environmentally benign guidance for China's economic development, but they are largely impotent in the face of now-pervasive values manifested in Western-style consumption. Government policies go some way toward addressing this problem, but what may be required is a new set of values that brings self-interest and environmental protection into common cause. Keywords: China, environment, consumption, globalisation, values. Harris is in politics and sociology, Lingnan University, Hong Kong. (EV)


Harris, Richard B., "Approaches to Conserving Vulnerable Wildlife in China: Does the Colour of Cat Matter--if it Catches Mice?," *Environmental Values* 5(1996):303-334. China's environmental problems are well known, but recently its record in the area of wildlife conservation, particularly with regard to endangered species, has come under scrutiny. Environmental values colour how we in the West view both China's past experience with wildlife and what strategies it should adopt to foster better conservation. Chinese have long taken a utilitarian view of wildlife, valuing species primarily as resources for man's use and only secondarily for other reasons. However, China has not developed institutions capable of sustaining the desired use of wildlife in the face of ever-growing demands. I suggest that Western criticisms of Chinese utilitarian attitudes are inappropriate, ineffective, and possibly counter-productive: deep-seated cultural mores change slowly. Instead, Westerners concerned with the fate of China's wildlife should assist the development of systems that act to channel demand for wildlife material benefits toward investment in conservation. Such systems will likely require devolution of considerable control to local levels, strengthening incentives to favour long-over short-term benefits, and--notwithstanding common Western attitudes--substantial consumptive use of wildlife. Keywords: China, consumptive use, incentives, utilitarianism, wildlife conservation. (EV)


Harrison, Carolyn, and Burgess, Jacquelin, "Valuing nature in context: The contribution of common-good approaches," *Biology and Conservation* 9(2000):1115-1130. Abstract. A number of empirical studies show how residents and farmers come to contest scientific approaches to valuing nature as the basis for adjudicating conflicts over protected natural areas. A widening of the knowledge base on which the goals and practices of nature conservation are founded is required if effective conservation partnerships are to be sustained. We offer a common good approach as a means of addressing this problem, based on ethical and moral concerns about nature. We illustrate how this common good approach can be used to prioritise issues in a Local Environment Agency Plan. When linked with a method of Stakeholder Decision Analysis this common good approach is capable of building coalitions and a measure of consensus between different interests. It achieves this through a transparent and deliberate process of debate and systematic analysis of values that makes explicit the foundation of different knowledge claims about nature. The authors are with the Environment and Society Research Unit, Department of
Harrison, Carolyn and Jacquelin Burgess. "Valuing Nature in Context: The Contribution of Common-good Approaches," *Biodiversity and Conservation* 9(no. 8, 2000):1115-1130. Abstract. We draw on a number of empirical studies undertaken in the UK to show how residents and farmers come to contest scientific approaches to valuing nature as the basis for adjudicating conflicts over protected natural areas. The findings of these studies suggest that a widening of the knowledge base on which the goals and practices of nature conservation are founded, and a more deliberative process of decision making about what nature is important locally, is required if effective conservation partnerships are to be sustained. We offer a common good approach to valuing nature as a means of addressing this problem. A common good approach is based on ethical and moral concerns about nature and expresses these values through a social and political process of consensus building. We illustrate how this common good approach can be used to prioritise issues in a Local Environment Agency Plan. When linked with a method of Stakeholder Decision Analysis this common good approach is capable of building coalitions and a measure of consensus between different interests. It achieves this through a transparent and deliberate process of debate and systematic analysis of values that makes explicit the foundation of different knowledge claims about nature. Key words: common good approaches, local knowledge, stakeholder analysis, valuing nature.

Harrison, Frank R., III, "The Judeo-Christian Tradition and Crises in Contemporary Technology" in Frederick Ferré, ed., *Technology and Religion*, vol. 10 of *Research in Philosophy and Technology* (Greenwich, CT: JAI Press, 1990). Harrison gives yet another reply to Lynn White's claim that biblical religion disenchants nature and is largely responsible for the ecological crisis. Most environmental abuse has occurred in the post-Enlightenment era and against the background of many different readings of the Judeo-Christian tradition. Harrison is professor of philosophy at the University of Georgia.

Harrison, Neil E., *Constructing Sustainable Development*. Albany, NY: State University of New York Press, 2000. Sustainable development proposals are at least incomplete or impractical and at worst dangerously misleading. The concept of sustainable development presents a problem for theorists and policy makers because it cannot be objectively defined and subjective understandings vary widely. For the capitalist, sustainable development is a problem of production efficiency and technological innovation; for the environmentalist, a more appropriate ethic is a necessity; and for the developing country policy maker, a more equitable distribution over resources is imperative. How sustainable development can be constructed from policy principles derived from ongoing adaptations to changes in values, beliefs, and scientific knowledge, and applied both in developed and developing countries.


Harrison, RD, "Figs and the Diversity of Tropical Rainforests," *BioScience* 55 (no. 12, December 2005): 1053-1064. Ficus (Moraceae) is arguably one of the most important plant genera in lowland tropical rainforests. Pioneer attributes have endowed figs with tremendous evolutionary flexibility, while long range seed dispersal ensures that a high proportion of the regional species pool is represented in local assemblages. Large numbers of Ficus species are able to coexist because many are extremely rare as a result of limited recruitment opportunities, which limits competition. They are nevertheless able to breed at low densities because they possess an efficient, long range pollination system. These factors are likely to be important in the diversity of other plant groups in the tropics.

Press, 1992. 288 pages. $19.95. A study of how complicated with trees and woodland the human outlooks and civil habits have been. A comprehensive, though selective, history of forests in the Western imagination. (v3,#2)

Harrison, Ruth, "Since Animal Machines", Journal of Agricultural and Environmental Ethics 6(1993): A brief overview of changes in the pattern of livestock farming since publication of Animal Machines in 1964 is presented. Some of the pressures leading to change - the Brambell Committee in Britain, parliamentary agriculture committee reports in Britain and the European Economic Community (EEC), the Council of Europe, the EEC - are mentioned, as are some of the actual legislative reforms achieved in Europe. Political, social and economic pressures on farmers to increase production through intensive systems of livestock farming are now being superseded in Europe by similar pressures on them to adopt "alternative" systems. A plea is made for governments everywhere to broaden their thinking on the future of livestock farming to bring into balance the demands of global food and feed, of the environment and of the welfare of the animals. Harrison is at 34 Holland Park Road, London W14 8LZ, England.

Jamieson, Dale, "Ethics and Animals: A Brief Review", Journal of Agricultural and Environmental Ethics 6(1993): This essay is a short exposition of the current state of the discussion regarding ethics and animals. The views of various proponents of animal rights and liberation are discussed, along with those of their critics. What emerges is that few moral philosophers today would defend the full extent of our current practices with regard to non-human animals. We have entered a new era in our concerns about animal welfare, and there will be no going back. Animals are now centrally located on the moral map. Ethology has played an important role in this shift, and animal welfare science is an important key to improving the lives of non-human animals and helping us to discharge our moral obligations to them. In these circumstances philosophy and animal welfare science must mutually inform each other. Jamieson is at the Center for Values and Social Policy, Department of Philosophy, University of Colorado, Boulder, CO 80309.


Hart, John, "Salmon and Social Ethics: Relational Consciousness in the Web of Life," Journal of the Society of Christian Ethics 22(2002):67-93. The extinction of salmon species provides bioregional stimuli for reflection on whether nonhuman species have intrinsic value or solely instrumental value, and the extent to which species preservation should have equitable status with, or take precedence over, human wants and needs. If societal needs and species conservation, and the common good of all creatures, are to be integrated for the good of the commons then a relational consciousness must replace "dominion" and "stewardship" attitudes toward creation. With discussion of whether this involves a concept of "rights" for salmon. Hart is in theology at Carroll College, Helena, Montana.


Hart, G, "Geography and development: critical ethnographies," Progress in Human Geography 28(no.1, 1 February 2004):91-100(10). (v. 15, #3)
nature, in Europe and America. All the way from relict features of the landscape to the effects of contemporary recreation on the look of the land. (v9,#1)


Hart, John, "A Jubilee for a New Millennium: Justice for Earth and Peoples of the Land," *Catholic Rural Life*, Spring 2001, pp. 23-31. Adapted from Hart's keynote address at the annual meeting of the National Catholic Rural Life Conference, November 2000. The Divine Spirit calls people to care for their niche in creation, to care for each other, and to care for all life. In the Christian tradition, creation and incarnation are woven together in the biblical Jubilee Year, which serves as a periodic reminder for people to acknowledge and actively fulfill their responsibilities to God, to each other, and to all creation. Hart is in theology and environmental studies, Carroll College, Helena, MT. (v.12,#3)


Hart, P., and Nolan, K., "A Critical Analysis of Research in Environmental Education," *Studies in Science Education* 34(1999):1-69. There is a "change towards more positive environmental attitudes among people of all ages after exposure to some form, almost any form, of environmental education experience whether short or long term" (p. 7) But often there is a "rhetoric-reality gap" (p. 25); people come to espouse values but they do not enact them. The assumption that "appropriate information from a credible source and a legitimate opportunity to act will result in action" does not appear to be well founded (p. 19). (v.13,#1)


Hart, Rob and Uwe Latacz-Lohmann. "The Indifference Curve, Motivation, and Morality in
Contingent Valuation," *Environmental Values* 10(2001):225--242. Contingent valuation surveys have tended to yield results that seem to go contrary to what is standardly seen as "rational choice". We argue that some of the inconsistencies arise because bids for public environmental goods in contingent valuation surveys are often (at least partly) motivated by moral considerations and ethical beliefs. We analyse the expected results of CV surveys given the existence of such ethical motivations, including the valuation of actions as well as states. It is found that we cannot expect bids made on this basis to reveal preferences which obey the rules commonly assumed in the theory of consumer choice. The two standard reactions to these anomalies have been to attack the validity of the method, or to urge greater rigour in survey design and application. By contrast, we conclude that the usefulness of the method for evaluating options concerning environmental public goods depends critically on the problem definition. The method should be used for the direct evaluation of realistic policy packages, rather than to try to extract abstract values for invaluable goods. The conclusion accords with current trends, including the move towards the use of deliberative methodologies. Keywords: Non-market valuation, contingent valuation, rational choice, utilitarianism. Rob Hart is at the Department of Economics, The Swedish University of Agricultural Sciences, Uppsala, Sweden. Uwe Latacz-Lohmann is at the Department of Land Economy, University of Cambridge, Cambridge, UK and the Agricultural and Resource Economics, University of Western Australia Nedlands, Perth Australia.  

Hart, Stuart L., "Beyond Grening: Strategies for a Sustainable World," *Harvard Business Review* 75(no. 1, Jan./Feb. 1997):66-76. In the 1960's and 1970's, corporations were in a state of denial about their impact on the environment. But today many companies have accepted their responsibility to prevent pollution. What they need to do now is help create a sustainable global economy. The drive towards sustainability is an absolute imperative for human survival. It also represents one of the biggest challenges--and opportunities--for individual companies in the history of commerce. Emerging economies cannot afford to repeat the mistakes of Western development. Hart teaches corporate strategy and directs the Corporate Environmental Management Program at the University of Michigan Business School. It is interesting to see an author like this taking his terminology from Vandana Shiva (p. 76).  


Harte, John, *The Green Fuse: An Ecologist's Odyssey*. Berkeley, University of California Press, 1993. 156 pages. Hardbound, $ 15.00. An ecologist and activist draws on his research as well as on literature to demonstrate the intricate connections among disparate ecosystems. A bridge between the cultures of science and art. "The green fuse" symbolizes the basic unity behind natural diversity. Hart is professor of energy and resources at the University of California, Berkeley.  


Hartley, Troy W. "Environmental Justice: An Environmental Civil Rights Value Acceptable to All World Views." *Environmental Ethics* 17(1995):277-289. In accordance with environmental injustice, sometimes called environmental racism, minority communities are disproportionately subjected to a higher level of environmental risk than other segments of society. Growing concern over unequal environmental risk and mounting evidence of both racial and economic injustices have led to a grassroots civil rights campaign called the environmental justice movement. The environmental ethics aspects of environmental injustice challenge narrow utilitarian views and promote Kantian rights and obligations. Nevertheless, an environmental justice value exists in all ethical world views, although it involves a concept of equitable distribution of environmental protection that has been lacking in environmental ethics discussion. Hartley is in natural resources and environment, University of Michigan. (EE)

Hartmann, William K., "Space Exploration and Environmental Issues," *Environmental Ethics* 6(1984):227-239. New discoveries about materials and solar energy raise the possibility of a long-term shift of mining, refining, and manufacturing from Earth's surface to locations outside Earth's ecosphere, allowing Earth to begin to relax back toward its natural state. A little-discussed ambivalence toward the potential of space exploration exists among environmentalists. One camp sees it as a human adventure that may allow a bold initiative to improve Earth; another camp shies away from "heavy technology" and thus distrusts efforts as massive as space exploration or utilization. Due to impending resource depletion on Earth, we may have only until the mid-twenty-first century to pursue the promising potential of space exploration to alleviate environmental problems of Earth. Subsequently, there may be too little industrial base to support vigorous exploration and exploitation of resources in space. Hartmann is at the Planetary Science Institute, Tucson, AZ. (EE)


Harvey, Graham, "Sacred Places in the Construction of Indigenous Environmentalism," Ecotheology Vol 7 (no. 1, July 2002):60-73. Indigenous people have often been linked with `nature'. Recently this has been complimentary, based on the assessment that nature is good, but this has not always been the case. This paper is interested in the construction of indigeneity as environmentalist, and in the construction of environmentalism with reference to indigeneity. It is particularly concerned with challenging various relevant Western notions from the perspective that indigenous religious traditions might offer quite different ontologies and engagements. It takes note of the wider context of a conflict between colonialism and sovereignty which entangle these issues in traumatic crises but also underpin significant possibilities for change.


Hasselmann, K., et al (9 others), "The Challenge of Long-Term Climate Change," Science 302(12 December 2003):1923-1925. Climate policy needs to address problems on the scale of a century. This requires a considerably broader spectrum of policy measures than the primarily market-based accounts currently used. A theme in this issue of Science is "Tragedy of the Commons."


Hassoun, Nicole, and David Schmidtz. Review of Searching for Sustainability: Interdisciplinary

Hastings Center, The has issued a special supplement to the Hastings Center Report, May/June 1990, entitled "Animals, Science, and Ethics," edited by Strachan Donnelley and Kathleen Nolan. The report is the outcome of two years of deliberation, a Hastings Center project, "The Ethics of Animal Experimentation and Research," of which Donnelley and Nolan were co-directors. The project involved nearly two dozen physicians, philosophers, veterinarians, lawyers, and scientists involved in animal research, representatives of whom have written sections of the report. The Hastings report identifies itself as occupying the "troubled middle," seeking to avoid the extremes of animal rights and of anthropocentrism. Among other conclusions: "We now face issues that lie beyond the suffering of individual animals, and we must weight the benefits of gaining certain kinds of knowledge against the entire range of consequences of research efforts. Seemingly innocuous scientific procedures may have negative effects on the target species as well as the ecosystem. In short, field research forces us to face directly the fact that humans are but a part of a complex system that needs many flourishing organisms if any are to survive." The Hastings Center is considering a further initiative, a three-year project, "Humans, Animals, and the Environment: Ethical Responsibilities and Decisionmaking." This project will investigate more intensively the destruction of ecosystems, atmospheric degradation, toxic wastes, wildlife and wildlife habitats, genetic diversity, species preservation, animal research in the wild, and the experimental use of endangered species. The Hastings Center, 255 Elm Road, Briarcliff Manor, NY 10510. Phone 914/762-8500. (v1,#2)


Hatcher, Tim, "Environmental Ethics as an Alternative for Evaluation Theory in For-Profit Business Contexts," Evaluation and Program Planning 27(2004):357-363. The predominant context for evaluation in for-profit organizations is economics coupled with a distinctly anthropocentric worldview. Environmental ethics is a more sustainable theoretical foundation for evaluation in for-profit firms. This would help evaluators better establish professional integrity and create a deeper sense of solidarity with community, a more comprehensive view of the stakeholders in ethical decision-making. Hatcher is in Adult and Community College Education, North Carolina State University, Raleigh.

Hatfield, Mark O. " Consensus in the Klamath." Environmental Law 26, no.1 (1996): 447. Senator Hatfield describes the success of a southern Oregon citizens' group in reaching solutions to natural resources issues in that region. (v7, #3)


Hattam, Jennifer, "Green Streets," Sierra 91 (no. 4, July/August 2006): 36-41. An account of green cities. Once cities bragged about the tallest buildings, now they brag about the green space. Salt Lake City, Minneapolis, Austin, Pittsburgh.
Hattingh, Johan P., Willie L. van der Merwe, and Wilhelm J. Verwoerd, *Is Access to Electricity a Human Right?* A research paper compiled for Eskom (the leading South Africa Power Authority) by the Unit for Environmental Ethics, University of Stellenbosh. February 1993. Accepting that access to electricity is a human right in the sense of a basic need, there can be little disagreement about the importance of meeting this basic need within the context of a modern or modernizing society. The disagreement arises, however, over the feasibility of implementation, and here matters are more complex than appears. Four basic approaches are analyzed. Authors are philosophers at Stellenbosch. Copies from Johan P. Hattingh, Department of Philosophy, University of Stellenbosch, 7600 Stellenbosch, South Africa. (v5,#2)

Hattingh, Johan, Willie van der Merwe, and Wilhelm Verwoerd, "Is Access to Electricity a Human Right?" Research paper prepared for Eskom (the South Africa electricity corporation) by the Unit for Environmental Ethics, University of Stellenbosch, Stellenbosch. February 1993. Is it possible to speak of access to electricity as a human right? If so, what are the practical implications for the generation, transmission, and distribution of electricity in South Africa. The authors provide preliminary background and a broad outline for further debate. (v6,#3)

Hattingh, Johan P., Ian Voges, Kobus Miller, Vilhelm Verwoerd, *The Relationship between Ethics, Environment and Development: Guidelines for Policy Making in South Africa*. A research report prepared for the Development Bank of South Africa by the Unit for Environmental Ethics, University of Stellenbosh, Stellenbosch. May 1994. 30 pages. At least the following values should inform policy making: Justice in the sense of fairness; development that expands people's functionings, capabilities, and freedoms; the environment has intrinsic value; an action is right if it preserves the beauty, integrity, and stability of the biotic community; it is right to exploit the environment for vital human purposes; it is wrong to over-exploit the environment because it has inherent worth and so doing will compromise the ability of future generations to meet their basic needs. Copies from Hattingh, address above. (v5,#2)

Hattingh, Johan, and Attfield, Robin, "Ecological Sustainability in a Developing Country such as South Africa? A Philosophical and Ethical Inquiry," *International Journal of Human Rights* 6 (no. 2, Summer 2002):65-92. "Although South Africa has adopted the notion of ecologically sustainable development not only as a human right entrenched in its Constitution, but also as one of its major policy objectives, there are major practical, conceptual, and ethical stumbling blocks impeding the achievement of this goal. In this article we investigate the conceptual and some of the ethical problems, including apparent conflicts with other pressing goals such as the alleviation of poverty. We conclude that the concept of ecologically sustainable development has a substantive core, and that radical reforms of human systems allow this right and goal to be reconciled with other human needs."

"Before we allow further destruction of nature, or what is left of nature, we should first reverse the unwise decisions of the past that made environmental destruction possible and `inevitable' in the first place. We should not allow nature, or what is left of it, to pay the ultimate price for the unwise human decisions of the past. So we should rather focus on the human system to make it more efficient and effective, to make it more just and fair, to make it less exploitative of people and of nature. Nothing less is required by the path of development. Now, if this argument is sound, ... the conservation of nature and natural ecosystems need not be incompatible with human interests in survival" (p. 87). Hattingh is at the University of Stellenbosch, South Africa. Attfield is at the University of Wales, Cardiff. (v.13,#4)


Seeing nature simply as a revelation of God is a problematic notion, because the indifference of nature to human pain leads to the conclusion that the God present in nature can be cruel indeed. Instead, Haught proposes thinking of the evolutionary story of nature in ways that include its imperfection and mystery, as symbolic of the divine promise of further life to come, life beyond losses, even beyond death. In an ecological Christianity, life after death might be envisioned, not as a separation from the cosmos, but as entering into the life of God in ways that include deeper participation in a compassionate relationship to the world. In this vision, our own spiritual journeys are deeply enmeshed in appreciating and enhancing the beauty and meaning of the cosmos, not only during life on Earth, but in life after death. Haught is a theologian at Georgetown University.

Haught, John F. "The Emergent Environment and the Problem of Cosmic Purpose." Environmental Ethics 8(1986):139-50. Our general vision of the world will undoubtedly affect our environmental ethics. Scientific materialism is the "general vision" that undergirds many scholarly and popular presentations of science today. It is questionable whether this materialist metaphysics can consistently sustain an environmental concern. If scientists influenced by the materialistic outlook, nonetheless, happen to be environmentalists, it is in spite of and not because of their materialist philosophies of nature. What we need, therefore, is a cosmological vision that is more consistently supportive of an environmental ethic. Religious visions are often ambiguous in their attitude toward the natural environment. Alfred North Whitehead and his followers weave modern science, philosophical sophistication and religious cosmology into a metaphysical vision fully and consistently supportive of a vigorous environmental ethic. Haught is in the department of theology, Georgetown University, Washington, D.C. (EE)


Haught, Paul. "Hume's Projectivist Legacy for Environmental Ethics." Environmental Ethics 28(2006):77-96. Hume's projectivist theory of value suggests that (environmental) values are either individually or culturally relative and that intrinsic value ascriptions are incoherent. Previous attempts to avert these implications have typically relied on modified Humean accounts that either universalize human sensitivity to the value of the more-than-human world or that adapt the concept of intrinsic value to suit a world in which all values are projected. While there are merits to these approaches, there is another alternative. Hume's own moral theory promises to be an even richer source for environmental ethical discourse than previously thought, and this richness is owed in large part to the robustness of Hume's theory of virtue. (EE)

Haupt, Lyanda. "Feathers and Fossils." Wild Earth 6, no.1 (1996): 44. (v7, #3)

Hausauer, Brenda Kay, Philosophical and Literary Methodology: Holmes Rolston's Literary Philosophical Methods. Master's thesis at Colorado State University, spring 1993. Section One: The differences between nature writing and environmental philosophy, comparing writer Annie Dillard and philosopher Holmes Rolston. Different strategies and the postures reader adopt toward the text. One conclusion is that all philosophical texts should be partially evaluated as artistic works. Section II. Nine of Rolston's more "non-philosophical" and partially artistic (literary) texts are examined in detail for the blending of appeal to experience and to argument. Section III. The place of autobiographical references. All of Rolston's methods examined are uses of the personal in philosophical texts, here compared with Annie Dillard's and philosopher Erazim Kohak's uses of the personal. Some of Rolston's non-philosophical, literary methods raise questions which could help to bring about a reconceptualization of philosophy's traditional methodology. (v4,#1)

Hauser, Marc, "Our Chimpanzee Mind," Nature 437(1 Sept. 2005):60-63. Hauser argues that there is continuity between our human mind and the chimpanzee mind; he simultaneously concedes "we are virtually in the dark when it comes to understanding how genes build minds." He also thinks that there is language in the human mind but not in the chimp mind.


Havel, JE; Lee, CE; Vander Zanden, JM, "Do Reservoirs Facilitate Invasions into Landscapes?" BioScience 55 (no. 6, June 2005): 518-525. The extensive construction of reservoirs over the past century has radically altered the environmental landscape on a global scale. Construction of dams on most large rivers has interrupted the connectivity of water flow and greatly increased the abundance of standing freshwater habitats. Reservoirs act as stepping-stones for the dispersal of exotic species across landscapes. A variety of passively dispersing species have invaded reservoirs, spread through interconnected waterways, and been transported to nearby disconnected habitats. We hypothesize that reservoirs are more readily invaded than natural lakes, because of their physiochemical properties, greater connectivity, and higher levels of disturbance. Here we summarize properties of reservoirs that would make them prone to invasions and discuss cases in which reservoirs have facilitated rapid range expansion. Our overview illustrates linkages between two important forms of global environmental change: the widespread manipulation of river flows and the accelerating spread of exotic species.

Havlick, David, No Place Distant: Roads and Motorized Recreation on America's Public Lands. Washington, DC: Island Press, 2002. The first comprehensive treatment of roads and motorized recreation on America's public lands. America's national forests, parks, wildlife refuges, and other public lands suffer from an abundance of roads in poor condition, exacerbated by growing motorized recreational use of snowmobiles and all-terrain vehicles. A realistic case for road removal and regulations for motorized use that recognizes the complexity of the debate, and the underlying questions of values that dictate many management decisions. (v.13,#4)


Hawkins, Ronnie Z. "Intergroup Justice: Taking Responsibility for Intraspecific and Interspecific Oppressions," Ethics and the Environment 3(1998):1-40. We are all members of a variety of different groupings: family groups, groupings by gender, "race," culture and class, by nation-state and hemisphere, and by species. Building on the work of Larry May and others, I work toward a notion of taking responsibility for one's membership in all such groups, one which entails reflecting on the actions of one's own group and taking steps to rectify situations whereby one's own group is found to be in the role of oppressor vis à vis other groups, at all such levels of grouping. Hawkins is in philosophy, University of Central Florida, Orlando. (E&E)


"noosphere" is rapidly enlarging to place us firmly within the biosphere (which, of course, in the imagery of Venn diagrams, must make up the larger circle on the screen), illuminating "both casts in both dramas," or perhaps joining all actors on the stage in a many-act, multidimensional play. Hawkins is in philosophy, University of Central Florida, Orlando. (Eth&Env)

Hawkins, Ronnie. "Cultural Whaling, Commodification, and Culture Change." Environmental Ethics 23(2001):287-306. Whaling is back on the international stage as pro-whaling interests push to reopen commercial whaling by overturning the moratorium imposed in 1986. Proponents of ending the ban are using two strategies: (1) appealing to public sentiment that supports indigenous subsistence whaling by attempting to cloak commercial whaling in the same guise and (2) maintaining that reopening commercial whaling is the "scientific" option. I reject both ploys, and instead shift the focus for global debate to scrutinizing the industrial economic model that Western culture is currently imposing on the rest of the world, a model which ultimately reduces all life forms to mere commodities for the marketplace. (EE)

Hawkins, Ronnie Zoe, "Seeing ourselves as primates," Ethics and the Environment 7(no. 2, 2002):60-102. There has been a marked expansion in our human knowledge in recent decades, and much of this new information about ourselves and our world has yet to be integrated into our human self-image. I maintain that understanding how we fit within the spectrum of lifeforms as the primates that we are will enable us to take a more active role in choosing ecologically responsible behavior and will allow us to address more effectively our major problems of overpopulation, overconsumption, and militarism. (E&E)


Hay, Peter and Robyn Eckersley, eds., Ecopolitical Theory. Hobart: Board of Environmental Studies, University of Tasmania, 1992. ISSN 1034-1412. Contains essays by, among others, Robyn Eckersley, Patsy Hallen, Warwick Fox, and Richard Sylvan on a wide range of issues in environmental philosophy and politics. (v3,#4)

Hay, P. R., "The Contemporary Environment Movement as Neo-Romanticism: A Re-Appraisal from Tasmania." Environmental Review 12 (1988): 39-59. There are elements of romanticism in environmentalism, but there are differences: ecocentrism vs. individualism, future orientation vs. idealization of the past, and science vs. aesthetics. (Katz, Bibl # 2)

Hay, Peter, Main Currents in Western Environmental Thought. Bloomington, IN: Indiana University Press, 2002. With a multi-disciplinary catalog of positions in environmental thought, whether in science, social science, geography, politics, philosophy, religion, or wherever, mainly in the last thirty years. Finds a shift from foundational issues in the 70's and 80's to pragmatic issues in the 90's. Environmentalism is complex and conflicted; we need to develop our abilities to form coalitions.


Hayden, Patrick, Review of Michel Serres, The Natural Contract, Environmental Ethics
Hayden, Patrick. "Gilles Deleuze and Naturalism: A Convergence with Ecological Theory and Politics." Environmental Ethics 19(1997):185-204. Some philosophers in recent discussions concerned with current ecological crises have attempted to address and sometimes to utilize poststructuralist thought. Yet few of their studies have delineated the ecological orientation of a specific poststructuralist. In this paper, I provide a discussion of the naturalistic ontology embraced by the contemporary French philosopher Gilles Deleuze, one of the most significant voices in poststructuralism. I interpret Deleuze as holding an ecologically informed perspective that emphasizes the human place within nature while encouraging awareness of and respect for the differences of interconnected life on the planet. I also suggest that this view may be joined with Deleuze's innovative ethical-political approach, which he refers to as micropolitics, to create new ways of thinking and feeling that support social and political transformation with respect to the flourishing of ecological diversity. Finally, I briefly show how Deleuze's ecological orientation compares to several versions of ecological theory and politics. Hayden lives in Seattle, WA, and has taught at DePaul University. (EE)

Hayden, Tom, The Lost Gospel of the Earth. San Francisco: Sierra Club Books, 1996. The Bible, despite interpretations to the contrary, urges us to treat the Earth as sacred. Organized religion ought passionately to defend the environment, with as least as much energy as the clergy gave civil rights in the 1950's. Hayden is a California politician, in the California State Senate, and also teaches courses in ecotheology at Santa Monica City College and Cal State Sacramento. (v7,#4)

Haynes, Richard W., and Quigley, Thomas M., "Broad-scale Consequences of Land Management: Columbia Basin Example," Forest Ecology and Management 153(2001):179-188. The Interior Columbia Basin Ecosystem Management Project in the northwestern U.S. provides a useful example where scientists, managers, and the public have explored presumed or real conflict between broad ecological and socioeconomic goals. A successful strategy for broad-scale land management will need to: maintain long-term sustainability of resources and ecosystems; maintain socioeconomic resiliency; continually assess results of management activities; manage risks and opportunities through consistent approaches at multiple scales; expand our knowledge base; and adaptively manage for new knowledge and assessments of resource conditions/capabilities. Haynes is with the Pacific Northwest Research Station, USDA Forest Service, Portland, OR. Quigley is with the Pacific Northwest Research Station, LaGrande, OR. (v.13, #3)

Haynes, Richard P. "Do Regulators of Animal Welfare Need to Develop a Theory of Psychological Well-being?" Journal of Agricultural and Environmental Ethics 10(2001):231-240. The quest for a "theory of nonhuman minds" to assess claims about the moral status of animals is misguided. Misframed questions about animal minds facilitate the appropriation of animal welfare by the animal user industry. When misframed, these questions shift the burden of proof unreasonably to animal welfare regulators. An illustrative instance of misframing can be found in the US National Research Council's 1998 publication that reports professional efforts to define the psychological well-being of non-human primates, a condition that the US 1985 animal welfare act requires users of primates to promote. The report claims that "psychological well-being" is a hypothetical construct whose validity can only be determined by a theory that defines its properties and links it to observed data. This conception is used to contest common knowledge about animal welfare by treating psychological well-being as a mental condition whose properties are difficult to discover. This framework limits regulatory efforts to treat animal subjects less oppressively and serves the interests of the user industry.

A more liberatory framework can be constructed by recognizing the contested nature of welfare norms, where competing conceptions of animal welfare have implications about norm-setting authority, as it does in other regulatory contexts, e.g., food safety. Properly conceptualized welfare should include both the avoidance of distressful circumstances and the relationship between an animal's capacities to engage in enjoyable activities and its opportunities to exercise these capacities. This conception of animal welfare avoids appropriation by scientific experts.

The development of the psychological well-being regulation is a good illustration of how social norms are contested and then appropriated, and a critique of this appropriation shows how it can be challenged. Keywords: animal welfare, primates, psychological well-being, regulation.

Haynes is in the Department of Philosophy, University of Florida, Gainesville, FL. (JAEE)


Both in Don MacNiven, ed., Moral Expertise: Studies in Practical and Professional Ethics (London: Routledge, 1990) Haynes ask whether we ought to create new biospheres and ecosystems on planets like Mars and answers, tentatively, yes. But he thinks that the answer must be tentative because the ethical theories currently available cannot adequately deal with the moral problem here. McKay argues that current ethical systems are essentially earthbound, whether anthropocentric or biocentric. Only a cosmocentric ethics, currently unavailable, can provide us with the answers, and in such an ethic we might assign intrinsic value and rights to lifeless planets. (v2,#1)

Haynes, Richard P., Review of Three Recent Books: Cass R. Sunstein and Martha C. Nussbaum,


Hays, Samuel P., "Environmental Philosophies," review of Bryan G. Norton, *Toward Unity Among Environmentalists* and Max Oelenschlager, ed., *After Earth Day: Continuing the Conservation Effort, Science*, December 11, 1992. *Science* chooses these two books as representative of recent environmental philosophy, recognizing also that *Environmental Ethics* is the main journal in the field. Hays notes appreciatively the operational pragmatism in Norton and finds the most useful essays in Oelenschlager's anthology to make similar claims. Hays is professor of history at the University of Pittsburgh. (v3,#4)

Hayward, John A., "Environmental Management--Science or Ethics?" A distinguished lecture at the University of Otago, New Zealand. Environmental management in New Zealand has been highly professionalized in a relatively brief period of time and operated within a development ethic. "The result is that whereas science has enabled us to consider and debate the environmental implications of alternative courses of action, the moral or ethical decision as to our choice of option have been prescribed for us and not open to debate. Thus, although decisions relating to the use of our environment should be based on both ethical and scientific considerations, the ethical issues have been consistently subservient to the scientific. However, the recent New Zealand legal and Parliamentary decisions indicate clearly that ethical issues are, in future, to be considered in the allocation of use of our environments." John A. Hayward is with the Centre for Resource Management, University of Canterbury and Lincoln College. Address: University of Canterbury, Private Bag, Christ Church, New Zealand. (v1,#4)


Hayward, Tim, "Anthropocentrism: A Misunderstood Problem," *Environmental Values* 6(1997):49-63. ABSTRACT: Anthropocentrism can intelligibly be criticised as an ontological error, but attempts to conceive of it as an ethical error are liable to conceptual and practical confusion. After noting the paradox that the clearest instances of overcoming anthropocentrism involve precisely the sort of objectivating knowledge which many ecological critics see as itself archetypically anthropocentric, the article presents the following arguments: there are some ways in which anthropocentrism is not objectionable. The defects associated with anthropocentrism in ethics are better understood as instances of speciesism and human chauvinism; it is unhelpful to call these defects anthropocentrism because there is an ineliminable element of anthropocentrism in any ethic at all; moreover, because the defects do not typically involve a concern with human interests as such, the rhetoric of anti-anthropocentrism is counterproductive in practice. Dept. of Politics, University of Edinburgh, 31 Buccleuch Place, Edinburgh EH8 9JT. (EV)


Hayward, Tim, Ecological Thought: An Introduction Polity Press, Oxford, 1995, in association with Blackwells, Cambridge, 1995. $ 45 cloth, $ 22.95 paper. 272 pages. This is a sustained and comprehensive examination of the question whether the newly emerging ecological movement is compatible, theoretically and practically, with the Enlightenment project of Western Europe, as this has played out in the modern, now largely Westernized, world. The general answer is that, after a sort of dialectic between ecology and enlightenment, it is. This is spelled out in five chapters. Chapter 1 is philosophical; it compares ecological and Enlightenment accounts of nature and human nature. Chapter 2 asks whether humanism, the Enlightenment ideal, can be ecological, showing appropriate respect for nonhuman nature. Chapter 3 is on economics, especially on the industrial capitalism that has somehow been one of the main outcomes of Enlightenment. Chapter 4 asks whether rights and justice (the Enlightenment ethical ideas) can be retained in an ecological era. Chapter 5 is on politics, and asks whether ecological ideas can be made compatible with democracy, which is another main outcome of the Enlightenment ideal.

Hayward is good at going back into Enlightenment ideals and finding new resources in them, or old resources forgotten or obscured. But he is never naive or simplistic about this. He fully recognizes that much of what the Enlightenment stood for will have to be considerably chastened. The world is not so much a compromise as a kind of dialogue, with Enlightenment as the thesis, environmentalism as antithesis, and Hayward's new position a synthesis in which both are significantly transformed. Hayward teaches politics at the University of Edinburgh. (v7,#1)

Hayward, Tim, "Ecology and Human Emancipation," Radical Philosophy (Canterbury, Kent, UK) 62(1992):3-13. Traditional socialist conceptions of emancipation as a move from a sphere of necessity to one of freedom are radically problematic from an ecological perspective. There is no problem with removing coercive and exploitative human relations, but the ecological perspective casts doubt on the possibility or desirability of emancipation from nature-imposed necessity. There are three different meanings of emancipation from nature, not all equally objectionable. One is the aim of subsistence, transforming nature to meet human needs for food, shelter, and good health. Another is the Promethean aim of transcending natural limits, to which Marx has some tendencies. A third is the emancipation of human creativity, the humanist aim of self-realization, which does see humans as autonomous of the order of natural causality, though not necessarily as pitted against nature, and Marx can be interpreted from this perspective. Hayward is lecturer in philosophy at the University of Glamorgan, Wales. (v5,#3)

Hayward, Tim, "Universal Consideration as a Deontologic al Principle: A Critique of Birch," Environmental Ethics 18(1996):55-63. A major problem that skeptical critics have identified with the project of environmental ethics as it is often conceived is that it involves the search for a criterion of moral considerability, and some claim that this search has not only been unsuccessful, but it is in principle mistaken. Thomas H. Birch has recently argued that this whole problem can be avoided through his proposal of universal consideration in a `root sense,' which applies to all beings, with no exceptions marked by any of the criteria proposed by others. I argue that the strengths of this proposal are its openness to new value discoveries and its focus on agents' practices. Its flaw is its failure to account convincingly for how values are ever formulated or obligations generated. Hence, it does not represent a viable alternative to the approach he rejects. However, rather than return to that approach, I suggest that Birch's own line of argument could be developed more consistently if, from his starting point of `deontic experience,' one were to develop an explicitly deontological ethic that focuses more decisively on moral consideration as opposed to moral considerability. Hayward is in politics, University of Edinburgh. (EE)

Hayward, Tim, Political Theory and Ecological Values. Cambridge: Polity Press, 1998. 196 pages. Hayward continues to press his case for ecological issues to be made more central to the enterprise of political theory. He now challenges the conventionally established opposition between a more radical ecologism (caring for nature for nature's sake) and a more reformist environmentalism (caring for nature for our sake); there is no clear distinction to be made between ecological values, on the one hand, and human interests, on the other. The more manageable inquiry is how far our existing values can be maintained in the face of ecological realities. What aspects of being human must be accommodated if a political theory is to avoid being unecological? There are essentially two such aspects: Human beings are a part of nature, and they are not generally motivated to do what is other than in their own interests. Eventually, this means that ecological values must be found consistent with the pursuit of human interests. The most fundamental interest of humans is in integrity, understood as wholeness, unity, and health in one's physical, mental, and spiritual being, and enlightened self-interest can and should include an interest that includes whole-hearted respect for the good of non-human beings. Hayward is in politics at the University of Edinburgh. (EE v.12,#1)


Hazelrigg, Lawrence, Cultures of Nature. Gainesville: University of Florida Press, 1995. A fully constructionist view of nature. "Nature is a product of human making. Not merely 'the idea of nature' or 'nature as we think it is' or 'nature experienced' ... but the concrete practical materiality, the substance and support, the actual and potential plenitude of the reality of nature--in sum the whole of the given being and being-givenness of nature as it is--is a concrete production in/by human labor in the activity of making life" (p. 12).


He Huaihong, Yang Tongjin et al., Ecological Ethic: Spiritual Resources and Philosophical Foundation. Hebei Uni. Press, 2002. Chapters: introduction; ecological ethical thoughts of ancient Chinese; ecological ethical spirits of the Orient religion and primitive faith; the spiritual pioneers of western ecological ethics; Christianity ecological ethics; ecological ethical spirits in western literature; ecofeminism; the evolution of the concept of nature; the philosophical construction of ecological ethics; anthropocentrism; animal liberation and rights theory; biocentrism, ecocentrism. Professor He is at the Department of Philosophy, Beijing Uni..
Ecological integrity as an appropriate technology in crop production, socioeconomic and cultural integrity: their relation to crop plant integrity and husbandry. Examples:

* Christoph Rehmann-Sutter, "Dignity of plants and perception"
* Klaus Peter Rippe, "Dignity of living beings and the possibility of a non-egalitarian biocentrism"
* Edith Lammerts van Bueren, "Ethical plant breeding techniques from an organic point of view"
* Michel Haring, "Does gene transfer violate the integrity of plants?"
* Christian Hiss, "A practising horticulturist's view on the integrity of plants"


Contains, among a dozen others:
- Rolston, Holmes, III, "What Do We Mean by the Intrinsic Value and Integrity of Plants and Animals?", pages 5-10.
- Davies, Howard, "Does Genetic Engineering Impact the Intrinsic Value and Integrity of Plants?", pages 24-27.
- Brink, Timothy, "Why is it in the Farmer's Interest to Pay Attention to the Intrinsic Value and Integrity of Animals and Plants?", pages 45-47.


Hearne, Vicki, "What's Wrong with Animal Rights," *Harper's*, September 1991. An animal trainer claims that many domestic animals gain their fullest satisfaction from the right kind of training. Animals benefit from demanding work that challenges their potential. "The logic of the animal-rights movement places suffering at the iconographic center of a skewed value system." "The problem with the animal-rights advocates is not that they take it too far; it's that they've got it all wrong." "Work is the foundation of the happiness a trainer and an animal discover together." Of her dog, Drummer, she says, "I have enfranchised him in a relationship to me by educating him, creating the conditions by which he can achieve a certain happiness specific to a dog." "Only Drummer's owner has the power to obey him--to obey who he is and what he is capable of--deeply enough to grant him his rights and open up the possibility of happiness." (v2,#4)

Heasley, Lynne, Delehanty, James, "The Politics of Manure: Resource Tenure and the Agropastoral Economy in Southwestern Niger", *Society and Natural Resources*, 9(No.1,


Hebel, Sara, "On a Mountaintop, a Fight between Science and Religion," Chronicle of Higher Education, June 28, 2002, A21-A22. The Universities of Minnesota and Virginia are debating whether to participate and become the latest institutions in one of the world’s largest and most powerful binocular telescopes, located on U.S. Forest Service land on Mt. Graham in the Pinaleno Mountains of southeastern Arizona. Two telescopes already exist on the site, but this larger telescope would be completed in 2004. The project is underway by a consortium of universities, led by the University of Arizona. Astronomers at both institutions say using the telescope is crucial to the frontiers of research, but Apache Indians consider the telescope construction there to be on their sacred grounds. A further issue is what happens to the Mt. Graham red squirrel and to the mountaintop ecosystem. (v.13, #3)

Hecht, James L., "Good Intentions: The Mismanagement of Foreign Aid," Christian Century 113 (no. 32, November 6, 1996):1063-65. Good summary article on why U. S. foreign aid goes so wrong, failing of its humanitarian motives. Also, how misinformed most Americans are about it. When polled a large majority say that foreign aid is now too much, believing it to be about 15% of the federal budget, and that it ought to be no more than 5%, when in fact only 1% was spent. U.S. foreign aid is by far the least of any industrialized nation, in terms of percentage of GNP. Hecht teaches political science at Temple University. (v8,#1)


Heckenberger, Michael J., et al., "Amazonia 1492: Pristine Forest or Cultural Parkland?" Science (19 September 2003):1710-1713. Archaeology and indigenous history of Native Amazonian peoples in the Upper Xingu region of Brazil reveal unexpectedly complex regional settlement patterns and large-scale transformations of local landscapes over the past millennium, particularly 1200-1600 A.D. Excavations in one area show 19 pre-Columbian villages, typically 3-5 km. apart, each with perhaps 2,500 to 5,000 people. Heckenberger argues, "None of the area was natural." Merger is at the University of Florida. But a Smithsonian archaeologist who has studied the area for fifty years "doubts that prehistoric populations were large or exerted widespread impact on the environment." With related article, Stokstad, Erik, "'Pristine' Forest Teemed With People," pp. 1645f. (v.14, #4)


Hedleston, Jo Ann, The Origins of the Animal Husbandry Ethic, M.A. thesis, Colorado State University, summer 1998. A historical account of the ethical idea of kindness to animals that is part of the animal husbandry ethic as found in British and American culture. Deals in particular with the philosophy of Thomas Jefferson as the author of the American agrarian dream, with attention to the influence on the Christian tradition of the utilitarian ethic of Frances Hutcheson. The modern ideas of kindness to animals, or refraining from cruelty to animals, comes from the social humanitarian movement in Britain during the eighteenth and nineteenth centuries. The idea
is transformed from the ethics that we ought not to be cruel to animals because it might lead in turn to cruel treatment of animals into a new ethics that claims that we ought to be kind to animals because they are sensitive creatures with a value of their own beyond that of human use. Includes some relatively unknown literature of the animal welfare movement in Britain. Comparisons with contemporary theological defenders of animal rights. (v9,#2)

Hedrick, Philip W., Lacy, Robert C., Soule, Michael E. "Directions in Conservation Biology: Comments on Caughley", (Caughley's claim that there are only two paradigms in conservation biology). Conservation Biology_10(no.5,1996):1312. (v7,#4)

Heeger, Robert and Frans W.A. Brom. "Intrinsic Value and Direct Duties: From Animal Ethics Towards Environmental Ethics?" Journal of Agricultural and Environmental Ethics_10(2001):241-252. Three types of concern for animal welfare are widely held: animals should feel well, they should function well, and they should lead natural lives. The paper deals with a well-known answer to the question of why such concerns are morally appropriate. Human beings have direct duties towards animals, because animals are beings that can flourish, the flourishing of animals is intrinsically or inherently valuable, and that which is conducive to their flourishing is a legitimate object of moral concern. Looking for a tenable conception of direct duties towards animals, the following questions are discussed: what should we take it to mean that "animal flourishing is intrinsically or inherently valuable?" Under what conditions does a living being's ability to flourish create direct duties towards this being? Is awareness or sentience required for there to be direct duties towards a living being? Does such a requirement imply that moral concerns for animals would be limited to their feeling well, or does it also give way to having moral concerns for their functioning well and leading natural lives? Can one take into account considered judgements that claim that towards different animals we have moral duties that differ in kind and/or strength? If environmental ethics cannot be based on the conception of direct duties here discussed, should one draw a distinction between duties towards ourselves, our fellow human beings, or animals, and duties regarding plants, or collective entities such as populations, species, and ecosystems? Keywords: duties towards animals, Rollin, Taylor. Heeger and Brom are at the Centre for Bioethics and Health Law and Faculty of Theology, Utrecht University, Utrecht, The Netherlands. (JAEE)

Heffernan, James D. "The Land Ethic: A Critical Appraisal." Environmental Ethics 4(1982):235-47. Aldo Leopold's "Land Ethic" centers on the maxim: "A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise." I contribute to the critical appraisal of this maxim by providing answers to the following questions: (1) what is referred to by the phrase "the integrity, stability, and beauty of the biotic community"? (2) What "things" tend to preserve or threaten the integrity, stability, and beauty of the biotic community? (3) Are the integrity, stability, and beauty of the biotic community goods such that preserving them is right and failing to do so wrong? Heffernan is in the department of philosophy, University of the Pacific, Stockton, CA. (EE)


Hefner, Philip, "Can Nature Truly Be Our Friend?" Zygon 29(1994):507-528. Western culture has not offered a concept of nature rich enough to allow for an understanding of it as a domain of graciousness. Christian theology has consistently spoken of nature in terms that defy the limitations of the authorized views proposed by the ambient Western cultures. Science today furnishes for the first time an authorized concept of nature that is large and dynamic enough to entertain the dimension of grace. Hefner is in theology at the Lutheran School of Theology, Chicago. (v5,#4)
Hefner, Phil, "Nature, God's Great Project," *Zygon* 27(1992):327-341. Scientific understandings suggest very strongly that humans are related to the rest of nature in ways that are expressed by both metaphors of genetic kinship and by ecological interrelatedness. The image of genetic kinship is the more intense image, and also the most likely to cause discomfort for Western traditions. Both secular critical reason and Western religious traditions favor images that portray the relation of humans to nature in terms of separation, domination, and stewardship. At best they are ambivalent toward portrayals of a more intense relatedness. In order best to serve our self-understandings, we must recognize (1) our intrinsic kinship with the rest of nature; (2) that our purpose as humans is to serve nature; (3) that we are preparers for nature's future; (4) that our highest calling as humans is to discern the dimensions of ultimacy in nature and to conceptualize them. In this, we follow God's own pattern of investing in nature as the greatest project. Hefner is professor of systematic theology at Lutheran School of Theology at Chicago. (v4,#4)

Heggen, Bruce Allen, *A Theology for Earth: Nature and Grace in the Thought of Joseph Sittler*, 1995, McGill University (Canada), Ph.D. thesis in theology. 429 pages. A theology adequate for an environmental ethic is found in the American Lutheran theologian, Joseph Sittler. This is not a "theology of nature," but an "incarnation theology applied to nature." The roots for Sittler's environmental concerns lie in the Christology and eucharistic theology of Martin Luther. Sittler also retrieves the theology of the second century theologian, Irenaeus of Lyons, in whom creation and redemption are acts of the same God. Sittler develops a "theology for earth," emphasizing the continuity of nature and grace and, using concepts drawn from literature, music, architecture, painting, and modern physics, articulates an "ontology of communion" in which human beings recognize the presence of God in their own participation in the raw materials and processes of the world. The advisor was D. J. Hall. (v.10,#1)


Heilman, GE; Strittholt, JR; Slosser, NC; DellaSala, DA, "Forest Fragmentation of the Conterminous United States: Assessing Forest Intactness through Road Density and Spatial Characteristics," *Bioscience* 52(no.5, 2002):411-422. (v.13, #3)

Heimert, Andrew Jackson. "Keeping Pigs Out of Parlors: Using Nuisance Law to Affect the Location of Pollution," *Environmental Law* 27(no.2, 1997):403. Heimert discusses environmental regulations through nuisance law and compares this type of pollution regulation to the modern antipollution statutes, which he argues do not provide locational incentives. He then argues that nuisance law retains an advantage over existing statutory regimes in that it addresses harms created by pollution and can thereby provide incentives to locate so as to mend the harms polluters create. Because of this advantage, Heimert concludes that state nuisance law is not preempted by federal statutes and should be utilized to supplement current environmental laws. (v8,#3)

Heinegg, Peter. "Ecology and Social Justice: Ethical Dilemmas and Revolutionary Hopes." *Environmental Ethics* 1(1979):321-27. The destructive tension between human needs and environmental conservation arises from flaws in our political and economic structures. Oppression of people and devastation of nature go hand in hand, and the root of both these evils is the denial of otherness. The ecology movement is basically a movement of liberation, and is in league, de jure and de facto, with other liberation movements, since it seeks to promote the rights of the nonhuman world. In this context, subjugation of the Other is immoral in all forms and ultimately suicidal. Recognition of the value of nonhuman nature does not preclude a rational use of it, but requires something analogous to the primitive custom of apologizing to the spirits of prey, i.e., a mixture of religious respect and common sense. Awareness of the beauty and power of nature, like awareness of the injured rights of our fellow humans, creates a revolu-
tionary moral imperative to change the life of our society.  Heinegg is in the department of English, Union College, Schenectady, NY. (EE)

Heinen, Joel T., "Thoughts and Theory on Incentive-Based Endangered Species Conservation in the United States," Wildlife Society Bulletin 23 (no. 3, 1995):338-345. There are broad national benefits to endangered species conservation but the costs of such programs are frequently localized and may fall more on some members of society than others. The judicious use of incentives can then be important. Economic incentives may be needed to promote most endangered species conservation programs because benefits of these programs are usually diffuse and national, while costs are localized. A main priority for recovery plans should be to provide people with social and economic incentives, at socially relevant scales, to accept the proposed conservation program. Heinen is in environmental studies, Florida International University, Miami. (v.10,#1)


Heinrich, Bernd, Racing the Antelope: What Animals Can Teach Us About Running and Life. New York: Harper Collins, Cliff Street Books, 2001. Heinrich is a biologist and ultramarathon runner, researching exercise physiology, and especially exploring the evolutionary dimensions of intense effort. Antelope, birds, toads, dogs and cats, and what humans do or do not have in common with these animals regarding stamina, endurance, and focus. (v.13,#2)

Heinsohn, Robert and Craig Packer. "Complex Cooperative Strategies in Group-Territorial African Lions." Science 269 (1995):1260-1262. African lions are more diverse in co-operation and non-cooperation than current sociobiological theory can explain. When challenged by simulated intruders, some lionesses lead the charge while others lag behind. Although leaders recognize that their companions are lagging, they fail to punish them. Some brave lionesses take risks that are not offspring-optimizing, because they tolerate cowardly lionesses. Some cowardly lionesses come through in a pinch, when they are most needed; some do not. The variety of behavior styles is quite broad, puzzling to current theories of cooperation. With an accompanying report by Virginia Morrell, pp. 1216-17. Heinsohn is in zoology, Australian National University; Packer in animal behavior at the University of Minnesota. (v6,#3)


Held, Martin, "Geschichte der Nachhaltigkeit" (in German: History of sustainable development), Natur und Kultur 1 (No. 1, 2000): 17-31. Understanding of the history of sustainable development is a prerequisite to develop this concept adequately and acting accordingly. This general thesis is demonstrated with various examples from different times and regions in the history of humankind. Some preliminary theses are derived to generalize findings of these examples and perspectives are demonstrated which may be learned from an explicit study of the history of sustainable development. (v.11,#2)

Heldke, Lisa, "Unnatural Selection," Ethics and the Environment 3(1998):41-54. The notion that "nature" comes equipped with its own set of categories, enabling us to divide up everything that exists without overlap or leftovers, has considerable explanatory and prescriptive power, I examine two apparently unrelated arenas in which this notion is at work; namely, in the alleged discovery and subsequent physical "improvement" of the headwaters of the Mississippi River, and in the surgical alteration of intersex infants. In both cases, reconstruction is undertaken as a
means of eliminating an ambiguity regarded as "unnatural"--an "error" in nature that culture must correct. Eliminating ambiguity, in turn, enables accessibility. Fixing a person or a river firmly in a category allows us to have various kinds of access to them. For a river, the access is in part physical; it means being able to walk up to its headwaters without wearing hip waders. For a person, that access is both intellectual and social; only once I know what sex a person is, do I know how to treat them, and only then do I know whether they are an "appropriate" object of my erotic attention. Heldeke is in philosophy, Gustavus Adolphus College, St. Peter, MN. (E&E)

Hellberg, Tom. "Incineration by the Back Door: Cement Kilns as Waste Sinks." The Ecologist (1979) 25(no.6, Nov.1995):232. Since 1992, a number of UK cement manufacturers have been burning high toxic waste as a "fuel" for their cement kilns. Subject to less stringent emission standards than specialized incinerators, kilns offer a cheap but dirty disposal option which waste generators are exploiting to the full. Pollution and ill-health are the results. (v7,#1)


Helm, Carsten, and Simonis, Udo E. "Distributive Justice in International Environmental Policy: Axiomatic Foundation and Exemplary Formulation," Environmental Values 10(2001):5-18. Abstract: Proceeding on a limited number of general, widely accepted equity criteria, we develop a proposal for distributing common resources. In particular, the proposed fair division mechanism is individually rational, envy-free, Pareto-efficient and satisfies the stand alone test, which follows as a minimum requirement from the resource and population monotonicity criteria. Applied to international climate policy, the thrust of this proposal is that the South should initially be fully compensated for the greenhouse gas abatement measures it is to undertake as a result of efficiency considerations. Keywords: Fair division, equity, common resources, climate change. Helm is at Otto-von-Guericke-University Magdeburg, Faculty of Economics and Management. Simonis is at the Science Centre Berlin, Environmental Policy Studies. (EV)


Helmy, Eric, "Teeth for a Paper Tiger: Redressing the Deficiencies of the Recovery Provisions of the Endangered Species Act," Environmental Law 30(no.4, 2000): 843-. The recovery planning provisions of the Endangered Species Act suffer from two notable defects: the Secretaries of the Interior and Commerce need not promulgate recovery plans within any specified time frames, and such plans are not enforceable. In this comment, Mr. Helmy illustrates the ecological consequences and legal inadequacies of these defects. He then suggests how legislatures, administrative agencies, and practitioners may rectify or circumvent these defects to effect species recovery. (v.12,#3)

Heloise. Hints for a Healthy Planet, New York: Perigree Books, 1990. $ 7.95. (v1,#2)

Helvarg, David. The War Against the Greens: The Wise Use Movement, the New Right and Anti-Environmental Violence. San Francisco: Sierra Club Books, 1994. 502 pages. $25. The growing effort to stifle environmental progress now includes, the author maintains, not only legitimate, if wrong-headed opposition, but, increasingly, the use of devious techniques that can include incrimination, threats against property and persons, vandals, and even violence against environmentalists. Helberg is a journalist and private investigator. (v6,#1)

Hemmingway, Roy. "Restructuring the Northwest Power System." Environmental Law 26, no.2
Hempel, Lamont. *Environmental Governance*. Covelo, CA: Island Press, 1996. 260 pp. $45 cloth, $22.95 paper. The nature of global environmental change and the institutional responses needed to manage it. Though thoroughly grounded in political science, the book is multidisciplinary in design, drawing on concepts and tools from ecology, economics, law, business, sociology, philosophy, public health, and international relations theory. (v7,#3)

Henberg, Marvin, "Wilderness as Playground," *Environmental Ethics* 6(1984):251-263. An original analysis of the value of wilderness as a play area, based on authentic wilderness experiences, not the manufactured recreation that takes place in wilderness. But Henberg is faced with the problem of "wilderness machines" that provide all the experiences of actual wilderness without being natural. (Katz, Bibl # 1)

Henberg, Marvin, "Wilderness, Myth, and American Character," *The Phi Beta Kappa Key Reporter* 59, no. 3 (Spring 1994). Wilderness designation is a political hot potato. It is also a philosophical hot potato, replete with paradox. Thanks to its endless variability, the best way of capturing the particularity of wilderness lands is through narrative. If we will let nature abide wildly in some few remaining portions of the earth, we will be immeasurably richer for it. An excellent summary of wilderness issues from a philosophical perspective. Originally a lecture at Washington and Lee University, in March 1993. Henberg teaches philosophy at the University of Idaho. (v5,#2)

Henberg, Marvin. "Wilderness as Playground." *Environmental Ethics* 6(1984):251-63. Play requires security from sober concerns, and only recently have non-native North Americans felt secure enough in wilderness lands to view them as potential playgrounds. Employing a pretend quality of play illusion, many kinds of play are derivatives from normally sober activities. I argue that the most genuine sorts of wilderness play derive from the activities of the original geographical explorers. It is thus possible to distinguish types of play for which wilderness is especially suited from types that merely happen in the wilderness--i.e., for which wilderness is an accidental playground. Play values are important enough to receive serious consideration in the administration of wilderness lands, and I conclude that our public policy ought to favor wilderness activities that most closely imitate the activities of the original geographical explorers. Henberg is at the Philosophy Dept., University of Idaho, Moscow, ID. (EE)


wisdom into wilderness conservation. To place orders: The WILD Foundation, 211 West Magnolia Street, Fort Collins, CO 80521. Or: The Wilderness Research Center, University of Idaho, Moscow, ID 83843. Hendee is Dean of Forestry, Wildlife and Range Sciences at Idaho State University; Martin is president of the WILD Foundation. (v5,#2)

Hendee, John C., George H. Stankey, and Robert C. Lucas, Wilderness Management. 2nd ed., 1990. An extensively revised edition of a work first published by the U. S. Forest Service in 1978. Republished by the International Wilderness Leadership Foundation. Address: 211 West Magnolia, Fort Collins, CO. $ 40.00. 500 pages. This second edition insures that this work will remain the standard in the field. Among the new materials is a chapter on "International Concepts of Wilderness Preservation and Management." Six nations now have specific wilderness protection in something similar to the American sense: The United States, Canada, Zimbabwe, South Africa, Australia, and New Zealand, though almost all nations have some parks and preserved areas. (v1,#3)

Henderson, Caspar, "Coral Decline," The Ecologist 31(no.1, 2001 Feb 01): 58-. The stunning collapse of coral reef systems around the world. (v.12,#3)


Henderson, Keith, "Breeders Aim to Hatch a Big Market for Emus," The Christian Science Monitor 86 (12 July 1994): 10-11. First cousin to the ostrich, the emus is being raised for meat, hide, feathers, and oil. (v5,#3)

Henderson, Caspar, "Burning desire," The Ecologist 30(no.7, OCT 01 2000):51-. Caspar Henderson explains why it's time to halt Britain's waste incineration scandal. (EE v.12,#1)


Henderson, Martha A., "What Is Spiritual Geography?" The Geographical Review 83 (no.4, October 1993):469-472. Following recent books and wide publicity given to the idea of spiritual geography, thought to be a mixed blessing by many geographers, Henderson defines it as a wrestling of one's story out of the circumstances of landscape and inheritance, finding a place that momentarily traps and illuminates the supernatural ability of humans to cherish, adapt, create, and re-create their surroundings. One comes to understand what is holy in the land and in one's relationship to it. This fulfills the human need and ability to legitimize the unknown through the construct of place. "Geographers should not be hesitant to recognize place as a medium to understand human spirituality." Henderson teaches geography at the University of Minnesota-Duluth. (v5,#4)


Henning, Brian G., *The Ethics of Creativity: Beauty, Morality, and Nature in a Processive Cosmos.* Pittsburgh: University of Pittsburgh Press, 2005. A central concern in environmental ethics is its desire to extend the scope of direct moral concern beyond human beings to plants, nonhuman animals, and the systems of which they are a part. Although nearly all environmental philosophies have long since rejected individuals as isolated and independent substances, few have replaced this worldview with an alternative that is adequate to the organic, processive world. Alfred North Whitehead has the potential to make a significant contribution to environmental ethics, as do William James, John Dewey, and Charles Sanders Pierce. Also using Aldo Leopold, Peter Singer, Albert Schweitzer, and Arne Naess, Henning develops an ethical theory of creativity. This emphasizes the well-being of wholes, while not losing sight of the importance of the unique centers of value that constitute these wholes. Enhancing intrinsic beauty everywhere is shown to be our deepest obligation and our highest joy.


Henrich, Karoly, "Gaia Infiltrata: The Anthroposphere as a Complex Autoparasitic System." *Environmental Values* 11(2002):489-507. This paper compares the heuristic potential of three metaphorical paired concepts used in the relevant literature to characterize global relationships between the anthroposphere and the ecosphere. Methodologically, the guiding question is whether and to what extent metaphorical theses can support an arrival at hypotheses which accurately reflect reality and possess explanatory force. The predator-prey model implies that the populations of two species in such a relationship in principle exhibit coupled oscillations, giving prey populations the possibility of periodic regeneration. For some time, however, the most important indicators of human destruction of nature have been showing a relentless upward trend which appears to render the tumour-host metaphor more appropriate. Another fact which favors this analogy is that a tumour develops within its host and from its host's normal cells, in a similar way to the emergence of the anthroposphere from within the biosphere. But the parasite-host analogy also allows the formulation of fruitful hypotheses, since ecological parasitology is equally familiar with varieties of autoaggressive interaction and provides a means of focusing particularly on the adelphoparasitic hierarchy within the anthroposphere. (EV)


Henrickson, Mary K., and Harvey S. James, "The Ethics of Constrained Choice: How the Industrialization of Agriculture Impacts Farming and Farmer Behavior," *Journal of Agricultural and Environmental Ethics* 18(2005):269-291. Constraints created by the economic environment of farming limit what options a farmer has available. The fact that decisions are constrained creates new ethical challenges. Having fewer options when faced with severe economic pressures is a very different situation than having many options available. This increases the likelihood that farmers will consider unethical behavior. The authors are at the University of Missouri-Columbia. (JAEE)
Henry, Todd, "Yellowstone's Trophic Cascade: Evidence of an Ecosystem on the Mend?" Yellowstone Discovery 21 (no. 2, Summer 2006): 1-5. Since the wolf reintroduction to Yellowstone ten years ago, there is compelling evidence of quantifiable increase in biomass and biodiversity in the Greater Yellowstone Ecosystem as a whole, especially evident where wolves are most common, in the Lamar Valley and the Northern Range. The increase is in species ranging from willows to beavers to foxes and rodents. The only species to decrease in numbers is coyotes.


Hepburn, Ronald W., "Landscape and the Metaphysical Imagination," Environmental Values 5(1996):191-204. Aesthetic appreciation of landscape is by no means limited to the sensuous enjoyment of sights and sounds. It very often has a reflective, cognitive element as well. This sometimes incorporates scientific knowledge, e.g. geological or ecological, but it can also manifest what this article will call 'metaphysical imagination', which sees or seems to see in a landscape some indication, some disclosure of how the world ultimately is. The article explores and critically appraises this concept of metaphysical imagination, and some of the roles it can play in our aesthetic encounters. KEYWORDS: Landscape, aesthetics, imagination, metaphysics, sublime (EV)


Hepburn, Ronald, "Values and Cosmic Imagination." Pages 35-51 in O'Hear, Anthony, ed., Philosophy, the Good, the True and the Beautiful. The Royal Institute of Philosophy Lectures, 1998-1999. Cambridge: Cambridge University Press, 2000. The role of human imagination in appreciating cosmic nature, nature-at-large. Example: Wordsworth, on a climb of Mt. Snowdon, believes that when a poet transforms the visible universe by the power of his imagination, he imitates the creative action of nature herself. Example: Don Cupitt, Solar Ethics, takes an ethic from the sun: Live by burning out. Be headlong, outpouring as the sun is. Neither seems satisfactory; imagination can overdo it. More disciplined imagination is required. Perhaps not even serious self-understanding and self-evaluation are feasible without attempts at wider connecting, whatever the risk of illusion.

But now nature seems ambiguous. Values are present there. Although we do not receive moral guidance from nature, nature may command our respect. Nature, at least sentient animals in nature, cannot be reduced to elements in our own life-world sensibility. Respect refuses to treat nature as unlimitedly exploitable, unchecked by any principle superior to human self interest. But such respect is checked by the inextricable tangle of the creative and the destructive in nature; sometimes respect is ill-matched to nature's operations.

By cosmic imagination, we are privileged to be able to add to nature as it would be without us, by causing it to burgeon forth in the light of our consciousness. Still it is on nature's provisions that we exercise our own perceptual-creativeimaginative efforts. Nature and ourselves are indissolubly co-authors. Hepburn is emeritus professor of philosophy, University of Edinburgh. (v.11,#3)

Hepburn, Ronald W., The Reach of the Aesthetic: Collected Essays on Art and Nature. Aldershot, Hampshire, UK: Ashgate, 2001. Ten essays, many of them already celebrated as seminal contributions to aesthetics, especially to the aesthetic appreciation of nature. Examples: "Trivial and serious in the aesthetic appreciation of nature", "Restoring the sacred as a concept of aesthetics"; "Values and cosmic imagination." And more. Hepburn is emeritus in philosophy,

Hepburn, Ronald, "Landscape and Metaphysical Imagination," a paper presented at the First International Conference on Environmental Aesthetics, in Koli, Finland, June 1994. Aesthetic appreciation of nature is many-leveled. Landscape appreciation has both perceptual and conceptual components; it can suffer from too much or too little metaphysical imagination. Metaphysics that is internal to the aesthetic experience is more likely to be enriching than metaphysics external to the experience. An example is the experience of the sublime. Hepburn is in philosophy at the University of Edinburgh. Copies: Ronald Hepburn, Department of Philosophy, University of Edinburgh, Davie Hume Tower, George Square, Edinburgh EH8 9JX. (v5,#3)

Hepburn, Ronald, "Nature Humanised: Nature Respected," Environmental Values 7(1998): 267-279. How far is it true that the aesthetic appreciation of nature obscures, rather than illuminates, its objects? Do we not humanise nature, read our own subjectivity into it, sentimentally distort it, in our aesthetic - as distinct from scientific - approaches? I argue that not all humanising falsifies, and that we can respect nature as well as annex its forms and expressive qualities in our aesthetic appreciation. Respecting/humanising are explored as two of the chief key concepts for an understanding of the complexity of aesthetic attitudes to nature. KEYWORDS: aesthetics, nature, anthropomorphic, truth, respect. Ronald Hepburn resides in Edinburgh, UK. (EV)

Hepworth, James R., McNamee, Gregory. Resist Much, Obey Little: Remembering Ed Abbey. San Francisco: Sierra Club Press, 1996. 272pp. $14 paper. Thirty seven students, friends, acquaintances and colleagues pay tribute to the satirist, curmudgeon, gadfly, radical and American original who was Edward Abbey. (v7,#4)


Hermy, M., O. Honnay, and Lawesson, J.E. "An Ecological Comparison between Ancient and Other Forest Plant Species of Europe, and the Implications for Forest Conservation." Biological Conservation 91(No. 1, 1999):9-. (v10,#4)


Herrick, Charles N., and Jamieson, Dale, "Junk Science and Environmental Policy: Obscuring Public Debate with Misleading Discourse," Philosophy and Public Policy Quarterly 21(no. 2/3, Spring/Summer 2001):11-16. The National Science Board's Task Force on the Environment recently completed an exhaustive review of environmental science in the United States. Nothing in the report suggests an epidemic of junk science. But media accounts often allege that junk science is offered in support of environmental and health issues, charges that are unsupportable. Allegations of junk science are often politically motivated. Media also often fail to realize the complexity of good environmental science, and also that science requires sophisticated evaluation in forming policy. (v.13,#1)


Hoffman, Andrew J., "Linking Social Systems Analysis to the Industrial Ecology Framework", Organization and Environment, 16, (No. 1, 2003): 66-86. Theoretically, industrial ecology is meant to be a powerful analytical tool that challenges us to look beyond a mechanistic, fragmented view of environmental problems and solutions, thus helping to promote thinking about the holistic industrial system. At present, however, the field tends to focus primarily on technical processes and quantitative, material-orientated analysis, and so this article suggests expanding industrial ecology's models by considering social systems analysis, advocating that industrial ecologists should augment the existing strengths of the discipline by linking their perspectives with those from social science. Hoffman is assistant professor of organizational behavior at the Boston University School of Management.


Herring, Christopher D., Anu Raghunathan, Christiane Honisch, Trina Patel, Kenyon M. Applebee, Andrew R. Joyce, Thomas J. Albert, Frederick R. Blattner, Dirk van den Boom, Charles R. Cantor, and Bernhard Ø. Palsson. Comparative Genome Sequencing of Escherichia coli allows observation of bacterial evolution on a laboratory timescale. @ Nature Genetics Vol. 38, no. 12 (2006): 1406-12. The researchers grow bacteria in hostile environments and find that they are quite clever, even 80% predictably clever, in adaptations to their hostile environments, using what are otherwise called Aerrors@ in DNA copying. Bacteria are more plastic and adaptable than previously thought. Herring is in bioinformatics, University of California, San Diego. Herrmann, Thora, "Indigenous Knowledge and Management of Araucaria Araucana Forest in the Chilean Andes: Implications for Native Forest Conservation," Biodiversity and Conservation 15 (no.2, February 2006): 647-662 (16).


Hertsgaard, Mark, "Our Real China Problem," The Atlantic Monthly 280 (No. 5, November 1997):96-114. "The price of China's surging economy is a vast degradation of the environment, with planetary implications. Although the Chinese government knows the environment needs protecting, ... it fears that doing the right thing could be political suicide." (EE v.12,#1)


Herzog, Harold, "Human Morality and Animal Research," American Scholar, Summer 1993. "When asked where I stand on the animal-research issue, I have taken to responding with .... `the troubled-middle.' Granted, the troubled middle is not a comfortable place to be. But, for most of us, neither are the alternatives." Herzog is professor of psychology at Western Carolina University. (v4,#2)

Hess, Karl, Jr., Rocky Times in Rocky Mountain National Park: An Unnatural History. Niwot, CO: University Press of Colorado, 1993. 240 pages. $ 22.50. Hess argues for drastic changes in how the sixth most visited park in the United States should be managed. Hess thinks the Park Service has faltered in its mission of preservation, due in part to "predatory politics" in the Park Service. Hess is described (by his friend Tom Wolf) as "a kinder, gentler Alston Chase." He is an ecologist and environmental consultant based in Las Cruces, New Mexico. (v4,#2)

Hess, Karl, *Rocky Times in Rocky Mountain National Park*. Niwot, CO: University Press of Colorado, 1993. 167 pages. $22.50 cloth. The park is moving toward an ecological Armageddon after "three-quarters of a century of mismanagement." The biggest problem is too many elk, of which park visitors are fond, that eat willows and aspen and depress beaver populations, which disrupts the whole riparian system. Also fire suppression is a problem. There are too many elk and too few fires. Park ecologist know this, but park administrators fail to listen. Hess wants to take the park out of politics and all the political and career moves that go with it. He wants to put it in the hands of a conservation trust, whose board of directors would include faculty at the state's universities and park employees elected by their peers. Provocative, sometimes reminiscent of Alston Chase, although Hess is amply critical of Chase, and not mean-spirited. Hess is a writer with a Ph.D. in range ecology. (v5,#1)

Hess, Karl, Jr., *Visions Upon the Land; Man and Nature on the Western Range*. Washington, DC: Island Press, 1992. 279 pages. $22.00. Written from the "wise use" perspective, Hess argues that the decline of public lands is due to fundamental failures in government policy, to ecological destabilization caused by government intrusion, and to the destructiveness of sweeping ideologies. More laws and regulations to control the conservation of natural resources are popular but ultimately futile. An application of the concept of laissez-faire politics to the management of western rangelands. Hess is an environmental writer with the Foundation for Research on Economics and the Environment, Seattle. (v3,#3)


Hessel, Dieter T., ed., *Theology for Earth Community: A Field Guide* Maryknoll, NY: Orbis Books, 1996. ISBN 1-57075-052-1 298 pp. $20. Twenty original essays examining state-of-the-art scholarship and pedagogy in ecologically-alert theology. What needs to be done, these authors ask, to bring biblical studies, systematics, social ethics, practical theology, spiritual formation, and liturgy up to speed with eco-justice thought and action? A key study for those in religious and environmental studies who wish to comprehend the range and depth of Christian theological writing, plus some aspects of interreligious reflection, on this increasingly important subject.

An analysis of four major figures--Thomas Berry, Larry Rasmussen, Rosemary Ruether, and James Nash--on what needs to happen in theological studies to meet the environmental challenge. Other contributions: Mary Evelyn Tucker on the role of religions in forming an environmental ethic; Theodore Hiebert on rethinking traditional scriptural approaches to nature; Diane Jacobson on biblical bases for caring about ecology and justice; George Tinker on an American Indian perspective; Catherine Keller on nature, feminism, and community; Manning Marable on the power of connections in environmental justice; Thomas L. Hoyt, Jr. on environmental justice and black theology; Kosuke Koyama on cosmology and justice in ecumenical perspective; and Dieter Hessel on where the churches were/are in the U.S. environmental movement. A chapter on "The Praxis of Institutional Greening" by Richard Clugston incorporates the thought of John B. Cobb, Jr. on a theology of institutional life that will support just and sustainable community. This book can be obtained at half price ($10) from the Center for Respect of Life & Environment, 2700 L St., NW, Washington, DC 20037 (202-778-6133)


Hessel, Dieter H., and Rasmussen, Larry, eds., *Earth Habitat: Eco-Injustice and the Church's Response*. Minneapolis, MN: Fortress Press, 2001. The churches have not institutionalized much care for creation or eco-justice ministries, but there is evidence of such care nonetheless in Asia, Africa, and America. Part I. Theology for Habitat Earth. Part II. Overcoming Eco-Injustice in the Earth Community. Part III. Environmentally Engaged Church and Community. The "heart and soul of the book" presses the question: "Who belongs to `us,' with whom are we willing to share, and for whom are we ready to sacrifice?" This volume results from a conference at Union Theological Seminary in New York. Hessel is known for his pressing for including eco-justice and environmental concerns in theological education. Rasmussen is Reinhold Niebuhr Professor of Social Ethics at Union Theological Seminary and the author of *Earth Community, Earth Ethics*. (v.13,#2)


Donald Lee has claimed that of three ethical values, freedom, justice, and security-survival, involved in the effects of population growth on the future and the survival of all human beings, security-survival is the most fundamental. As such, it should have priority over freedom and justice. Based on this hierarchy, Lee draws the conclusion that one does not have the right to unlimited procreation, and that ultimately it is the duty of government to impose limits on population growth. I accept Lee’s argument that personal rights must be balanced by personal responsibility, but I argue that justice is the fundamental ethical principle in this discussion. This is not a trivial distinction, for it leads to two significant conclusions. First, by focusing proper attention on justice, the threat to survival of the race from overpopulation is reduced to reasonable and realistic proportions. Second, and particularly important with regard to Lee’s position, the recognition of the need for justice brings to light the fact that the primary responsibility of government is to address itself to redressing injustice in society, injustice which does pose a very real threat to the survival of mankind. In this context, I argue that under no circumstances should government have the right or the responsibility to enforce limits on procreation.

Hessley, Rita K. "Should Government Regulate Procreation? A Third View." Environmental Ethics 3(1981):49-53. Donald Lee has claimed that of three ethical values, freedom, justice, and security-survival, involved in the effects of population growth on the future and the survival of all human beings, security-survival is the most fundamental. As such, it should have priority over freedom and justice. Based on this hierarchy, Lee draws the conclusion that one does not have the right to unlimited procreation, and that ultimately it is the duty of government to impose limits on population growth. I accept Lee’s argument that personal rights must be balanced by personal responsibility, but I argue that justice is the fundamental ethical principle in this discussion. This is not a trivial distinction, for it leads to two significant conclusions. First, by focusing proper attention on justice, the threat to survival of the race from overpopulation is reduced to reasonable and realistic proportions. Second, and particularly important with regard to Lee’s position, the recognition of the need for justice brings to light the fact that the primary responsibility of government is to address itself to redressing injustice in society, injustice which does pose a very real threat to the survival of mankind. In this context, I argue that under no circumstances should government have the right or the responsibility to enforce limits on procreation. Hessley is at the Oak Ridge National Laboratory, Oak Ridge, TN. (EE)

Hester, Lee, Dennis McPherson, Annie Booth, and Jim Cheney. "Indigenous Worlds and Callicott's Land Ethic." Environmental Ethics 22(2000):273-290. We assess J. Baird Callicott's attempt in Earth's Insights to reconcile his land ethic with the "environmental ethics" of indigenous peoples. We critique the rejection of ethical pluralism that informs this attempted rapprochement. We also assess Callicott's strategy of grounding his land ethic in a postmodern scientific world view by contrasting it with the roles of "respect" and narrative in indigenous "ethics." (EE)
natural systems. Hettinger is in philosophy, College of Charleston, SC. (v.9,#3)

Hettinger, Ned, and Bill Throop. "Refocusing Ecocentrism: De-emphasizing Stability and Defending Wildness." *Environmental Ethics* 21(1999):3-21. Traditional ecocentric ethics relies on an ecology that emphasizes the stability and integrity of ecosystems. Numerous ecologists now focus on natural systems that are less clearly characterized by these properties. We use the elimination and restoration of wolves in Yellowstone to illustrate troubles for traditional ecocentric ethics caused by ecological models emphasizing instability in natural systems. We identify several other problems for a stability-integrity based ecocentrism as well. We show how an ecocentric ethic can avoid these difficulties by emphasizing the value of the wildness of natural systems and we defend wildness value from a rising tide of criticisms. (EE)


Hettinger, Ned. "Enhancing Natural Value?" *Human Ecology Review* 3, 1 (Autumn 1996): 8-11. There is widespread skepticism among those with deep commitments to the natural world about the idea that humans can improve upon nature. While it seems obvious that humans can alter nature to better serve human uses, it is far from clear that humans can improve nature in non-utilitarian ways. Can human beings enhance intrinsic natural value? Perhaps the strongest reason for skepticism about this possibility is the value that many see in the "wildness" of nature, understood as the extent to which a natural system has not been humanized. Alleged human improvements of nature humanize nature and thus degrade it in terms of wildness value. This idea of valuing and preserving relatively pristine nature for its wildness value has been severely criticized for instituting a false and harmful human/nature apartheid that provides no positive role for humans in the natural world. Critics suggest that we must move beyond preservationism and learn to integrate humans into nature, celebrating humanity's creative potential with respect to nature. This paper explores if and how human participation and involvement in nature might be seen as enhancing, rather than degrading, intrinsically-valuable natural systems. Hettinger teaches philosophy at the College of Charleston. (v8,#1)

Hettinger, Ned. "Valuing Predation in Rolston's Environmental Ethics: Bambi Lovers versus Tree Huggers." *Environmental Ethics* 16(1994):3-20. Without modification, Rolston's environmental ethics is biased in favor of plants, since he gives them stronger protection than animals. Rolston can avoid this bias by extending his principle protecting plants (the principle of the nonloss of goods) to human interactions with animals. Were he to do so, however, he would risk undermining his acceptance of meat eating and certain types of hunting. I argue, nevertheless, that meat eating and hunting, properly conceived, are compatible with this extended ethics. As the quintessential natural process, carnivorous predation is rightfully valued and respected by such environmentalists as Rolston. Because the condemnation of human participation in predation by animal activists suggests a hatred of nature, the challenge for Rolston's animal activist critics is to show that one can properly appreciate natural predation while consistently and plausibly objecting to human participation in it. Hettinger, is in the department of philosophy, College of Charleston, Charleston, SC. (EE)

Hettinger, Ned. "Defining and Evaluating Exotic Species," Western North American Naturalist 61(no. 3, 2001):257-260. Exotics are species that are foreign to an ecological assemblage in the sense that they have not significantly adapted to resident biota or to local abiotic conditions, and resident species have not significantly adapted to them. Although they need not be human introduced nor damaging, when they are, a negative appraisal of such exotic species can be justified. Human introduction of exotics into natural systems typically increases human influence over those systems, thus diminishing their wildness. Valuing nature for its wildness is a rationale for the national parks' policy of letting nature take its course. Thus, Yellowstone Park has a strong reason for removing human-introduced exotics and for welcoming naturally migrating exotics. Disvaluing exotics that are neither human introduced nor damaging simply because they are foreign smacks of xenophobia. But given that wanton human mixing of species threatens to homogenize the earth's biological communities, biological nativism is justified as a way to preserve the diversity between such communities. Hettinger is in philosophy at the College of Charleston, Charleston, SC. (v.12,#3)

Hettinger, Ned. "Patenting Life: Biotechnology, Intellectual Property, and Environmental Ethics." Boston College Environmental Affairs Law Review 22 (1995): 267-305. Argues that our social policy of issuing patents in organisms and genes is not easily justified by traditional arguments for intellectual property under the utility patent system, and that these types of patents should be abolished because they manifest disrespect for life. Biotechnology does offer promise and hope for bettering human life and perhaps other life as well. Opposing biopatents does not entail opposing biotechnology. Organism and gene patents should be resisted not because biotechnology should be resisted, but rather because these biopatents are a morally dangerous and inappropriate way of thinking about and encouraging biotechnology. Without these two types of patents, biotechnical innovation would probably proceed substantially unhindered. Hettinger is at the College of Charleston, South Carolina. (v6,#1)

Hettinger, Ned. "Exotic Species, Naturalisation, and Biological Nativism," Environmental Values 10(2001):193--224. Contrary to frequent characterisations, exotic species should not be identified as damaging species, species introduced by humans, or species originating from some other geographical location. Exotics are best characterised ecologically as species that are foreign to an ecological assemblage in the sense that they have not significantly adapted with the biota constituting that assemblage or to the local abiotic conditions. Exotic species become natives when they have ecologically naturalised and when human influence over their presence in an assemblage (if any) has washed away. Although the damaging nature and anthropogenic origin of many exotic species provide good reasons for a negative evaluation of such exotics, even naturally-dispersing, nondamaging exotics warrant opposition. Biological nativists' antagonism toward exotics need not be xenophobic and can be justified as a way of preserving the diversity of ecological assemblages from the homogenising forces of globalisation. Implications for Yellowstone National Park policy are explored. Keywords: Exotics, native, nativism, naturalisation, Yellowstone National Park. Ned Hettinger is in the Philosophy Department, College of Charleston, South Carolina. (EV)

Hettinger, Ned. "Allen Carlson's Environmental Aesthetics and the Protection of the Environment." Environmental Ethics 27 (2005):57-76. Evaluation of the contribution that Allen Carlson's environmental aesthetics can make to environmental protection shows that Carlson's positive aesthetics, his focus on the functionality of human environments for their proper aesthetic appreciation, and his integration of ethical concern with aesthetic appreciation all provide fruitful, though not unproblematic, avenues for an aesthetic defense of the environment. (EE)

Hey, Jody, *Genes, Categories, and Species: The Evolutionary and Cognitive Causes of the Species Problem*. New York: Oxford University Press, 2001. "If there is a species of tree in the forest, and no systematist is around to diagnose it, is it still a species" (p. 153). Only halfway, argues Hey, because we humans make up species as much or more than we discover them; and, worse, our language is not at all adept for mapping species. The species problem is a consequence of linguistic confusion. "A large part of a species taxon is the human recognition apparatus" (p. 186). "What we have missed is an appreciation of our own role in devising categories, and of our own desires to have those categories be the entities in our theories. Evolutionary groups are just one major cause of our species taxa, and we are the other." (p. 157). So now we have the human (semi-) construction of species, trailing on the social construction of nature. With implications for the conservation of biodiversity that trouble Hey. Hey is in genetics at Rutgers University. (v.13,#2)


Heyd, Thomas, "Aesthetic Appreciation and the Many Stories about Nature," *British Journal of Aesthetics* 41(no. 2, April 2001):125-137. There are important problems with Allen Carlson's claim that natural science (and its predecessors and analogues) does or should provide the primary account or story informing about our aesthetic appreciation of nature. I propose that there are good reasons for believing that aesthetic appreciation does and should benefit from a great many diverse stories, as gathered by people from a great variety of walks and cultures. I here adopt the term "story" as a neutral way of making reference to the diverse accounts that might guide our aesthetic appreciation. Heyd is in philosophy, University of Victoria, Victoria, British Columbia. (v.13,#1)


Heyd, Thomas, "Themes in Latin American Environmental Ethics: Community, Resistance and Autonomy." Environmental Values 13(2004):223-242. This paper seeks to answer the question how environmental ethics is approached in Latin America. I begin by discussing a suitable method for interpreting the question of whether there is a culturally based ethics, given that one may focus either on theory or on actually existing moral practices. Next, I consider some of the possible sources of Latin America's distinctiveness, namely its professional, cultural, and economic-historical particularities, followed by a discussion of the practice and theory of environmental ethics extant in the area. I claim that there is a concrete environmental ethics in Latin America, which can be described by the notions of community, resistance and autonomy, and suggest that this concrete ethic may be assessed both from a culture-internal and from a culture-external point of view. I close by proposing that Latin American environmental ethics may provide illuminating models for appropriate ways of acting in hybrid communities made up of human beings and nature. Keywords: ethics, environment, Latin America. Heyd is in philosophy, University of Victoria, British Columbia. (EV)


Heyd, Thomas, ed., Recognizing the Autonomy of Nature. A collection in environmental
http://www.columbia.edu/cup/catalog/data/023113/0231136064.HTM.


Heyd, Thomas, "La restauración de la naturaleza con relación a las obras de la tierra (earthenworks) y el arte de los jardines japoneses," Estudios Filosóficos 3/152 (Universidad de Valladolid, Spring 2004), 77-85.


Heyd, Thomas, "Bashô y la estética del caminar: Por la recuperación del espacio, el reconocimiento de los lugares y el seguimiento de los caminos del universo" in Luis Puelles (ed.), Estéticas: Occidente y otras culturas (special issue of Contrastes, Universidad de Málaga, 2004).


Heyd, Thomas, "Thinking through Botanic Gardens," Environmental Values 15(2006): 197-212. This essay discusses ways of thinking about botanic gardens that pay close attention to their
particularity as designed spaces, dependent on technique, that nonetheless purport to present (and preserve) natural entities (plants). I introduce an account of what gardens are, how botanic gardens differ from other gardens, and how this particular form of garden arose in history. After this I contrast three ways of understanding the function of botanic gardens in the present time: as sites of recreation, of conservation or of encounter with nature. Finally I develop the idea that these gardens may serve as archetypes of collaboration with nature. I conclude that, in principle, botanic gardens can model alternative, creative new ways for human beings to relate to the natural environment. (EV)


Heyd, Thomas. "The Case for Environmental Morality." Environmental Ethics 25(2003):5-24. Present environmental degradation has led some to argue that only an appeal to selfishness will "save the environment," allegedly because appeals to "morality" necessarily are ineffective, while others have suggested that we need a "new, environmental ethic." If we are interested in countering the degradation of the natural environment, we need to reconsider actual morality, how it is developed, and how it may take into account human activities affecting the natural world. Ultimately, we need to develop ways of knowing that recognize the autonomy of nature. (EE)

Heyd, Thomas. "Nature, Culture, and Natural Heritage: Toward a Culture of Nature." Environmental Ethics 27 (2005):339-354. Nature and culture are usually treated as opposites. Nature, on this conception, is on the wane as a result of culture. A fresh analysis of the relation between these two terms in the light of the notion of "cultural landscapes" is needed. This account allows for nature to be understood as an important, distinctive category, even while granting the constitutive role of the culturally structured gaze. Culture and nature need not be conceived in opposition to each other, for it makes sense to speak of, and pursue, a culture of nature. These considerations have important consequences for natural heritage conservation. (EE)

Heyd, Thomas. Encountering Nature: Toward an Environmental Culture. Williston, VT: Ashgate Publishing, 2007. Heyd claims that an attentive encounter with nature is of key importance for the development of an environmentally appropriate culture. He argues that environmental degradation should be conceived as the consequence of a cultural mismatchour cultures don't seem to be appropriate to the natural environment in which we move and on which we depend in thoroughgoing ways. To address this, Heyd weaves together a tapestry of perspectives on human interactions with the natural world that includes chapters on topics such as environmental ethics in the workplace, environment and culture in Latin America, Basho and wandering aesthetics, rock art, mining reclamation, northern plains boulder structures, and Japanese gardens.


Heywood, V.H. (Vernon Hilton), ed. Global Biodiversity Assessment. New York: Cambridge University Press, 1997. 1,152 pp. $100. Published for the United Nations Environment Programme. Over 1,000 leading scientists from around the world have contributed to this major assessment, providing a source of information for decision-makers, officials, scientists and others interested in the future of the planet. Sample articles: V. H. Heywood and I. Baste, "Characterization of Biodiversity"; F. A. Bisby, "Magnitude and Distribution of Biodiversity"; D. L. Hawksworth and M. T. Kalin-Arroyo, "Generation, Maintenance, and Loss of Biodiversity"; and much more. Sample information: The IUCN predicts the loss of 20,000 flowering plant species within the next few decades. Worldwide, nearly 200 species of wild vertebrates may be on the verge of extinction. There is a summary, 54pp. at $12, which presents the main conclusion drawn by the "Assessment" with an emphasis on those aspects that will be of interest to policymakers. (v8,#3)

Hibbard, M; Madsen, J, "Environmental Resistance to Place-Based Collaboration in the U.S. West," Society and Natural Resources 16(no.8, 2003):703-718. (v.14, #4)


Hickman, Larry A., Pragmatic Paths to Environmental Sustainability, @ Journal of Agricultural and Environmental Ethics 20(2007):365-373. After summarizing what I take to be the main contribution of Norton=s book - proposal for a new vocabulary for public discourse as it pertains to environmental stability - I attempt to locate his work among some of the current debates regarding sustainability and public policy. I detail some of the ways in which this work constitutes a further development of themes he presented in 1991 in Toward unity Among Environmentalists. I discuss his prescriptions for defusing confrontations regarding environmental policy by functionalizing issues in ways that cut across historically entrenched interest groups. From the standpoint of method, I argue that Norton has stacked a Habermas-type proceduralism on top of a pragmatic experimentalist platform (and I add that if he had constructed his method the other way around it would not have worked.) In all this I find Norton=s proposals both imaginative and full of promise. Hickman is at the Center for Dewey Studies, Southern Illinois University Carbondale.

Hickory, Shagbark, "Everyday environmental ethics as comedy & story: A collage," Ethics and the Environment 6(no. 2, 2003):80-105. In Section I, I provide a brief historical sketch of tragedy and its relationship to Socratic philosophy-and comedy. Il focuses on one aspect of tragedy, namely, its view that morality transcends natural limitations. This understanding of morality is with us still. Ill presents the central concerns of the world religions as evidence of a widespread feeling of alienation from the sacred and the wild, and contrasts world religions with indigenous spirituality. IV moves us away from the understanding of philosophy as argument and counterargument and toward an ecosystemic, or wild, conception of philosophy as story in the mode of comedy. V offers a Buddhist understanding of tragic alienation that sees it as expressive of something deeply problematic about humans. This something is actualized throughout Western culture but seems to exist only as a potentiality in indigenous cultures. This is reason enough to take indigenous cultures and comedy seriously. VI brings us back to earth with a sketch of comedy in the lives of dear friends. VII sketches some of the attributes of functional communities that give support to comedy. I also point out a number of features of indigenous so-called worldviews that would greatly enhance the ability of comedy to displace tragedy in the West. VIII portrays picaresque comedy as exemplifying the lessons of comedy
taught by wilderness. Examples from indigenous cultures of Africa and Gary Snyder's *The Practice of the Wild* underscore the importance of picaresque strategies and understandings of comedy. A look at Tom Birch's enigmatic statement, "wilderness treats us like human beings," setting it alongside some lines from Thoreau's *Walden*, rounds out my discussion of comedy. IX poses a challenge: Can we survive "The News" that pours in upon us from tragic seats of power? The author is native American and teaches at the University of Wisconsin-Waukesha. (E&E)

Hicks, Lorin L., Henning C. Stabins, and Herter, Dale R. "Designing Spotted Owl Habitat in a Managed Forest." *Journal of Forestry* 97(no.7, July 1999):20- . Telemetry research indicates that certain young forest stands may meet some of the spotted owl's biological needs. Computer-generated stand visualization techniques help illustrate the types of forest structure used by owls in a managed landscape. (v.11,#1)

Hiebert, Theodore, *The Yahwist's Landscape: Nature and Religion in Early Israel*. Oxford: Oxford University Press, 1996. 210 pages. $ 45. The Yahwist is the so-called J strand of the Pentateuch in the Hebrew Bible, favoring the divine name Yahweh. A study of nature in early Hebrew religion. Hiebert claims that previous scholars have illegitimately rent asunder what the Bible presents as a seamless whole: nature and history as a single reality. The Hebrew patriarchs were farmers rather than wandering nomads as usually portrayed, and the arable land of the Palestinian hills country stands at the center of J's theology, a religion of the earth. The garden of Eden is not so much a mythic paradise as a cultivated valley oasis. Agriculture is the archetypal human vocation, not some romanticized pastoral nomadism. Humans are to care for and cultivate the garden Earth. (v8,#2)


Hiebert, Theodore, *The Yahwist's Landscape: Nature and Religion in Early Israel*. New York: Oxford University Press, 1996. Adam is made from "the earth," which means "arable soil." The story of Israel is a story of farmers. "The claim that the Israelite religion valued history while it devalued nature can no longer be derived from a formative desert experience." The religion of Israel, at least the Yahwist tradition, included larger dimensions, but it was also a religion of nature.

Hiebert, Theodore "Re-Imaging Nature: Shifts in Biblical Interpretation" *Interpretation: A Journal of Bible and Theology*, 50 (no. 1, January 1996): 36-46. Nature, and the place of humans within it, has again become a topic of much discussion. The tendency of biblical scholars has been to describe the human being in terms that set it apart from nature. More recently, ecological concerns have impelled biblical scholars to rethink their position. This has caused them to reevaluate the nature of humanity and to construe the human being not as standing above or at the center of nature, but as being part of nature. (v6,#4)

Hiedanpaa (Hiedanpää), Juha, "An Institutionalist Approach to Environmental Valuation: The Regional Forest Programme of Southwest Finland as an Example," *Environmental Values* 13(2004):243-260. This paper discusses the impacts of different formal and informal institutions upon the Regional Forest Programme of Southwest Finland (1997-2001). The divide between formal and informal institutions is a binary distinction: it is used as a discursive tool for identifying social structures and processes and for articulating their significance in development and environmental planning, valuation and decision-making. In the end part of the paper, there is a brief discussion of how normative and moral issues can be explicitly and more creatively integrated into the practice of environmental policy. The author is at the University of Turku, Finland. (EV)

Higgins, Robert R., "Race, Pollution, and the Mastery of Nature". *Environmental Ethics* 16(1994):281-300. Racial environmental inequities, documented in research over the past ten years, have deep cultural sources in the connections between the concept of social pollution as it has operated in U.S. race relations and the pollution of minority communities, both of which are, in part, the expression of our dominant cultural ethic and project of mastering nature. The project of mastering nature requires the disciplining of "human nature" in a context of social power in order to dominate "outward" or "external" nature for the purposes of production and consumption. In disciplining human nature, our ethics and practices of work and gender have fostered the repression and projection of sensuality, widely construed, onto African-Americans in particular. This racial "other" has been historically segregated in our society through social pollution taboos. Social pollution practices, in turn, facilitate the disproportionate environmental pollution of minority communities by rendering such pollution, like the communities themselves, less visible and therefore less of a threat to white centers of power. This fit between social and environmental pollution is expressed in the notion of "appropriately polluted space." Attempts to understand and correct racial environmental inequities will founder unless these deeper cultural connections are recognized and challenged. Moreover, attempts to redefine an environmentally benign "self" in the American context require that the historical "other" of race be confronted and transcended. Higgins is with the Dept. of Human Ecology, Cook College, Rutgers University. (EE)

Higgins, Paul A.T.; Harte, John, "Biophysical and Biogeochemical Responses to Climate Change Depend on Dispersal and Migration," *BioScience* 56 (no.5, May 2006): 407-417 (11). Different species, populations, and individuals disperse and migrate at different rates. The rate of movement that occurs in response to changes in climate, whether fast or slow, will shape the distribution of natural ecosystems in the decades to come. Moreover, land-use patterns associated with urban, suburban, rural, and agricultural development will complicate ecosystem adaptation to climate change by hindering migration. Here we examine how vegetation's capacity to disperse and migrate may affect the biophysical and biogeochemical characteristics of the land surface under anthropogenic climate change. We demonstrate that the effectiveness of plant migration strongly influences carbon storage, evapotranspiration, and the absorption of solar radiation by the land surface. As a result, plant migration affects the magnitude, and in some cases the sign, of feedbacks from the land surface to the climate system. We conclude that future climate projections depend on much better understanding of and accounting for dispersal and migration.


Higgs, Eric, "Nature by Design," and Thompson, Paul B., "Farming as Focal Practice." Higgs is at the University of Alberta, Light at New York University, and Strong at Rocky Mountain College, Billings, Montana. (v.11,#4)

Higgs, Eric S. "A Space between Planning and Technology," *Man-Environment Systems*, vols. 5 and 6 (Summer 1989). Technology shapes regional planning, intended to enrich community
autonomy, but too often inhibits it instead. The thesis is illustrated with the Landscape Evolution Model applied in Bruce County, Ontario, with proposals for reforming technology to achieve a community autonomy that maintains the integrity of the natural environment. Higgs is interim director of environmental studies, Oberlin College, and moves this fall to a position in technology and environment at the University of Alberta, Edmonton. David Orr, currently Director of the Meadowcreek Center, Fox, Arkansas, will become director of Oberlin's environmental studies program this fall. (v1,#1)


High Country News: Grappling with Growth, special issue, September 5, 1994. vol. 26, no. 16. Useful survey of growth issues in the American West and what can--and is--being done in various communities to grapple with growth. (v5,#3)

Hilborn, Ray, et al., "Effective Enforcement in a Conservation Area," Science 314 (24 November 2006):1266. There are two primary approaches to wildlife conservation. (1) Generating economic benefits so that local communities desire to keep the wildlife. (2) Enforcement of protected areas. Within protected areas, there is debate as to whether enforcement can maintain wildlife and even whether protected areas as wildlife reserves are realistic or morally justified. These authors review illegal taking of wildlife in Serengeti National Park, Tanzania. They conclude that antipoaching enforcement is effective for the protection of species, if there are sufficient resources for a professional national park service. Hilborn is in Aquatic and Fishery Sciences, University of Washington, Seattle.

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


Hildyard, Nicholas, and Sexton, Sarah. "Too Many for What? The Social Generation of Food 'Scarcity' and 'Overpopulation,'" The Ecologist 26(no.6, 1996):282. Provisions of population and food supply which leave out the power relationships between different groups of people will always mask the true nature of food scarcity--who gets to eat and who doesn't--and lead to "solutions" that are simplistic, frequently oppressive and which, ultimately, reinforce the very structures creating ecological damage and hunger. Moreover, by degrading the environment, often irreversibly, the forces which are generating organized scarcity--the chief characteristic of "overpopulation" in the modern era--are inexorably undermining the capacity of the land to produce food. In doing so, they threaten to bring about conditions of absolute scarcity where even equitable economic and social arrangements may prove insufficient to prevent widespread human impoverishment. (v8,#2)

In the drive to become "competitive", companies are restructuring their operations on a global scale. It is not companies which are competing, however, but workers and communities. New technologies, new management techniques and a new freedom of capital to move across borders have drastically undermined the bargaining power of labor, while strengthening that of corporations. Workers are being pitted against workers and communities against communities as companies relocate from one country to another in search of new markets, the weakest unions, the most flexible rules on working conditions and the largest subsidies. The time has come to press for an economy that protects people, not corporations.

The private sector has long benefited indirectly from aid flows. However, the World Bank and other agencies are not bypassing the state in order to channel development funds direct to private companies. The companies make the profits while the public carries the risks.

How twentieth century theologians such as Karl Rahner, Bernard Lonergan, Pierre Teilhard de Chardin have connected Christian faith, nature, and the creation. Examines sacramental rites, Catholic church documents, and feminist theological insights on ecology. A Christian environmental spirituality, the ethical challenges posed by our new awareness of the environment.

A comment on an article by R.M. Hare ("Moral Reasoning about the Environment, Journal of Applied Philosophy 4 (1987): 3-14). Rather than criticize Hare's theoretical basis for environmental ethics (a concern with "interests") Hill shows how Hare's analysis of interests in the practical case of road-building is inadequate. Another example that the practical implementation of utilitarian procedures fail to meet standards of reality.

Various philosophical perspectives and the many reasons for adopting a vegetarian diet, from animal interests and rights, to health benefits, global ecology, and world hunger. With a chapter responding to common objections to becoming vegetarian and an
examination of why, if the evidence in its favor is so strong, vegetarianism has not caught on. Hill is at St. Thomas University School of Law. (v7,#1)


Hill, Marquita K., Understanding Environmental Pollution, 2nd ed. New York: Cambridge University Press, 2004. With particular attention to persistent and bioaccumulative pesticides and herbicides, also with emphasis on global pollution. Hill is a biologist (emeritus) at the University of Maine.

Hill, Richard C. and Paul A. Bowen, "Current Issues in Sustainable Construction," in Managing the Environment in Mining and Construction, July 1995, a supplement to EPM, SA Mining World, and SA Construction World. Seven principles for achieving sustainable construction. Minimize resource consumption, maximize resource use; use renewable or recyclable resources, protect the natural environment and restore degraded environments, create a healthy, non-toxic environment, pursue quality in creating the built environment, and promote labor intensive methods, skills training, and capacity building of local people. With applications to South Africa. Hill is in environmental evaluation, Bowen in construction economics and management at the University of Cape Town. (v6,#3)

Hill, Thomas E., Jr., "Ideals of Human Excellence and Preserving Natural Environments," Environmental Ethics 5(1983):211-224. A truly different and original essay in the field. Rather than focus on the justification of environmental protection through ethical notions such as rights or sentience, Hill focuses on the virtues (and lack thereof) of people who seek to destroy the environment. The essential ethical question is what kind of person do we wish to become, what kind of virtues do we wish to promote? But, Hill must deal with the problem of personal subjectivity: what of people who do not feel that nature is beautiful or awe-inspiring, and thus that nature is unconnected to the virtuous life?

Hill, Thomas Jr., "Comments on Frasz and Cafaro on Environmental Virtue Ethics," Philosophy in the Contemporary World 8 (Number 2, Fall-Winter 2001): 59-62. Professor Hill delivered these comments as part of the International Society for Environmental Ethics panels on Environmental Virtue Ethics, held at the annual meeting of the Pacific Division of the American Philosophical Association, April 2000, in Albuquerque, New Mexico. (v.13,#2)

Hill, Thomas E., Jr. "Ideals of Human Excellence and Preserving Natural Environments." Environmental Ethics 5(1983):211-24. The moral significance of preserving natural environments is not entirely an issue of rights and social utility, for a person's attitude toward nature may be importantly connected with virtues or human excellences. The question is, "What sort of person would destroy the natural environment--or even see its value solely in cost/benefit terms?" The answer I suggest is that willingness to do so may well reveal the absence of traits which are a natural basis for a proper humility, self-acceptance, gratitude, and appreciation of the good in others. Hill is at the University of California, Los Angeles, CA. (EE)


Hillier, Jean, "Representation, Identity, and the Communicative Shaping of Place," Philosophy and Geography 2 (1998): 207-232. Hillier is an associate professor in the Department of Urban and Regional Planning at Curtin University of Technology. (P&G)

Hilson, G., "An Overview of Land Use Conflicts in Mining Communities," Land Use Policy 19(no.ER1, 2002): 65-73. (v.13,#2)


Hilty, Jodi A., William Z. Lidicker Jr., and Adina M. Merenlender. Corridor Ecology: The Science and Practice of Linking Landscapes for Biodiversity Conservation. Washington, DC: Island Press. 2006. The authors discuss the concept, design, and management of corridor ecology, including topics such as population regulation, habitat restoration, and genetics.


Hinchcliff, Steve and Woodward, Kath, The Natural and the Social: Uncertainty, Risk, Change. London: Routledge, 2000. "Nature and society are indeed two sides of the same coin" (p. 3) "We have moved from thinking of nature and society as distinct realms or regions to thinking of them as interlaced or entangled" (p. 155). (v.13,#2)


Hinchman, Lewis P., "Is Environmentalism a Humanism?" Environmental Values 13(2004):3-29 Environmental theorists, seeking the origin of Western exploitative attitudes toward nature, have directed their attacks against 'humanism'. This essay argues that such criticisms are misplaced. Humanism has much closer affinities to environmentalism than the latter's advocates believe. As early as the Renaissance, and certainly by the late eighteenth century, humanists were developing historically-conscious, hermeneutically-grounded modes of understanding, rather than the abstract, mathematical models of nature often associated with them. In its twentieth-century versions humanism also shares much of the mistrust of consumerism, instrumental reason, and 'worldlessness' that marks environmentalist literature. Nevertheless, humanism is indeed committed to the principle that human beings are and ought to be free, and opposes theoretical approaches that suppress freedom. Reconciling humanism and environmentalism thus involves two steps: resisting the former's tendency to treat nature and freedom as metaphysical polarities, and drawing environmental theory away from flirtation with deterministic, biologicist worldviews. The essay concludes by suggesting Aldo Leopold's Sand
Hinchman Lewis P., and Sandra K. Hinchman, *What We Owe the Romantics*, *Environmental Values* 16(2007): 333-354. Romanticism is recognized as a wellspring of modern-day environmental thought and enthusiasm for nature-preservation, but the character of the affinities between the two is less well understood. Essentially, the Romantics realized that nature only becomes a matter for ethical concern, inspiration and love when the mind and sensibility of the human observer/agent are properly attuned and receptive to its meaning. That attunement involves several factors: a more appropriate scientific paradigm, a subtler appreciation of the impact that the setting of human dwelling, especially landscape, may have on character; the discovery of 'life' and spontaneity as a motif in science and art; a deeper and more complex sense of time; and a feel for place drawn from the life-world rather than physics or economics. Romanticism invented a new language and set of descriptions to illuminate all of these things, one we neglect or forget at our peril. Lewis Hinchman is in political science, Clarkson University, Potsdam, NY. Sandra Hinchman is in the Department of Government, St. Lawrence University, Canton, NY.

Hines, Colin, "Protectionism' should not be a dirty word. In fact, it is the way forward," *The Ecologist* 31(no.2, MAR 01 2001):44-. (v.12,#4)


Hirsch, Richard F. and Serchuk, Adam H. "Power Switch: Will the Restructured Electric Utility System Help the Environment." *Environment* 41(No. 7, September 1999):4- . Under the right circumstances, the deregulation of electricity generation and transmission can lead to improvements in the environment. (v10,#4)
Hirt, Paul W., A Conspiracy of Optimism: Management of the National Forests Since World War Two. Lincoln: University of Nebraska Press, 1994 (available end of summer). A historical study of how public values, scientific ideology, and political economy have influenced U.S. national forest management, focusing especially on the changing concepts of sustained yield and multiple use. The author critically analyzes various social, political, and economic factors that have blocked the achievement of "sustainable" resource extraction and protection of non-market environmental values in the national forests. A post-World War Two natural resource instrumentalism, combined with an economic prosperity ethics, and state-sponsored corporate welfare economics provides the foundation for what the author calls a "conspiracy of optimism" that cloaked forest depletion and ecological degradation behind a facade of "can do" technological optimism. Hirt is an environmental historian at Washington State University. (v4,#4)

Hiskes, Richard P., Democracy, Risk, and Community. Oxford: Oxford University Press, 1998. Opposed to most theories of risk that focus on individual decision makers and models of rational choice, Hiskes argues that risks must be seen as emergent and political phenomena. Risks resist reduction to single actors. To make policy for risks, environmental risks, included, one needs to connect persons socially and politically. Hiskes is at the University of Connecticut. (v.11,#3)


Hjelmar, Ulf. The Political Practice of Environmental Organizations. Brookfield, Vt.: Ashgate, 1996. 160 pp. $63.95. This concise (and overpriced) book investigates why and how environmental organizations have had a considerable impact on the environmental policies which seem to dominate life today. (v8,#2)


Hoad, D., "GATs, Sustainable Tourism and the International Year of Ecotourism (IYE 2002)," Environmental Politics 11(no.2, 2002): 159-64. (v.13,#4)


Hobson, K., "Competing Discourses of Sustainable Consumption: Does the ‘Rationalisation of Lifestyles’ Make Sense?,” *Environmental Politics* 11(no.2, 2002): 95-120. (v.13,#4)


--Metropolitan John of Pergamon, "The Book of Revelation and the Natural Environment," pp. 17-21. Hobson is a writer and filmmaker, concerned for Third World peoples, and lives in Oundle, UK; Lubchenco is in biology at Oregon State University and former president of AAAS. (v.11,#1)


Hocking, Martin B., "Paper Versus Polystyrene: A Complex Choice," *Science* 251(February 1, 1991):504-505. By some ways of reckoning, foam cups damage the environment less than paper cups. The chemicals and energy used in making paper for cups as well as the emissions from incinerating or burying paper cups, exceeds the impact of making and disposing of cups made of plastic foam. Hocking is a chemistry professor at the University of Victoria, British Columbia. (v2,#1)

Hockings, M, "Systems for Assessing the Effectiveness of Management in Protected Areas," *Bioscience* 53(no.9, 2003):823-832. (v.14, #4)

Hodas, David, "The Climate Change Convention and Evolving Legal Models of Sustainable Development," *Pace Environmental Law Review* 13 (no. 1, 1995):75-96. The Climate Change Convention is intimately and necessarily linked to UNCED goals of sustainable development because it provides the specific parameters around which the concept of sustainable development can have meaning and be concretely implemented. Hodas is at the Widener University School of Law. (v8,#2)


Hoff, Christina. "Kant's Invidious Humanism." *Environmental Ethics* 5(1983):63-70. In Kant's philosophy nonrational beings are denied moral standing. I argue that Kant's rational humanism is arbitrary and morally impoverished. In particular I show that Kant moves illegitimately from the first formulation of the categorical imperative (which makes no mention of a moral domain) to the second (which limits moral recognition to rational beings). The move to the second formulation relies on a new and unsupported principle introduced by Kant: rational nature and only rational nature exists as an end in itself. Hoff is at the Philosophy Dept., Clark University, Worcester, MA. (EE)

Hoffert, Robert W. "The Scarcity of Politics: Ophuls and Western Political Thought." *Environmental Ethics* 8(1986):5-32. William Ophuls has argued that the sources of and solutions for present scarcity conditions are to be found in Western political philosophy. I clarify various theoretical issues raised by Ophuls' work and offer conceptual alternatives regarding some of the more basic issues. Specifically, I critique the Lockean and Hobbesian elements in Ophuls' treatment of the role of liberal democracy, with special attention to abundance assumptions and Lockean individualism. I also argue that he fails to deal adequately with resource distribution in his treatment of resource scarcity, that he improperly removes man from nature, that he misunderstands the relationship of technology and politics, and that he encounters other difficulties in terms of the public/private distinction and in integrating micro and macro issues. Ironically, Ophuls' admirable attempt to shed light on the critical relationship between scarcity conditions and political philosophy may have created a new and disorienting set of shadows. Hoffert is Associate Dean of the College of Arts, Humanities, and Social Sciences, Colorado State University, Fort Collins, CO. (EE)

Hoffert, Martin I. et al (two dozen others). "Advanced Technology Paths to Global Climate Stability: Energy for a Greenhouse Planet," *Science* 298(1 Nov. 2002):981-987. A survey of possible future energy sources that are carbon dioxide free: terrestrial solar and wind energy, solar power satellites, biomass, nuclear fission, nuclear fusion, and fossil fuels from which carbon has been sequestered. All of these approaches currently have severe deficiencies. A broad range of intensive research and development is urgently needed to produce technological options that can allow both climate stabilization and economic development. A technofix article, with doubts. (v.13,#4)


Hoffman, Andrew J., "Integrating Environmental and Social Issues into Corporate Practice," *Environment* 42 (No. 5, 2000 Jun 01): 22-. Can corporations develop strategies that simultaneously allow them to achieve economic prosperity, environmental quality, and social equity? (v.11,#4)


produced by three aspects of economic well-being: income levels, quality of life and inequality, including the effects of gender based inequality. In the US emphasis on individualistic values leads to reliance on local and private policy solutions to social problems. Analysis of the context of New York City's internationally famous watershed agreement with communities 120 miles distant provides a case study of these relationships. The nature of economic stratification in these upstate communities and the insufficient response of social policies were an impediment to achieving New York City's water quality goals. As a consequence the City's watershed agreement contains direct economic aid to Watershed communities. The Agreement does not address all stratification issues. Some call for solutions beyond the local level and an approach that benefits from the European emphasis on community. It is in the interest of watershed managers to broaden the scope of their concerns to understand and support state and national programs which address problems created by economic stratification. The expansion of the European Union increases the relevance of these lessons for Europe. Hoffman is in economics, John Jay College of Criminal Justice, New York, New York. (EV)


Hoffman, W. Michael, "Business and Environmental Ethics," Business Ethics Quarterly 1(no. 2, 1991):169-184. Argues for biocentrism in environmental ethics. Business has obligations to protect the environment over and above what is required by law. There is danger in "good ethics is good business" as a basis for environmental ethics in business, and both business and environmentalists need to be wary of this. Business and environmental ethicists ought to promote deeper moral perspectives than ones based on mere self-interest or human interest. The environmental movement must find ways by which business can incorporate and protect the intrinsic value of animal and plant life and other natural objects that are integral parts of ecosystems. This article was originally the president address to the Society for Business Ethics, August 1990. (v2,#4)

Hoffman, W. Michael, (Philosophy, Bentley College, Waltham, MA) in a presidential address to the Society for Business Ethics, meeting in San Francisco, August 10, linked business ethics and environmental ethics. The paper was titled, "Business and Environmental Ethics" and argued for the responsibility of business to a much larger group than its own stakeholders. He proposed that "naturalistic ethical guidelines such as those suggested by Holmes Rolston should be set forth for business to follow when its activities impact upon ecosystems." These guidelines are in Rolston's "Just Environmental Business," Chapter 11, in Tom Regan, ed., Just Business (Random House, 1984), a college text in business ethics. (v1,#3)

Hoffman, W. Michael, Robert Frederick, and Edward S. Petry, Jr., eds. Business, Ethics, and the Environment: The Public Policy Debate and The Corporation, Ethics, and the Environment. New York: Quorum Books, 1990. Both of these volumes collect papers from the Eighth National Conference on Business Ethics sponsored by the Center for Business Ethics at Bentley College. The papers are a mix of scholarly papers from several disciplines (public policy, law, business administration, business ethics, and environmental ethics) and more informal "after dinner" speeches by chief executives in industry and environmental organizations. In the first volume, the chief papers on environmental ethics are by Mark Sagoff, David Hanson, Thomas Slaughter, Jack Weir, Eric Katz, and Thomas White. The second volume contains articles by Edwin Hettinger, Laura Westra, Peter French, Kenneth Goodpaster, Norman Bowie, and Lisa Newton. Hettinger's chapter on the subject of "eco-sabotage" is one of the few rigorous treatments of the subject. (Katz, Bibl # 2)


Hogan, Tim, Review of J. Baird Callicott and Michael P. Nelson, The Great New Wilderness Debate. The Bloomsbury Review, July/August 1999, p. 19. "Read these essays, go for a long walk, and think deeply about what the presence of wild nature in these times might mean."

Hoge, Warren, "The Fox Hunt Is Hounded, But Won't Turn Tail," New York Times (4/10/97): A4. Hunting in England to Be Outlawed? By a vote of 411-151, the British House of Commons passed the second reading of a bill that would ban hunting of foxes and other wildlife (e.g., deer, hare, and mink). However, Prime Minister Tony Blair, who says he supports the ban, has not provided time on the parliamentary agenda for it to clear the hurdles necessary for passage. (v.8, #4)

Hoge, Warren, "Norway’s Awesome Nature, Awesomely Overcome," New York Times (8/28/98): A4. Norway fights flight to cities with rural highway projects. In an effort to keep people living in its rugged rural areas, Norway is building tunnels to some of the world's most remote locations. Recent additions to Norway’s nearly 3,000 miles of tunnels include the deepest tunnel in the world (870 feet below sea level), which connects an island of 4,000 people to the mainland, and the longest tunnel in the world (15.2 miles), which links two towns with populations of 2,000 each. Many Norwegians see themselves as “pastoral dwellers” and “self-sufficient rustics,” and desire to preserve their traditional settlement patterns. In addition to building rural infrastructure, the country provides incentives for rural living in the forms of unconditional per-inhabitant grants to local governments, tax exemptions for local businesses, increased child benefits payments, and funds to assist start-up enterprises. (v.9,#3)


Hogue, Cheryl, "A Smaller Right to Know," Chemical and Engineering News 83(no. 44, 2005):22-25. The U.S. Environmental Protection Agency plans to reduce required emissions reports to every other year and to allow more facilities to submit less information. Every year at present, as required by the Emergency Planning and Community Right-to-Know Act, EPA amasses a Toxics Release Inventory (TRI) and makes it public. The proposed change is to do this every other year and also to provide smaller amounts of information particularly for facilities that handle or release smaller amounts of toxics. The change is advocated as a paperwork burden reduction. The two major chemical manufacturing trade groups are backing the change. DuPont meanwhile says they will continue to compile and release data annually, whatever the EPA requirement, because they are committed to transparency. TRI reports have been required since 1989 and during that period chemical producers have cut their releases 65%. One reason environmentalists are concerned is that it makes tracking trends more difficult. Trends typically require three or more sets of data, and this would double the time required to document a trend. Currently a facility can use a short form of reporting if they release less than 500 pounds a year of chemicals, with the exception of PBT substances (lead, mercury, dioxins, and polychlorinated biphenyls). EPA is proposing to raise that threshold to less than 5,000 pounds a year.
Holbrook, Daniel, "The Consequentialistic Side of Environmental Ethics," *Environmental Values* 6(1997):87-96. ABSTRACT: There are two principles often found in environmental ethics self-realisation and environmental preservation. I argue that these are two logically independent principles. An analysis of its essential features shows that the preservation principle should be based on actual consequentialism, for it is only the actual effects of our actions and policies that are important to the main issues of environmental preservation. Aldo Leopold's land ethic is found to be an example of a consequentialistic theory of environmental preservation. Department of Philosophy Washington State University, Pullman, WA 99164, USA. (EV)

Holbrook, Daniel, "Utilitarianism on Environmental Issues Reexamined," *The International Journal of Applied Philosophy* 7 (no. 1, 1992):41-46. There are two very different versions of utilitarianism. Qualitative utilitarianism gives strong support to environmental preservation, while preference utilitarianism does not. Qualitative utilitarians claim that the environment may be compromised only when it is clearly in the long-term interests of raising the quality of life for humans--where quality of life is given as true and objective standard as possible. A theory that tell us, "Never compromise the environment!" must be inadequate. Holbrook teaches philosophy at Washington State University.

Holbrook, Daniel, "Deep Ecology: Fact, Value, or Ideology?" *Methodology and Science* (Netherlands) 23(no. 3, 1990):130-141. Deep ecology rests on a confusion of (1) facts made apparent by advances in environmental science, (2) values based on the aesthetic appreciation of nature, and (3) a desire to preserve the healthfulness of the world we live in. Deep ecology is an ideology. Environmentalists ought to see the effects of human civilization in a different light, not with the self-righteous disgust many of them express, but as the logical outcome of desires that come naturally to humans. An important part of deep ecology is cultivating ecological consciousness, which can be better achieved through the mutual development of values than through the deception of ideology. Holbrook teaches philosophy at Washington State University.

Holden, Constance, "Life Without Numbers in the Amazon," *Science* 305(20 August 2004):1093. The Piraha, a hunter-gatherer tribe of about 200 people, live in small villages on a tributary of the Amazon. They have one of the world's most phonemically limited languages, with just ten consonants and vowels. They have no words for numbers beyond two, and (so anthropologists claim) the ability to conceptualize numbers is no better than it is among pigeons, chimps, or human infants. (v. 15, # 3)

Holden, Constance, "Kenyan Edict Threatens Famed Park," *Science* 310(14 October 2005):215. Kenya's President Mwai Kibaki has announced that Amboseli National Park, one of the nation's prime wildlife reserves, will be turned over to local Maasai control, removing it from the Kenyan Wildlife Service, which has run the park since 1974. Conservation groups, along with David Western, former Kenyan Wildlife Service director, say the move is political, to curry favor with the Maasai people, but that it will result in destruction of the park. Amboseli's elephants number about 1,400, and already the Maasai have moved 15,000 cattle to graze in the park. The Park has been the most remunerative in Kenya, bringing in $ 3.4 million from tourism last year. But recent tourists are already saying that they didn't come to Kenya to see cattle.


Holden, Meg. "Phenomenology versus Pragmatism: Seeking a Restoration Environmental Ethic." *Environmental Ethics* 23(2001):37-56. In this paper, I challenge the work of David Abram, who makes a case for phenomenology as the only philosophical tradition amenable to restoring
balanced human-nature relationships. While phenomenology provides a useful conceptual framework for understanding the environmental ethics of oral cultures, this paper considers the tradition of American pragmatism to be more applicable to the environmental task at hand: devising an environmental ethic of reform for modern, capitalist, Western culture. The application of phenomenology and pragmatism to environmental ethics is compared according to four main philosophical questions: the essential uncertainty of life, the existence of a human/nature divide, the necessary conditions for claiming truth, and the relative role of metaphysics or imagination and that of science in relating to the world. (EE)

Holden, Constance, "Researchers Pained by Effort to Define Distress Precisely," Science 290 (24 November 2000):1474-1475. Animal researchers pained by effort to define animal stress. The Animal Welfare Act requires the U.S. Department of Agriculture "to minimize pain and distress" in animals used in research, and USDA officials, wondering whether they have focused too much on pain and not enough on distress, have a study in progress. Their working definition of "distress" is "a state in which an animal cannot escape from or adapt to the internal or external stressors it experiences, resulting in negative effects on its well-being." Animal welfare advocates favor further regulation concerning stress. Some scientists oppose it, others favor it. But deciding between stress and distress is difficult. (EE v.12,#1)


Holdgate, Martin and David A. Munro, "Limits to Caring: A Response," Conservation Biology 7 (1993):938-940. Caring for the Earth was written for a political purpose, to a wide audience, and emphasizes the arguments likely to be politically compelling. It rightfully takes as a principal goal improving the condition of the world's peoples. Holdgate is Director General of IUCN, Munro has been active in IUCN. With a concluding response, John G. Robinson, "Believing What You Know Isn't So: Response to Holdgate and Munro," Conservation Biology 7(1993):941-942. There is really nothing in Caring for the Earth to give a CEO pause for thought, beyond a little greening up. Rather than seeking to make growth sustainable, we should aspire to a sustainable landscape, a landscape made up of a mosaic of different land uses, not all of which would be either productive or sustainable, but which taken as a whole would be able to preserve biodiversity and allow sustainable living. (v4,#4)

Holdgate, Martin W. "Pathways to Sustainability: The Evolving Role of Transnational Institutions", Environment 37(no. 9, Nov. 1995):16- . Transnational institutions at all levels will play an increasingly large role in safeguarding the global environment. (v6,#4)


Holdsworth, Deryck W, "Historical geography: the octopus in the garden and in the fields", Progress in Human Geography 28(no.4, 1 August 2004):528-535(8).


Holdt, Jennifer, "The Challenge of Cruelty Prosecutions," The Animals' Agenda 15 no. 2 (March 1995): 30- . Justice is blind and judges are hard seeing when animals are the victims of cruelty. The public outreach coordinator of the Animal Legal Defense Fund, explains why and suggests what activists can do to help secure justice for animals. (v6,#2)
Holeck, Kristen T et al., "Bridging Troubled Waters: Biological Invasions, Transoceanic Shipping and the Laurentian Great Lakes", BioScience 54(no.10, 1 October 2004):919-9129(11). Release of contaminated ballast water by transoceanic ships has been implicated in more than 70 of faunal nonindigenous species (NIS) introductions to the Great Lakes since the opening of the St. Lawrence Seaway in 1959. Contrary to expectation, the apparent invasion rate increased after the initiation of voluntary guidelines in 1989 and mandatory regulations in 1993 for open-ocean ballast water exchange by ships declaring ballast on board (BOB). However, more than 90 of vessels that entered during the 1990s declared no ballast on board (NOBOB) and were not required to exchange ballast, although their tanks contained residual sediments and water that would be discharged in the Great Lakes. Lake Superior receives a disproportionate number of discharges by both BOB and NOBOB ships, yet it has sustained surprisingly few initial invasions. Conversely, the waters connecting Lakes Huron and Erie are an invasion hotspot despite receiving disproportionately few ballast discharges. Other vectors, including canals and accidental release, have contributed NIS to the Great Lakes and may increase in relative importance in the future. Based on our knowledge of NIS previously established in the basin, we have developed a vector assignment protocol to systematically ascertain vectors by which invaders enter the Great Lakes.


Höll, Otmar, eds., Environmental Cooperation in Europe: The Political Dimension. Boulder, CO: Westview Press, 1994. 160 pages. $ 34.95. An effective European environmental policy must provide room for variation in the burden borne by various countries, commensurate with their economic, technical, and institutional resources. Höll is at the Austrian Institute for International Affairs, Vienna. (v5,#3)

Holland, Alan, and Rawles, Kate, The Ethics of Conservation. Report presented to the Countryside Council for Wales. Thingmont Series, No. 1. Lancaster, UK: Lancaster University, Department of Philosophy, 1994. "Conservation is ... about preserving the future as a realisation
of the potential of the past. ... [it] is about negotiating the transition from the past to future in such a way as to secure the transfer of maximum significance” (p. 37).


Holt, S, "To whale or not to whale - Iceland's motives for rejoining the International Whaling Commission," Ecologist 32(no.1, 2002):64-. (v.13, #3)


Holt-Biddle, David, "The Heat is on: The Reality of Global Climate Change," Africa - Environment and Wildlife 2(no. 3, May/June 1994):31-40. In an Africa beset by environmental and social problems, concern about a minute shift in climate patterns may seem irrelevant. But climate change is as relevant to Africa as to any part of the world. Indeed, the effects could well be even more harshly felt in a continent where limited resources, particularly food and water, are already stretched by rapidly growing populations. Holt-Biddle is an environmental journalist in Johannesburg. (v6,#3)

Holthaus, Gary, Patricia Nelson Limerick, and Charles F. Wilkinson, eds., A Society to Match the Scenery: Personal Visions of the Future of the American West. University Press of Colorado, 1991. $ 24.95. 256 pages. An anthology claiming that the American West is at a critical crossroads where westerners must come to terms with the limitations of the region soon, or ruin it forever. The authors hold that this is not closing the doors of western enterprise, but a reckoning that opens new doors for a new and better western experience. (v2,#3)

Holtug, Nils. "The Harm Principle and Genetically Modified Food." Journal of Agricultural and Environmental Ethics 14(2001):169-178. It is suggested that the Harm Principle can be viewed as the moral basis on which genetically modified (GM) food is currently regulated. It is then argued (a) that the concept of harm cannot be specified in such a manner as to render the Harm Principle a plausible political principle, so this principle cannot be used to justify existing regulation; and (b) that even if the Harm Principle were a plausible political principle, it could not be used alone in the regulation of GM food, since it does not express a concern for the expected benefits of such food. Keywords: ethics, food, genes, harm. Holtug is at the Centre for Bioethics and Risk Assessment, Department of Philosophy, University of Copenhagen, Copenhagen S. Denmark. (JAEE)

Homer-Dixon, Thomas F., Environment, Scarcity, and Violence. Princeton, NJ: Princeton University Press, 1999. 280 pages. $ 29. The Earth's human population is expected to pass eight billion by the year 2025, while rapid growth in the global economy will spur ever increasing demands for natural resources. The world will consequently face growing scarcities of such vital renewable resources as cropland, fresh water, and forests. These environmental scarcities will have profound social consequences--contributing to insurrections, ethnic clashes, urban unrest, and other forms of civil violence, especially in the developing world. A sobering analysis. Homer-Dixon is in political science at the University of Toronto. (v10,#4)

Homer-Dixon, Thomas F., Environment, Scarcity, and Violence. Princeton, NJ: Princeton University Press, 1999. 280 pages. $ 29. The Earth's human population is expected to pass eight billion by the year 2025, while rapid growth in the global economy will spur ever increasing demands for natural resources. The world will consequently face growing scarcities of such vital renewable resources as cropland, fresh water, and forests. These environmental scarcities will have profound social consequences--contributing to insurrections, ethnic clashes,
urban unrest, and other forms of civil violence, especially in the developing world. A sobering analysis. Homer-Dixon is in political science at the University of Toronto. (v.11,#1)


Hood, Christopher B., "Metaphors of Shareholder Liability Under CERCLA", Journal of Environmental Law and Litigation, 10(No.1, 1995):85-. (v7,#1)


Hood, Robert. "Rorty and Postmodern Environmental Ethics: Recontextualizing Narrative, Reason, and Representation." Environmental Ethics 20(1998):183-93. Richard Rorty's pragmatic abandonment of epistemological representationalism has important implications for environmental ethics, particularly postmodern environmental ethics. I discuss Rorty's position and show that Mark Sagoff's version of it allows for both rational negotiation of public environmental issues and for the creation of solidarity among people regarding the environment. I then discuss Eugene Hargrove's view that representation, rather than being implicated in the destruction of nature, is a key element in preserving (the intrinsic value of) nature. I conclude that Hargrove's position is compatible with Rorty's and Sagoff's positions and I argue that aesthetic representation may still be needed in a postmodern world that has abandoned epistemological representationalism. Hood is in philosophy at Middle Tennessee State University, Murfreesboro, TN. (EE)


Hook, Bill. "Intrinsic Value: Under the Scrutiny of Information and Evolutionary Theory." Environmental Ethics 25(2003):359-373. We do not yet have a sound ontology for intrinsic value. Albert Borgmann's work on information technology and Daniel Dennett's thoughts on evolutionary theory can provide the basis for an account of intrinsic value in terms of what it is, how it comes into existence, where it is found, and whether it can be quantified or compared. Borgmann's information and realization relations are cornerstones for understanding value. According to Borgmann, things are valuable when they are meaningful and things become meaningful as information and realizations. It is in these relations that intrinsic and extrinsic values find their common roots. Dennett's musing on the relationship between DNA instructions, DNA readers, and phenotypes invites a commingling of information technology and evolutionary theory. His notion of design space provides a basis for the claim the biotic community has on intrinsic and extrinsic values. (EE)


Hope, Marjorie, and Young, James, Voices of Hope in the Struggle to Save the Planet. Croton-on-Hudson, NY: Apex Press, 2000. $25. 377 pages. Chronicles the lives and works of a wide range of religiously based groups. Leaders and activists drawn from Judaism, Western and Eastern Christianity (such as Thomas Berry), Islam, Buddhism, Taoism, Shinto and the faiths of indigenous peoples (such as Oren Lyons). (v.13,#1)


Hopkins, Patrick D., "Value, 'Nature', and Copies of 'Nature'," Center for Values and Social Policy Newsletter (Center for Values and Social Policy, University of Colorado), vol 16, no. 2, fall 1997. (Campus Box 232, Boulder, CO 80309). "While I simply have to accede to the fact that some people value things because they have not been shaped by human hands, and thus will always perceive the `artificial' as less valuable, this psychological and moral reaction means nothing for the `artificial' object in and of itself. It only points to the existence of anthropocentric cultural forces that attach metaphysical and moral taint to human-made objects. ... The analysis at least suggests that there is nothing inherently misguided or anti-environmentalist in high-tech restoration ecology projects. And, that there is nothing anti-environmentalist about thinking than an `artifact' can be as good as `nature'." Thinking that the artificated forest is of less value than the natural is "seriously flawed." Hopkins is a visiting faculty member in philosophy at the University of Colorado. (v.8,#4)


Horgan, John, "From Complexity to Perplexity," Scientific American 272(no. 6, 1995):104-109. Many scientists are beginning to doubt whether there can be a unified theory of complex systems, and even whether there can be a science of complex systems. At least natural complex systems may be too contingent, or open, or complex, either for there to be a science of them, or, if they are more regular, for our minds to grasp that science. About computer models of natural systems, such as evolutionary natural history or ecosystems, there is considerable doubt. With particular focus on the Santa Fe Institute and studies there. Horgan is a senior writer for Scientific American. (v.8,#4)


Horn, Eric B. "On Callicott's Second-Order Principles." Environmental Ethics 27 (2005):411-428. J. Baird Callicott has proposed two second-order principles which he believes can be used to settle conflicts between his land ethic and traditional human morality. The first of these proposes that ethical obligations arising from "more venerable and intimate" communities should take precedence over those arising from "more recently emerged and impersonal" communities, while
the second proposes that "stronger" interests should take precedence over "weaker" ones. Callicott's first second-order principle fails to specify unambiguously which communities' obligations should take precedence because he has failed to provide a clear description of how we are to identify and compare communities. In order for his second second-order principle to be useful, a good deal more work needs to be done to spell out what is meant by describing certain interests as "stronger" than others, particularly with respect to holistic entities. While the project of fleshing out a description of the strengths of interests for holistic entities may present an interesting and fruitful challenge, the prospects for providing a description of community identification of the sort that Callicott requires are much dimmer. (EE)


Hornborg, Alf, J.R. McNeill, and Joan Martinez-Alier, eds. *Rethinking Environmental History: World-System History and Global Environmental Change*. Walnut Creek, CA: AltMira Press, 2007. This new anthology in environmental history provides a framework for understanding the relations between ecosystems and world-systems over time. The editors bring together a group of social scientists, historians, and geographical scientists to provide a historical overview of the ecological dimension of global economic processes. The editors challenge readers to integrate studies of the Earth-system with studies of the world-system, and to reconceptualize the relations between human beings and their environment, as well as the challenges of global sustainability.

Hornig, James F. "Training the Next Generation." *Environment* 38(Jun. 1996):28. Interdisciplinary environmental studies programs may be most valuable as part of a liberal arts education, according to this review of a study by the Environmental Careers Organization. (v7,#2)

Hornocker, Maurice, "Siberian Tigers," *National Geographic* 191 (no. 2, February 1997):100-109. Time is running out for the world's largest cat. Reeling from the double punch of poachers and habitat loss, only a few hundred survive. While zoos work to maintain the tiger's genetic diversity, Russian and American scientists are pooling their efforts to save this magnificent creature from extinction. (v8,#1)


Hösle, Vittorio, *Philosophie der ökologischen Krise* (Philosophy of the Ecological Crisis). München: Moskauer Vorträge. Beck'sche Reihe. 1991. 151 pages. DM 16,80. ISBN 3 406 34024 5. Five lectures, introductory in character: I. Ecology as a New Paradigm for Politics. II. The Historical Roots of the Ecological Crisis. III. Ethical Consequences of the Ecological Crisis. IV. Economics and Ecology. V. Political Consequences of the Ecological Crisis. Like Hans Jonas, to whom Hösle dedicates his book, Hösle believes that a fundamental shift in values is called for, a shift toward the recognizing the absolute, non-relational value of nature. This consists in nature's teleology. At the same time, human teleology is, on account of its subjectivity, morally superior to the more simple forms of teleology found in the rest of nature, and humanity has an absolute duty to ensure its own further existence. These lectures were first presented at the Institute for Philosophy of the USSR Academy of Science in Moscow in 1990. Born in Milan in 1960, Hösle holds a full professorship in Essen, and is one of the youngest such philosophers in Germany. (Thanks to Angelika Krebs, Johann Wolfgang Goethe-Universität, Frankfurt/Main.)


Hospers, John, *Human Conduct: Problems of Ethics*, 3rd edition. Fort Worth, TX: Harcourt Brace, 1996. In this new edition of a longstanding ethics text, Hospers has added a chapter (Chapter 8) on "Animal Rights," which is a five-way dialogue among proponents of animal rights, animal liberation, environmentalists, and others. Maybe the fourth edition will see fit to separate out environmental ethics from animal rights. Hospers teaches philosophy at the University of Southern California. (v7,#1)


Houck, Oliver A., "Are Humans a Part of Ecosystems," *Environmental Law* 28(1998):12 - . With a "Nothing in Environmental Law is More Than Fifty Percent" rule. A wide array of human values and concerns creeps into every equation under environmental law, however absolute and exclusive of those concerns the statute appears.

Houck, Oliver A. "Reflections on the Endangered Species Act," *Environmental Law* 25(no.3, 1995)689- . Houck reflects on the purposes and effects of the Endangered Species Act by focusing on what he believes to be the premise of the Act-habitat protection. He then searches for answers to why the Act and its approach to habitat protection has become one of the most controversial provisions in environmental law. (v6,#4)

Houde, Lincoln J., Connie Bullis. "Ecofeminist Pedagogy: An Exploratory Case," *Ethics and the Environment* 4(1999):143-174. For ecofeminists within academic contexts, the class room is another "contested terrain" where transformative eco-cultural work should be integrated. In our case, we are a part of communication studies and try to adopt ecofeminist insight as a position
for questioning dominant discourses and practices. To do this we "incorporate popular culture as a serious object of politics and analysis" (Giroux 1997, 148). It is our hope that popular culture can be used as an ecofeminist tool for interrupting hegemonic power relations and encouraging critical-relational consciousness. This paper reports an exploratory, effort aimed at combining ecofeminist critiques with popular culture to employ, an ecofeminist pedagogy. It begins with an ecofeminist critique of the "animal-industrial-complex" (Noske 1989). In this critique, discursive moral agents are situated within the anthropocentric and androcentric culture (Payne 1994). It then articulates an ecofeminist teaching philosophy and describes how that philosophy was applied in one case using an episode from a prime time television cartoon. Finally, it draws conclusions about what is accomplished through this exploratory case. The authors are in the Department of Communication, University of Utah, Salt Lake City. (E&E)

Hough, Adrian, God is Not "Green": A Re-Examination of Eco-Theology. Leominster, UK: Gracewing, 1997. (v9,#2)


Houghton, John T.; Filho, L.G. Meiro; Callender, B.A.; Harris, N.; Kattenburg, A.; and Maskell, K. Climate Change 1995--The Science of Climate Change. New York: Cambridge University Press, 1996. 584 pages. $90 cloth, $34.95 paper. This is the contribution of Working Group I to the Second Assessment Report of the Intergovernmental Panel on Climate Change. A comprehensive assessment of the detection, observation, and physical causes of climate change. (v7, #3)


Houlahan, Jeff E; Findlay, C. Scott, "Estimating the `critical' distance at which adjacent land-use degrades wetland water and sediment quality", Landscape Ecology 19(no.6, August 2004):677-690(14).

Houle, K. L. F. "Spinoza and Ecology Revisted." Environmental Ethics 19(1997):417-431. Spinoza has been appropriated as a philosophical forefather of deep ecology. I identify what I take to be the relevant components of Spinoza’s metaphysics, which, at face value, appear to be harmonious with deep ecology’s commitments. However, there are central aspects of his moral philosophy which do not appear to be "environmentally friendly," in particular the sentiments expressed in the Ethics IV35C1 and IV37S1. I describe environmental ethics’ treatment of these passages and then indicate what I take to be a more satisfactory route toward "ecologizing Spinoza." Houle is in philosophy, University of Guelph, Canada. (EE)


nineteenth and twentieth century scientific developments, Hegel's philosophy of nature continues to have great significance for our understanding of the natural world. Houlgate is in philosophy at the University of Warwick. (v.9,#4)

Hourdequin, Marion. "Doing, Allowing, and Precaution." Environmental Ethics 29(2007):339-358. Many environmental policies seem to rest on an implicit distinction between doing and allowing. For example, it is generally thought worse to drive a species to extinction than to fail to save a species that is declining through no fault of our own, and worse to pollute the air with chemicals that trigger asthma attacks than to fail to remove naturally occurring allergens such as pollen and mold. The distinction between doing and allowing seems to underlie certain versions of the precautionary principle, and insofar as the precautionary principle rests on this distinction, it diverges from direct consequentialist approaches to risk management. There are two ways in which such reliance on the doing/allowing distinction may be defended: by appeal to indirect consequentialist considerations, and by appeal to deontological considerations. Neither approach is unproblematic; however, retention of a distinction between doing and allowing in environmental policy is consistent with the widespread intuition that there is something prima facie valuable about the world as we find it. (EE)

House, Adrian. The Great Safari: The Lives of George and Joy Adamson. New York: William Morrow Co., 1993. Studying lions in Kenya, Joy Adamson wrote Born Free, the story of a lioness that the couple raised and then set free, which became a celebrated film in the 1960's. Both Adamson's were later murdered. Their life was hectic, their marriage included. She treated her staff with contempt, and was killed by a former employee in January 1980. He was shot in August 1989 trying to recover his Land-Rover, hijacked by Somali bandits, his effort saving the lives of people in the hijacked vehicle. They had become old Europeans, no longer welcome and reminded too many of the old colonial days. But they loved lions, brought international attention to Africa's wildlife problems and made significant contributions to East African conservation programs. House was a longtime friend of both Adamsons. (v8,#1)


Houston, Pam, "Wide Awake in Bear Country: Why the Wilderness Needs a Predator." Wilderness, 2000, p. 41, p. 59. "You might argue that a wilderness that supports a predator as huge and powerful as a grizzly bear is wilderness raised to the second power. I'd argue that a wilderness that contains nothing that might eat you isn't worthy of the name." Houston is a guide who lives in Colorado. (v.11,#4)

Howard, Don. "Commoner on Reductionism." *Environmental Ethics* 1(1979):159-76. Barry Commoner has argued that the environmental failure of modern technology is due in large part to the reductionistic character of modern science, especially its biological component where the reductionist approach has triumphed in molecular biology. I claim, first, that Commoner has confused reduction in the sense of the reduction of one theory to another with what is better called analysis, or the strategy of breaking a whole into its parts in order to understand the properties of the whole, this latter being the actual target of his attack. I then argue that his criticisms of molecular biology fail since each of the properties of the cell which he claims cannot be understood in an analytic fashion, such as reproduction, development and inheritance, can be so understood, and that, in fact, each of his putatively nonanalytic accounts of these properties is the result of analysis. Similarly, Commoner's claim that ecosystems possess properties that cannot be understood analytically is refuted by comparing ecosystems with automobiles, which Commoner acknowledges are susceptible to analysis, and by showing that there are no essential differences between the two. Finally, I observe that while it is false that ecosystems cannot be understood in analytic terms, it is true that they are not usually thus understood, and that the explanation for this is not that scientists subscribe to a mistaken philosophy, but that our social institutions for the teaching and application of science do not adequately stress the importance of exploring the connections between the parts of such complex wholes. Howard is in the department of philosophy, University of Kentucky, Lexington, KY. (EE)

Howard, A. E. Dick, "State Constitutions and the Environment," *Virginia Law Review* 58 (1972): 193- . "A theme Thomas Jefferson often developed, and one which he explicitly applied to the revision of constitutions, was: 'The earth belongs always to the living generation.' He meant, of course, that while the present generation of men may venerate the wisdom of their forebears they must adapt that heritage to the needs of their time. Had Jefferson lived in this time of environmental concern, he might have amended his adage to say, 'The earth belongs always to the living generation--and to generations unborn.' This would recognize the fiduciary obligation which those who today inhabit the earth owe to those who will come after" (228-29). An older article, but worth reading. Howard is an authority in constitutional law at the University of Virginia. (v6,#2)


Howard, Ian, "From the Inside out: The Farm as Place," *Philosophy and Geography* 3 (1998): 147-167. Howard received his doctorate in philosophy from the University of Guelph. (P&G)


Howard, John A. and Kirby C. Donnelly, "A Quantitative Safety Assessment Model for Transgenic Protein Products Produced in Agricultural Crops," *Journal of Agricultural and Environmental Ethics* 17(2004):545-558. Transgenic plants are now being used to develop pharmaceutical and industrial products in addition to their use in crop improvement. Using
confinement requirements, these transgenic plants are grown and processed under conditions that prevent intermixing with commodity crops. Regulatory agencies in the United States have provided guidance of zero tolerance of these new industrial crops with commodity crops. While this is a worthy goal, it is theoretically unattainable. In spite of the best containment practices, there is a potential risk using any system of production due to unforeseen incidences including natural disasters or exposure to workers. The precautionary principle has been used for numerous regulated articles in addressing the potential risks of new products and technology based on a risk assessment in similar situations. We present here a risk assessment model that could be used as a start to develop an accepted model for the industry. The model is based on current risk models used for other regulated articles, but adapted for these types of products. This could be used to determine action levels in the event of an unintended exposure or to ensure that detection or confinement methods are adequate to avoid risks. As an example, aprotinin, a therapeutic protein now being produced in maize, was evaluated for potential risk to humans using this model. Keywords: aprotinin industrial enzymes, maize, pharmaceuticals, plants, risk, transgenic. The authors are at College Station, Texas. (JAEE)


Howard, Walter E., "Animal Research Is Defensible," Journal of Mammalogy 74(1993):234-235. A death ethic is essential to nature and animal rights advocates fail to appreciate this. The most important purpose in life for animals, except for trying to breed, is to serve as food to another, usually of a different species. People are an unusually efficient predator and much more humane than nature. They create the lives they destroy, treat them humanely, and replace them with other such lives. There is an ethical right for humans to use animals responsibly in research, for food, as game, and for recreation, as long as unnecessary pain is not inflicted. The killing of wild and laboratory animals can be justified morally and considered a sacred act. Howard is in wildlife at the University of California, Davis. (v5,#4)

Howard, Walter E., "Animal Research is Defensible," Journal of Mammalogy 74(no.1, 1993):234-35. Howard argues that using animals for research, teaching, as food, and so forth is morally permissible since we treat animals less badly than does nature. Animal rights positions, he claims, are based on ignorance concerning nature's brutality. (v5,#1)

Howard, Walter E., "Nature's Death Ethic," BioScience 42(1992):739. "Nature, though beautiful, is a tough arena, with a cruel and brutal death ethic of the survival of the fittest." "Responsible use of animals is biologically sound and fits well into the natural scheme of life." "Our ethics should not be against killing per se, for nature's death ethic incorporates necessary killing by practically all animals, but our ethics should be against inflicting unnecessary pain and distress to animals." "There is still a need for a gentler, kinder existence for both domestic and wild animals in habitats people have modified. Proper management of population densities and preserving habitats are constructive ways to help minimize the suffering wild animals continually face in modified environments when exposed to the law of fang and claw." A useful editorial for discussion in environmental ethics classes and in discussions of animal welfare. Howard is in wildlife and fisheries biology at the University of California, Davis. (v4,#4)

Howarth, J. M. "The Crisis of Ecology: A Phenomenological Perspective." Environmental Values 4(1995):17-30. If we are to act properly with regard to the natural world, to protect, preserve, conserve, manage or leave it alone, we need both appropriate knowledge of that world, and a sound foundation for values to guide our actions. The thesis of this paper is that scientific
ecology, though some of its interpreters claim it as a `post-modern' eco-friendly science, in fact, while perhaps not as guilty as other of its post-modern interpreters might claim of the worst excesses of `modernism', nonetheless does retain the underlying assumptions of modernism. (The 'jargon' will be further explained.) The thesis will be supported by methods drawn from phenomenology. Phenomenological enquiry can reveal and criticise the modernist assumptions, while traditional phenomenological notions, in particular Heidegger's notion of Dwelling and Merleau-Ponty's notion of the body subject, I shall suggest, might form a more eco-friendly framework for enquiring into the character of interactions within the natural world and the basis of values in those interactions. KEYWORDS: Phenomenology, ecology, modernism, symbiosis, niche Howarth is in the philosophy department, University of Lancaster. (EV)


Howarth, Richard B., "Intergenerational Justice and the Chain of Obligation," Environmental Values Vol.1 No.2(1992):133-140. ABSTRACT: The actions and decisions taken by the present generation will affect not only the welfare but also the composition of future generations. A number of authors have used this fact to bolster the conclusion that the present is only weakly obligated to provide for future welfare since in choosing between futures of poverty and abundance, we are not deciding the welfare of a well-defined group of future persons but instead deciding which set of potential persons--the poor or the rich--will become actual. Provided that future generations have lives that are worth living, they will be grateful to us for bringing them into existence--or so the argument goes. In this paper, I argue that this position overlooks an important aspect of the intergenerational problem. We are obligated to provide for the actual children of today, who will in turn be obligated to provide for their children, and so forth from generation to generation. A chain of obligation is thus defined that stretches from the present into the indefinite future, and unless we ensure conditions favourable to the welfare of future generations, we wrong our existing children in the sense that they will be unable to fulfill their obligation to their children while enjoying a favourable way of life themselves. KEYWORDS: Intergenerational justice, obligations to future generations. Energy and Environment Division, Lawrence Berkeley Laboratory, Berkeley, CA 94720, USA.

Howe, Daniel C., and Kahn, Jr., Peter H., "Along the Rio Negro: Brazilian Children's Environmental Views and Values," Developmental Psychology 32(No. 6, 1996):979-987. The authors are in Education and Development, Colby College, Maine.


Howes, Rupert, Skea, Jim, and Whelan, Bob, Clean and Competitive? Motivating Environmental Performance in Industry. London: Earthscan Publications, 1998. Draws on work at the Sussex University, UK, Science Policy Research Institute, with which the authors have been affiliated. (v9,#1)

Hrdy, Sara Blaffer, Mother Nature: A History of Mothers, Infants, and Natural Selection. New York: Pantheon, 1999. Also Ballantine Books. Another subtitle is: Maternal Instincts and How They Shape the Human Species. What human mothering has in common with (other) primate mothering (and other animals). Women are biologically programmed for mothering. Babies are naturally selected to be adorable, and every trait--plumpness, cuteness--that increases adorability increases the infant’s chances of survival, inducing the mother to give up bodily resources, subordinating her own aspirations to the interest of the infant. Mothers have a head start in this seduction by the infant, but fathers come soon after.

Critics, feminist among them, worry that the parallels, however important, fail to recognize the relevant moral differences, and that this may be another case of expecting too much from primates as models for human behavior. Hrdy, known for her work on primate behavior, taught anthropology at the University of California, Davis. (v.11,#1,#2) Reviewed by A. Madgalena Hurtado in Science 287(2000):433-434. Hrdy follows a currently fashionable feminist interpretation, and gives to much credit to grandmothers and too little to fathers as caretakers of infants.

Hrdy, Sara Blaffer, Mother Nature: A History of Mothers, Infants, and Natural Selection. New York: Pantheon, 1999. Babies are naturally selected to be adorable, and every trait--plumpness, cuteness--that increases adorability increases the infant’s chances of survival, inducing the mother to give up bodily resources, subordinating her own aspirations to the interest of the infant. Mothers have a head start in this seduction by the infant, but fathers come soon after. Hrdy, known for her work on primate behavior, taught anthropology at the University of California, Davis. (v10,#4)

Hricko, Andrea, "Environmental Problems behind the Great Wall," Environmental Health Perspectives 102 (no. 2, February, 1994):154-159. China's two most serious problems are air pollution and water pollution; it is difficult for most Chinese to escape the adverse effects of pollution, judged for better or worse to be an acceptable cost of progress. An official report says, "As a developing country, China must unwaveringly give first priority to her national economic development. ... Environmental protection ... must serve the purpose of promoting economic progress and improving the quality of life."


Huan Aibao, "Environmental ethic: scientific rationality challenging value rationality", Journal of Nanjing Industry University 2002(1)

Huan Aibao, "Natural value and environmental ethics", Studies in Dialectics of Nature, 2002(8)

Huan Ming, "Christianity and environmental ethics", Academic Journal of Xhejiang, 2003(1)

Huang, H., et al., "Conserving Native Plants in China," Science 297 (9 August 2002):935. Too many people means most of the emphasis will need to be on conserving plants ex situ, in botanical gardens. Some 500 endangered species may survive only in gardens. The proposal is to increase the number of species preserved in gardens from about 13,000 species to about 21,000 species. (v.13, #3)

Huanjing yu Shehui (Environment and Society) is a journal recently launched by the Harbin Institute Center for Environment and Development and the Institute of Philosophy, Chinese Academy of Social Sciences, Beijing. The first issue was out just in time for the conference, vol. 1, no. 1, October 1998. Sample articles: Yu Mouchang, "Trends in the Global Environment Calls for an Environmental Ethic"; Liu Guocheng, "Ecological Ethics Views in Ancient China"; Ye Ping, "Knowledge Economy and Sustainable Development"; and several articles responding to recent floods on the Neng and Songhua Rivers, August 1998. Also a translation Holmes Rolston, "Ziran zhong de jiashi shi zhuguande haishi keguande? (Are Values in Nature Subjective or Objective?)" and of John S. Dryzek, "Industrial Society and Beyond: Ecological Modernization" (from The Politics of the Earth). Another recent translation is Rolston, "Zun xun da zi ran (Following Nature)" in Zhexue Yicong (Philosophy Translation Series), no. 4, 1998, pp. 36-42 (Chinese Academy of Social Sciences, Institute of Philosophy, Beijing), a translation of "Can and Ought We to Follow Nature?" (v.9,#4)
--Center for the Study of Environment and Society Investigation Team, "The General Report from an Investigation Tour to the Halahai Wetland"
--Rolston, Holmes, III, "Lake Solitude: The Individual in Wildness" (translated by Liu Er)  (v10,#4)

Huanjing yu Shehui (Environment and Society), published by the Chinese Society for Environmental Ethics: Volume 2, no. 3, September 1999, contains: (all in Chinese)
--Special Topic: Greening Higher Education
--Preparatory Committee of the Chinese Society for Green Higher Education, "Comments on the 'International Conference on Greening Higher Education,'" (1)
--A Summary of the "International Conference on Greening Higher Education"
--The Great Wall Declaration--An Agenda for the "Greening Higher Education in China" Project
--Wu Minsheng, "Green Education at Qinghua University"
--Yang Tao, "Turn Engineering Universities `Green"
--Jia Chaohui, "Make Green Education an Important Part of the College Experience"
--Jia Jinping & Wu Dan, "From Environmental Protection to Sustainable Development"
--Chen Jun & Bai Jie-hong, "Strengthen Green Education and Train High Quality Talents"
--Ma Guangyi, "Environmental Education: The Groundwork for Environmental Protection"
--Zhang Cong, "Envisioning the Greening of Agricultural Colleges and Universities"
--Ma Huidi & Cheng Sumei, "Free Time and Freedom"
--Turner, Frederick, "The Invented Landscape," (trans. by Xie Baojun)  (v10,#4)

--Ye Ping, "A History of Environmental Theories"
--Yu Mouchang, "Environmental Morality in the Relation between Man and Nature"
--Dai Maozang, "The Blending of Idealism and Illusion: A Critique of Western Ecological Ethics"
--Liu Guocheng, "Ecological Ethical Views in Ancient China (Part 2)"
--Zhang Baiyan & Zhang Pengcheng, "U.S. Legislation in Forestry and Tourism: History and the Current Situation"
--Piao Xiwan & Wang Zhiguo, "On Policy Options of Heilongjiang Province in Developing Green Food Industry"
--Zhang Ye & Yi Baoli, "A Jewel of the City that Urgently Needs Our Protection: A Report on Northeast Forestry University's Forest for Experimental Use in the City of Harbin"
--Melle, Ullrich, "How Deep Is Deep Enough?: Ecological Modernization or Farewell to the World-City? (Part 1)", (trans. by Huang Yingna)
--Rolston, Holmes, III, "Are Values in Nature Subjective or Objective? (Part 2), (trans. by Ye Ping & Liu Er). (v10,#4)

Hubbell, John G. "Animal Rights War on Medicine," Readers Digest, June 1990. The article claims that extremists are crippling vital medical research that promises to save millions of lives. One of the "extremists" cited is Tom Regan, for his endorsing of civil disobedience on behalf of animal rights. The same issue contains an article, "Simple Ways You Can Help Save the Earth," adapted from 50 Simple Things You Can Do To Save the Earth. Reader's Digest claims to be the world's most widely read magazine, selling 28 million copies in 15 languages monthly. (v1,#2)


Huber, Wolfgang, "Rights of Nature or Dignity of Nature?" The Annual of the Society of Christian Ethics, 1991, pp. 43-60. The dignity of nature is a better category for the valuation and
protection of nature than is the rights of nature; it is also a better category than that of intrinsic value. Huber is professor of theology at the University of Heidelberg (v3,#4)


Hudson, Wendy E., ed., *Landscape Linkages and Biodiversity*. Covelo, CA: Island Press, 1991. $ 34.95 cloth, $ 19.95 paper. The need for protecting large areas and connecting these with corridors. The interaction of ecology at the landscape level and the conservation of biodiversity. (v2,#3)

Hudspeth, Jr., Joe Mac. *In the Southern Wild*. University, MS: University of Mississippi Press, 2003. The incredible beauty and the plight of ecosystems within wetlands in the U.S. South.

Huemer, Ariana, "Scapegoats and Underdogs: The Pit Bull Dilemma." *The Animals' Agenda* 20(no. 4, Jul. 1, 2000):30-. Examines whether efforts to restrict certain dogs are based on fact or fear. (v.12,#2)

Huff, Alyson Elizabeth, *An Ethical Defense of Vegetarianism*. M.A. thesis, Colorado State University, 2005. The vegetarian lifestyle characterized in three different ways: a pseudo vegetarian, a practical vegetarian, and an ethically motivated vegetarian, with particularly analysis of the ethically motivated vegetarian. Major philosophical theories that support, and reject, vegetarianism are examined for their credibility and relevance. Real life implications of vegetarian actions, intentions of the actors, potential consequences. Actual social sentiment is appraised and compared to the ethically motivated vegetarians’ ultimate goals. A possible solution to reducing animal suffering, as our moral obligation, is proposed. The advisor was Bernard Rollin.

Huffman, James L., "Land Ownership and Environmental Regulation," *Ecology Law Quarterly* 25(No.4, 1999):591-. (v.10,#2)


Hughes, Harry R. "The Cleanup of the Chesapeake Bay: A Test of Political Will", *Natural Resources & Environment* 11(no.2, 1996):30. (v7,#4)
Hughes, Charles J., "Gaia: A Natural Scientist's Ethic for the Future." The Ecologist Vol. 15, no. 3 (1985):92-95. An earth scientist examines some of the implications of Jim Lovelock's "Gaia Hypothesis," that the entire earth is one living organism. Hughes cautions against an overly optimistic reading of the hypothesis, in particular, the implied teleological assumptions about the activities of the component parts of the Gaia organism. (Katz, Bibl # 1)


Hughes, J. Donald, "Francis of Assisi and the Diversity of Creation," Environmental Ethics 18(1996):311-320. Francis' view of nature has been seen as positive in an ecological sense even by those who are for the most part critical of Christianity's attitude to nature, such as Lynn White, Jr. I argue that one element of Francis's uniqueness was that he saw the diversity of life as an expression of God's creativity and benevolence and attempted to carry out that vision in ethical behavior. Much of what has been written about him has precedents in traditional hagiography, but there remains an unmistakable impression of originality. It has been noted that Francis insisted on the goodness of creation, used terms of family relationship to refer to creatures other than human, and preached to them. However, another element has escaped notice: his emphasis on the presence of God in the diversity of created entities and his desire that humans should rejoice in this diversity and glorify God for it and with it. His devotion did not immediately dissolve multiplicity into oneness, but glorified God in each created being and delighted in their individuality. He advocated that praise be expressed by acting in ways consistent with respect for created diversity, not only by observing a strict rule of abstaining from harm to living beings, but also in positive treatment of all creatures. Nature took its meaning not from its serviceability to mankind, but from its expression of the multiple forms of God's benevolent presence. Hughes is in history, University of Denver, Colorado. (EE)

Hughes, J. Donald. "The Environmental Ethics of the Pythagoreans." Environmental Ethics 2(1980):195-213. Two conflicting tendencies may be discerned in Pythagorean ethics as applied to the environment: on the one hand, a sense of reverence for nature and kinship with all life that opposed killing and other forms of interference in the natural world, and on the other hand, a doctrine of the separability of soul and body which denigrates the body and the external world of which it is a part. The prescriptive content of Pythagorean ethics includes prohibitions against taking life, even in sacrifices to the gods, and against eating anything that has been killed. Pollution of certain kinds is forbidden. These strictures were based on an organic, cyclical view of the world, emphasizing its harmony and balance. The Pythagoreans investigated some questions that would today be called ecological. Perhaps most importantly, they evinced a genuine respect for living things, deriving in part from the belief that animals and plants contain the reborn souls of human beings. These doctrines may have been derived from the attitudes and practices of ancestral hunters and gatherers in southeast Europe, with traditional Greek religion serving as the means of transmission from tribal cultures to classical philosophy. The followers of Pythagoras split into two schools: a "scientific" school that neglected biology and therefore ecology, and a "religious" school that emphasized purity of soul and rejected any concern with physical nature. The more "environmentalist" teachings were gradually abandoned as the Pythagoreans accommodated themselves to the general attitudes of Greco-Roman culture. For instance, the objections to animal sacrifice, and to most plants as food, were dropped. The divorce of body and soul in later Pythagorean thought, wherever its influence was strong, brought with it indifference not only to the body, but to all the rest of the natural environment. Hughes is in the department of history, University of Denver, Denver, CO. (EE)

Hughes, J. Donald, Pan's Travail: Environmental Problems of the Ancient Greeks and Romans. Baltimore: The Johns Hopkins University Press, 1994. $ 39.95 hardcover. Many think an environmental crisis is a modern crisis. But an examination of the evidence shows that the Greeks and Romans not only suffered from some of the same predicaments that plague us, but
in many cases they were aware of them and commented on them. Deforestation, overgrazing, erosion, depletion of wildlife and natural resources, pollution, urban problems such as water supply and sewage disposal. Hughes teaches environmental history at the University of Denver. (v5,#2)

Hughes, J. Donald, "Ecology and Development as Narrative Themes of World History," Environmental History Review 19 (1995): 1-16. The story line, or organizing principle, of virtually everything that aspires to be world history in recent times is "development," as revealed by a survey of textbooks, but this is an inadequate principle. The new narrative of world history must have ecological process as its major theme. It must keep human events within the context where they really happen, and that is the ecosystem of the Earth. Hughes teaches history at the University of Denver. (v6,#2)


Hughes, Michael, and Angus Morrison-Saunders, "Visitor Attitudes Toward a Modified Natural Attraction," Society and Natural Resources 16(2003):191-303. A survey of visitors to the "Top Tree Walk," a developed Forest attraction in giant trees in Western Australia. Does the constructed tree walk interfere with the natural experience? Yes and no, often depending on how regular visitors are. Hughes is in the College of Business, University of Notre Dame, Freemantle, Australia. Morrison-Saunders is in the Division of Science and Engineering, Murdoch University, Murdoch, Western Australia.

Hughes, Thomas P., Human-Built World: How to Think about Technology and Culture. Chicago: University of Chicago Press, 2004. Technology as a means for transforming a wilderness into a human-built world and as a machine for the production of goods. Agriculture, industry, and, explosively, the information age for more managerial power. But not without much wondering whether there are losses in sensitivity to the natural world that offset gains in material prosperity. The concluding chapter is "Creating an Ecotechnological Environment." "Technologically empowered, we have reason to doubt our values and competence as creators of the human-built world and as stewards of the remaining natural world. ... More ecologically sensitive and technologically empowered today, we should ask engineers, architects, and environmental scientists to negotiate with one another as they design and construct the ecotechnological environment" (p. 153). Hughes is emeritus in history and sociology of science, University of Pennsylvania and is currently at Massachusetts Institute of Technology. (v.14, #4)


Hull, R. Bruce, Robertson, David P., and Kendra, Angelina, "What Are We Hiding Behind the Visual Buffer Strip? Forest Aesthetics Reconsidered," Journal of Forestry 98 (No. 7, 2000 July 01): 34-. Current aesthetic policies hide the practice of forestry, suggesting that these practices are bad for the land. We need to take a leadership role in shaping public tastes. (v.11,#4)


Hull, Carrie L. "When Something is to be Done: Proof of Environmental Harm and the Philosophical Tradition," Environmental Values 8(1999):3-25. ABSTRACT: This paper is centred around a debate taking place among environmental scientists. One camp argues that proof of a causal connection between a chemical and a biological anomaly must be demonstrated in the laboratory. The other contends that actual damage is underestimated in the lab, and that it is therefore necessary to conduct supplemental ecopathological research in order to determine the full impact of toxic chemicals. Members of the former contingent - claiming to be defending scientific rigour - sometimes accuse their peers of practising an inferior science. This paper argues that this contention is supported by a philosophical tradition tending to favour abstract and formal analysis over the close examination of material detail. To the extent that this preference has been adopted by the media, industry, policy analysts, and regulatory bodies, more is at stake than an intellectual squabble. The paper provides a brief overview of the history of the formalist tendency in philosophy, followed by an illustration of the ways in which advocates of a strict laboratory methodology implicitly rely on this foundation. The work and ideas of contemporary ecopathologists are then compared to this imposing edifice of traditional science. KEYWORDS: Philosophy of science, epidemiology, environment, pollution, mathematics. Carrie L. Hull is at Department of Political Science University of Toronto 100 St. George Street, Toronto, Ontario M5S 3G3, Canada e-mail: carrhull@chass.utoronto.ca (EV)

Hull, R. Bruce, Gobster, Paul H., "Restoring Forest Ecosystems: The Human Dimension," Journal of Forestry 98(no. 8, Aug. 1, 2000):32-. Lessons from the social sciences and humanities can help successfully plan and implement restoration projects. (v.12,#2)

Hull, R. Bruce Robertson, David P. Kendra, Angelina, "Public Understandings of Nature: A Case Study of Local Knowledge About 'Natural' Forest Conditions," Society & Natural Resources 14(no.4, APR 01 2001):325-. (v.12,#4)

Definition and management of environmental quality, biocentric, ecocentric, utilitarian, aesthetic, and spiritual values. The authors are quite familiar with and often cite environmental philosophers. This was a research project of the USDA Forest Service North Central Experiment Station. Well worth reading for philosophers. The authors are in the College of Natural Resources, Virginia Polytechnic Institute and State University, Blacksburg.

Hull, Robert, "All about Eve: A Report on Environmental Virtue Ethics," Ethics and the Environment 10(no. 1, 2005):89-110. I examine and assess an important developing trend in environmental ethics, environmental virtue ethics. I begin by providing a thorough survey of influential and representative contributions to environmental virtue ethics. Along with explaining these contributions to environmental virtue ethics I discuss their various strengths and weaknesses. In the second section I explain what I believe an environmental virtue ethic needs to do to complement other perspectives in environmental ethics. Then, using the best aspects of previously published work along with some additional argument and analysis, I provide a concise portrait of an environmental virtue ethic that combines the advantages of Aristotelian virtue theory with the insights of contemporary environmental ethics. The environmental virtue ethic that emerges from this analysis and discussion is primarily a philosophical praxis. It provides a model of living well in which an understanding of and a concern for the environment human is constitutive of human flourishing. As a praxis this environmental virtue ethic articulates an account of human flourishing with a view to suggesting how a person can improve her own life by working to preserve wild nature. Hull is in philosophy, West Virginia Wesleyan College.


Hulse, David, and Ribe, Robert, "Land Conversion and the Production of Wealth," Ecological Applications 10(no. 3, 2000):679-682. Values associated with land conservation and development are typically couched in seemingly scientific terms, often those of ecology, but such value judgments are more normative than appears in the quasi-scientific vocabulary. Providing the theoretical and empirical basis for appropriate marginal evaluations of ecological worth may require considerable advances in ecological science and in environmental philosophy. The authors are in landscape architecture and sustainable development, University of Oregon, Eugene.

Human Dimensions in Wildlife Newsletter. The quarterly publication of the Human Dimensions in Wildlife Study Group. Short articles, news, notes, events, issues, positions available in the humanistic dimensions of encountering, appreciating, managing wildlife. Contact Dr. Ted Cable, editor, Department of Forestry, Kansas State University, Manhattan, KS 66506. Membership is $10 per year, $5 for students; membership dues to Dr. Perry Brown, College of Forestry, Oregon State University, Corvallis, Oregon 97331-5703. (v1,#2)

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Subscriptions to: Dr. David H. Thorne, Missouri Department of Conservation, P. O. Box 180, 2901 W. Truman Blvd., Jefferson City, MO 65109. Submissions to: Dr. James B. Armstrong, Editor, 331 Funchess Hall, Department of Zoology and Wildlife Science, Auburn University, Auburn, AL 36849. Phone 205/844-9233. (v5,#1)

Human Genetics Advisory Commission and Human Fertilisation and Embryology Authority (of the United Kingdom), Cloning Issues in Reproduction, Science and Medicine. London: Human Genetics Advisory Commission and Human Fertilisation and Embryology Authority, January 1998. An official UK government document. The Commission consists of scientists and one philosopher (Onora O'Neill). Sets out the issues quite well. The document may be found at the HGAC webpage: http://www.dti.gov.uk/hgac. Hard copies may be obtained from the Office of Science and Technology (Department of Trade and Industry), Albury House, 94-98 Petty France, London SW1H 9ST or via: chris.hepworth@osct.dti.gov.uk. There is also a mail list on human cloning: clone@mailbase.ac.uk

Humanity Must Protect Nature, booklet on what Islam, Taoism, Hinduism, and Christianity have to say about environmental protection. Third World Science Movement, Consumers Association of Penang, 87 Cantonment Road, 10250 Penang, Malaysia. (v1,#2)


Hume, Bill, "Water in the U.S.-Mexico Border Area," Natural Resources Journal 40(no. 2, Spring 2000):189-. (v.12,#2)


Humphrey, Caroline, and Sneath, David, eds. Culture and Environment in Inner Asia. Cambridge, UK: White Horse Press, 1996. In two volumes. Vol.1: The Pastoral Economy and the Environment. Vol.2: Society and Culture. Inner Asia is divided between Russian, Mongolian, and Chinese administration. Vast areas of steppeland are now subject to pasture degradation. Pastoralism has shaped the steppe environment and been the basis of the indigenous economy for more than two thousand years. Enormous social changes in recent years due to the advent of democracy in Russia and economic reforms in China. Humphrey has done anthropological research in Mongolia, Buryatia, Tuva, and Inner Mongolia and is Reader in Asian Anthropology at the University of Cambridge. Sneath is a British Academy Postdoctoral Fellow at the department of Social Anthropology, University of Cambridge. (v9,#1)

Humphrey, Caroline, and David Sneath, eds., Culture and Environment in Inner Asia. vol. 1: The Pastoral Economy and the Environment. 200 pages. , 16.95. vol. 2: Society and Culture. 200 pages. , 14.95. Cambridge, U.K.: White Horse Press, 1996. Vol. 1: Pastoralism has shaped the steppe environment for two thousand years; the effects of Russian, Mongolian, and Chinese governance, by scholars from different sides of the international borders. Vol. 2: The enormous social changes which the region has experienced in recent years due to the advent of
democracy in Russia and economic reforms in China. The steppe environment is not pristine nature, but natural processes are intermeshed with the distinctive, often religious, attitudes of the pastoral people. The authors are in social anthropology at Cambridge University. (v6,#4)


Humphrey, Caroline and Sneath, David, *The End of Nomadism: Society, State and the Environment in Inner Asia*. Cambridge, UK: Whitehorse Press, 1999. The vast steppe regions of Inner Asia, although divided by political boundaries, is historically dominated by Mongol culture, Buddhist shamanist religion and an economy phased on mobile pastoralism. Now, as its constituent states--China, Russia and Mongolia--adapt to market conditions, this long-standing cultural-economic zone faces more radical change than at any age in its past. In most areas, the result has been a steep decline in herd mobility, often accompanied by degradation of pasture land. Humphrey is a social anthropologist at Cambridge University. Sneath is a lecturer at Oxford University. (v.10,#1)


Humphrey, Mathew, *Preservation Versus the People*. Oxford: Oxford University Press, 2002. Why should any society decide to devote scarce resources, as a matter of public policy, to preserving natural objects? "Much of the work in contemporary ecological political philosophy 'frames' the problem of preservation in such a way that leads ecological political philosophers to become divisive and conflictual. I will suggest that ecological political philosophers need to move away from framing the problems they address in terms of ecocentrism and anthropocentrism ... and should instead accept the ineliminable contingency of political argument" (pp. 1-2).

Thinking in environmental ethics has been dominated by the "ecocentric / anthropocentric" distinction. Answers focus on either "intrinsic values in nature" or on the human welfare benefits that will accrue from preservationist policies. These two answers are generally taken to be mutually exclusive. Ecocentrists think to transcend anthropocentrism. The ecological humanists think the ecocentrists are guilty of misanthropy. Humphrey proposes a "conceptual morphology" of "ecocentrism, social ecology, and eco-Marxism" and "this opens the way for a new substantive position with respect to the ecocentric/humanist axis in environmental ethics" (p. 8). "What I have tried to show is that there are a rich array of arguments from human interest embedded in ecocentric discourse, and also to show that arguments independent of human interest can be made from the humanist side of the ontological divide" (pp. 194-195). Humphrey is in philosophy, University of Nottingham, UK.

Humphrey, Matthew I. "Deep Ecology and the Irrelevance of Morality: A Response." *Environmental Ethics* 21(1999):75-79. In his article "Deep Ecology and the Irrelevance of Morality," Eric H. Reitan contends that, contrary to the disavowals of Fox and Naess, the "ecosophy T" concept of "Self-realization" constitutes a precondition of morality according to a "robust" Kantian moral framework. I suggest that there is a significant problem involved in rendering Self-realization compatible with a Kantian moral framework. This problem of ontological priority demonstrates that Naess and Fox are in fact correct in their assertion that Self-realization is a nonmoral phenomenon. (EE)

Humphrey, Matthew, *Preservation versus the People? Nature, Humanity, and Political Philosophy*. Oxford: Oxford University Press, 2002. Humphrey sets forth the best human-interest position he can find to support preservation. Humphrey questions the dichotomy between ecocentric and anthropocentric positions. Just about all ecocentric claims do in fact require including some human interests, if only the long term human interests in a healthy and congenial biosphere, or some deep ecology self-realisation, or simply the realisation that humans alone are in a position to appreciate intrinsic value. He puts forth a core principle of the "strong irreplacability" for environmental ethics to be concerned with nature preservation. This principle emphasises the value of the authenticity of particular natural environments to specific groups of humans, so it is "clearly an argument based on human interests" (p.191. Human interests are deeply embedded in ecological integrity. Reviewed by John S. Dryzek, *Environmental Values* 13(2004):125-126. (EV)


Humphrey, Peter, "The Ethics of Earthworks," *Environmental Ethics* 7(1985):5-21. Humphrey criticizes the creation of artistic "earthworks" such as "Running Fence" by Cristo from the perspective of environmental ethics. If nature has intrinsic value, the earthwork cannot improve this value; it creates a new object with a different value. If, on the other hand, earthworks are instrumentally valuable, it is doubtful that their benefits outweigh the costs. (Katz, Bibl # 1)

Humphrey, Peter. "The Ethics of Earthworks." *Environmental Ethics* 7(1985):5-21. Use of the environment for industrial purposes has long been the object of moral criticism. What about use of the environment for the purpose of making art? Is this, too, subject to ethical questioning? I show that earthworks, even though they are artworks, are not free from such criticism. I then examine defenses of them which either have been offered by earthworks artists or are plausible claims. Problems with these defenses show that earthworks are at least not obviously ethical. Humphrey is an undergraduate student at the University of Colorado, Boulder, CO. (EE)


Hunt, L. and Haider, W., "Fair and Effective Decision Making in Forest Management Planning," *Society and Natural Resources* 14(no.10, 2001): 873-88. (v.13,#2)


Hunt, W. Murray. "Are Mere Things Morally Considerable?" Environmental Ethics 2(1980):59-65. Kenneth Goodpaster has criticized ethicists like Feinberg and Frankena for too narrowly circumscribing the range of moral considerability, urging instead that "nothing short of the condition of being alive" is a satisfactory criterion. Goodpaster overlooks at least one crucial objection: that his own "condition of being alive" may also be too narrow a criterion of moral considerability, since "being in existence" is at least as plausible and nonarbitrary a criterion as is Goodpaster's. I show that each of the arguments that Goodpaster musters in support of his criterion can be used equally well to bolster "being in existence" as a test of moral considerability. Moreover, I argue that "being in existence" appears to be a stronger criterion overall, since it is broader. Until or unless a fuller justification is forthcoming of "being alive" as a satisfactory criterion of moral considerability--a justification which must demonstrate that "mere things," included under the condition of "being in existence," do not deserve moral consideration-Goodpaster's thesis is confronted with a serious problem. Hunt is in the department of Philosophy and Religion, Susquehanna University, Selinsgrove, PA. (EE)


were, in earlier centuries, depopulated in heartbreak with the enforced removal of its peoples. Today conserving the Highlands environment is, quite rightly, a matter of high public priority, but environmentalists must take account of the sensibilities of those who see a deserted Highland glen not so much as a piece of wilderness as a place where everyone who ever mattered is dead and gone. Environmentalists need to be aware of Highland attitudes to the Highlands, all the more so in view of the fact that the Gaelic-speaking people who inhabited the area for 1500 years held so positive a view of nature.

The Highlands suffer from deforestation and forms of land use that prevent the regeneration of the land. The task of preserving the Highlands is not one of preserving what is presently there, but of putting right the many thing which, over several centuries, have gone so desperately wrong. Further, the area now has one of Europe's fastest growing rural populations. The rehabilitation of the Highlands needs simultaneously to bring about the restoration of people to some at least of the many localities where human communities, and the Gaelic culture association with those communities, were so long ago destroyed. Hunter is a freelance historian, writer, and broadcaster who lives in the Skye crofting township of Borve.


Hunter, Jr., Malcolm, Robert K. Hitchcock, and Barbara Wyckoff-Baird, "Women and Wildlife in Southern Africa," Conservation Biology 4(1990):448-451. A long tradition of local hunting of game animals was broken when centralized governments usurped control over hunting as a source of international tourist revenue. Local communities no longer have a vested interest in sustainable utilization and make little effort to control the depredations of poachers. Even where efforts have been made to restore the local benefits of hunting--village-based use of large mammals for meat, skins, and other products, marketed for cash income--these are undertaken by village men. Women are ignored, continuing the traditional division of labor. But it is crucial that women be included in such project designs, if there is to be both improved human welfare and conservation of a sustainable wildlife resource. Hunter is in wildlife, University of Maine; Hitchcock is an anthropologist at the University of Nebraska; Wyckoff-Baird is with Development Alternatives, Washington, DC.


Hunter L.M.; Rinner L., "The Association Between Environmental Perspective and Knowledge and Concern With Species Diversity," Society and Natural Resources 17(no.6, July 2004):517-532(16). (v. 15, # 3)


Hunter, Malcom L., Jr., "Natural Fire Regimes as Spatial Models for Managing Boreal Forests," Biological Conservation 65(1993):115-120. Conservationists often think that humans, in harvesting a resource, ought to mimic natural regimes, and therefore imitate nature as much as possible. But in boreal forest ecosystems in Canada, which were shaped by crown fires that destroyed and replaced large areas, this would mean timber harvesting, mimicking fires, in quite large clearcuts that environmentalists are reluctant to advocate. Perhaps moderate sized clearcuts clustered into portions of land areas bounded by water bodies is a solution. Hunter is in forest resources, University of Maine. (v5,#4)

Hunter, Susan, Waterman, Richard W. Enforcing the Law: The Case of the Clean Water Acts. Armonk, NY: M.E. Sharpe, 1996. 262pp. $23.95 paper. Uses extensive EPA data to examine enforcement from the perspective of the enforcement personnel. It illuminates a process of pragmatic enforcement—that is, the way bureaucrats actually do their jobs. (v8,#1)


Huntley, Brian, Roy Siegfried, and Clem Sunter, South African Environments into the 21st Century. Cape Town: Human and Rousseau Tafelberg, 1989. 127 pages. An effort to integrate environmental, political, and social issues as these loom in South Africa's uncertain future. Excellent descriptions of degrading conditions, joined with conservative political philosophy. Laissez faire economics is the key to the redistribution of wealth. "Too much state intervention" is the chief trouble (p. 58). They document that whites earn nearly ten times the per capita income of blacks (p. 50). They document that 70% percent of farmland is owned by 50,000 white farmers and only 13% by 700,000 black farmers (17% other) (p. 55). From these premises they conclude, "What is needed is a much larger cake, not a sudden change in the way it is cut" (p. 85). Black land ownership of land has long been severely restricted by law. Brian Huntley was until recently Manager of Ecosystem Programmes, Council for Scientific Research, but has become Director of Kirstenbosch Botanical Gardens, Cape Town, a primary institution for botanical conservation in South Africa. Roy Siegfried is an ecologist at the University of Cape Town and director of an the FitzPatrick Ornithological Institute there, involved in bird and marine conservation. Clem Sunter, trained in philosophy, politics and economics, is a chief officer for environmental affairs with Anglo American Corporation in South Africa, the largest corporation in the nation. (v1,#4)

Huntzinger, M, "Effects of fire management practices on butterfly diversity in the forested western United States", Biological Conservation 113(no.1, 2003)1-12.


Huppenbauer, Von Markus, "Der liebe Gott, die Moral und das zweíte Pelikanküken: Schöpfungsethische Reflexionen vor perspektivitätstheoretischem Hintergrund [The Compassionate God, Morality, and the Second Pelican Chick - Creation-ethical reflections against a perspectivist-theoretical background - The compatibility of creation theology with environmental ethics], Zeitschrift für Evangelische Ethik 46(no. 1, 2002):52-55). [In German] Is a theology of creation compatible with environmental ethics? Nature as God's creation is neither anthropocentric or biocentric. A theology of creation is basically a claim about God and God's creation, not directly an environmental ethic. Biblical texts do not perceive living beings as having intrinsic value. God is compassionate and take suffering on Earth seriously. (The second pelican chick is taken from Holmes Rolston's discussion of evolution in his Science and Religion, chapter 3, where pelicans have a "backup chick," in case the first and dominant chick dies.) Theories that evil and suffering are the will of God have to be rejected. Discussion of the
metaphor of playing God. There are no reasonable theological arguments against improving humans genetically. Huppenbauer is in Theology, University of Zurich.

Hurlbut, William, "From Biology to Biography," The New Atlantis, No. 3, Fall 2003, pages 47-66. The Darwinian view of humans has moved into "the deeper pessimism of evolutionary psychology. This new vision of human origins, advanced within academic circles and promulgated as scientific truth through the popular press, is rapidly reshaping our human self-concept. Yet a more careful consideration of the evolutionary record may lead to far different conclusions concerning the foundation of human nature and the possibilities and prospects of the human person." Hurlbut is a physician in biology at Stanford University. (v. 15, # 3)


Hurnik, J.F. & Lehman, Hugh, "Ethics and Farm Animal Welfare", Journal of Agricultural Ethics 1(1988):305-318. The authors argue that ethical considerations are relevant for evaluating animal production systems and that in consequence agrologists should seriously consider the arguments of animal welfare supporters. Furthermore, the authors point out the ethical basis for some (though not all) of the conclusions proposed by supporters of animal welfare. Hurnik is in animal and poultry science and Lehman is in philosophy at the University of Guelph, Ontario.

Hurnik, J.F., "Ethics and Animal Agriculture", Journal of Agricultural and Environmental Ethics 6(1993). In the past, value judgments regarding animal agriculture, its techniques and goals, focused predominantly on production efficiency. At the present time, the concept of maximized production is gradually losing ground to a broader concept of optimal production. Decreasing consumer trust in some animal products, the impact of modern agriculture on the environment, increasing disparities in food production around the globe, loss of family farms, declining self-respect of farmers due to increasing dependence on subsidies, and the decreasing social reputation of farmers due to economic pressures to intensify even at the cost of animal quality of life, should be incorporated in any ethically relevant assessment of modern animal production systems. In its main section, the paper focuses on the quality of life of animals used for food production. It proposes an instrumental definition of animal well-being by emphasizing harmony between the organism and its surroundings; harmony based on an acceptance of basic moral principal that every sentient, living organism subjected to full, direct human control, should have an opportunity to experience an environment for which its own genotype is predisposed, in order to develop into a physically and psychologically healthy organism. In the context of the search for welfare-positive environments and management systems for food animals, the paper discusses the important distinction between animal needs and desires and proposes that it is safer to consider that animal quality of life is regarded rather as a function of satisfaction of animal needs than satisfaction of animal desires. In its final part, the paper proposes longevity studies to indirectly assess the quality of life in various production systems. Hurnik is in the Department of Animal and Poultry Science, University of Guelph, Guelph, ONT, Canada N1G 2W1.


Hursthouse, Rosalind, *On Virtue Ethics*. Oxford: Oxford University Press, 1999. With a section on "Evaluating Plants and Animals" (pp. 197-204). We evaluate plants and animals on how well they do what they are capable of doing in their forms of life, with more advanced capacities in animals than in plants, and more advanced capacities in some animals than others. "The truth of such evaluations of living things does not depend on any way on my wants, interests, or values, nor indeed on `ours'. They are, in the most straightforward sense of the term, `objective'; indeed, given that botany, zoology, ethology, etc., are sciences, they are scientific." When we evaluate such organisms, it is a mistake "to think that they necessarily have something to do with approval or praise" (pp. 202-203).

"The overall summing up evaluation--that this x is a good specimen of its kind--identifies it as an x that is as ordinarily well fitted or endowed as an x can be to do or live well, to thrive or flourish (in a characteristically x way). What living things do is live; quite generally, a good living thing lives well--unless prevented by something outside itself" (p. 205). Hursthouse is in philosophy at the Open University, UK.

Hurtado, L. W., "Enchanted, Created, or Cosmic Accident? `Nature' and Being Human in the 20th Century," *Crux* 19 (June 1993):18-27. *Crux* is a journal published by Regent College, Vancouver, BC. An enchanted world, a created world, or a random world--any of these views can be seen as demanding or justifying a positive ecological ethic. Ill-informed accounts by each of the others is not helpful. The biblical view of the world and the role of the human species in it has received a disproportionate share of such vilification in the recent environmental debate. Hurtado argues for corrections to widely circulated but misleading understandings of the monotheist position. Hurtado teaches New Testament at New College, University of Edinburgh. (v.8,#4)


Hutchings, JA; Reynolds, JD, "Marine Fish Population Collapses: Consequences for Recovery and Extinction Risk", *BioScience* 54 (no.4, 2004): 297-309(13). Rapid declines threaten the persistence of many marine fish. Data from more than 230 populations reveal a median reduction of 83 in breeding population size from known historic levels. Few populations recover rapidly; most exhibit little or no change in abundance up to 15 years after a collapse. Reductions in fishing pressure, although clearly necessary for population recovery, are often insufficient. Persistence and recovery are also influenced by life history, habitat alteration, changes to species assemblages, genetic responses to exploitation, and reductions in population growth attributable to the Allee effect, also known as depensation. Heightened extinction risks were highlighted recently when a Canadian population of Atlantic cod (Gadus morhua) was listed as endangered, on the basis of declines as high as 99.9 over 30 years. Unprecedented reductions in abundance and surprisingly low rates of recovery draw attention to scientists limited understanding of how fish behavior, habitat, ecology, and evolution affect population growth at low abundance. Failure to prevent population collapses, and to take the conservation biology of marine fishes seriously, will ensure that many severely depleted species remain ecological and numerical shadows in the ecosystems that they once dominated.


Huttermann (Hüttermann), Aloys, *The Ecological Message of the Torah: Knowledge, Concepts, and Laws which Made Survival in a Land of "Milk and Honey" Possible*. Atlanta, GA: Scholars Press, 1999. 272 pages. The Hebrew Bible was written by authors who had a very modern idea of basic biology and a deep insight into the functioning of fragile ecosystems. To relate the Hebrews to their landscape, they did not rely on general feelings of benevolence but developed a cogent system of laws that precisely governing their handling of natural resources. The Israelites established a highly productive sustained agriculture under the rather adverse conditions of a "land of milk and honey." Huttermann is Director of the Institut für Forstbotanik of the University of Göttingen. (v.10,#3)


Huxham, Mark and David Sumner. "Emotion, Science and Rationality: The Case of the Brent Spar." *Environmental Values* 8(1999):349-368. ABSTRACT: In June 1995, a campaign by Greenpeace forced the multinational oil company Shell to cancel its planned disposal of a redundant oil installation in the Atlantic. The Brent Spar incident attracted massive publicity and was influential in changing government policy on marine disposal of waste. During and following their campaign, Greenpeace were criticised as emotive and irrational by Shell and academic scientists. This paper looks at the arguments used during the debate, using literature, interviews and questionnaires. We investigate the use of key environmental words and phrases and ask what is meant by rationality in this context. We discuss some of the lessons that should be learnt from the incident by policy makers and scientists. KEYWORDS: Brent Spar, rationality, science, precaution, sustainability. Mark Huxham, Department of Biological Sciences Napier University 10 Colinton Road, Edinburgh EH10 5DT, UK and David Sumner Moss Park Ravenstone Whithorn, Dumfries DG8 8DR, UK. (EV)


*Hypatia*, January 1991, is a special issue on ecofeminism, edited by Karen Warren. (v1,#4)


Ihde, Don, *Technology and the Lifeworld: From Garden to Earth*. Bloomington: Indiana University Press, 1990. The closing chapter is "The Earth Inherited: Stewardship Recommendations for the Inherited Earth." "My first recommendation must be a worldwide conservation ethic" (p. 197). Ihde is a dean and philosopher at the State University of New York, Stony Brook. (v1,#4)

Iles, Alastair, "Learning in Sustainable Agriculture: Food Miles and Missing Objects," *Environmental Values* 14(2005):163-183. Industrial production imposes geographical, economic and cultural distances between producers and consumers. The concept of constituting 'missing objects' can help shrink these distances by enabling actors to engage in discourses and practices about contexts beyond what is materially present. Since the mid-1990s, food miles have emerged as an example of missing objects, representing the distance that agricultural products travel from the farm to the dining table, and the environmental effects of transportation. I analyse how consumers, farmers, activists, industry and policy-makers in the United States and Europe are building agency in making and using food miles. Iles is in the Energy and Resources Group, University of California at Berkeley, Berkeley, CA. (EV)

Imhoff, Marc L., et al., "Global Patterns in Human Consumption of Net Primary Production," *Nature* 429, No. 6994, 2004, pp. 870-873. The uneven footprint of human consumption. "Many regions are already consuming far beyond what their local area could possibly produce. These areas are being subsidized by imports from other parts of the world; they are literally on life support." (Taylor Ricketts). Humans represent about half of one percent of biomass on Earth and appropriate about 20% of this biomass annually. Western Europe and South Central Asia consume more than 70 percent of what their regions produce, while in South America just 6 percent is consumed. (v. 15, # 3)


Imperial, MT; Kauneckis, D, "Moving from Conflict to Collaboration: Watershed Governance in Lake Tahoe," *Natural Resources Journal* 43(no.4, 2003):1009-1056. (v. 15, # 3)

Ims, Rolf A.; Fuglei, Eva, "Trophic Interaction Cycles in Tundra Ecosystems and the Impact of Climate Change," *BioScience* 55(no.4, April 2005):311-322(12). While population cycles are geographically widespread, it is on arctic tundra that such cycles appear to be most influential for the functioning of the whole ecosystem. We give an overview of tundra species that exhibit population cycles and describe what are currently believed to be the causal mechanisms. Population cycles most likely originate from trophic interactions within the plant-based tundra food web, where lemmings, either as prey for carnivores or as consumers of plants, play the
key role. The predominance of trophic interaction cycles at northern latitudes is ultimately related to climate, and such cycles should therefore be vulnerable to climate change. Recent evidence indicates that changes have already taken place in the dynamics of some key herbivores and their predators, consistent with the expected impacts of climate change. There is a strong need for large-scale integrated monitoring and research efforts to further document such changes and their ecosystem consequences.

Inamdar, Amar, et al., "Capitalizing on Nature: Protected Area Management," Science 283(19 March 1999):1856-1860. The financial difficulties of government agencies responsibly for biodiversity in the developing world. They hold large land assets, perhaps 5% of the total area of a country, expensive to maintain, generating most of their revenue through tourism. But they are "socially exclusive," since locals cannot exploit these resources, and this is receiving growing criticism from an increasingly democratized populace (and an increasing population) at home. Responses often involve community based conservation. But these activities are also expensive, their conservation benefits are ambiguous, and they have little prospect of generating income to cover their costs.

Kenya has 10% of its land in protected areas, generating about $ 42 million in tourist revenues. This same land, converted to agriculture and livestock, could support 4.2 million people, generating $ 203 million. Protected areas are almost universally unpopular with local peoples, and international observers tend to sympathize. Protected areas are suffering from a public relations crisis. On the one hand, simply fencing in protected areas is an untenable strategy. On the other hand, difficult tradeoffs between conservation and development will have to be made. The four authors are in the Environment and Development Group, Oxford, UK. (v.10,#1)

Independent Commission on Population and Quality of Life. Caring for the Future: Making the Next Decades Provide a Life Worth Living. New York: Oxford University Press, 1996. 384 pp. $14.95 paper. Examines the challenges that face all countries, both rich and poor, in the last years of the century. Goals to confront these crises. The report places women at the center of development, and caring at the center of public policy, arguing that there must be a new focus on sustainable quality of life in order to slow population growth and reduce human impact on the environment. (v.7,#4)

Ingalsbee, Timothy. "Learn from the Burn: Research Natural Areas for Habitat and Science." Wild Earth 9(No. 2, Summer 1999):57- . (v10,#4)


Ingman, Stanley R., Pei, Xiaomei, Ekstrom, Carl D., Friedsam, Hiram J., and Bartlett, Kristy R., eds., An Aging Population, An Aging Planet, and a Sustainable Future. Denton, TX: Texas Institute for Research and Education on Aging, University of North Texas, P. O. Box 13438, Denton, TX 76203-6438. $ 25. Issues surrounding population aging and global sustainability. Ways in which older people can help societies meet the ecological and social challenges facing our world. (EE)

Ingold, Tim, "Hunting and Gathering as Ways of Perceiving the Environment." Pages 117-155 in Ellen, Roy, and Fukui, Katsuyoshi, eds., *Redefining Nature: Ecology, Culture and Domestication*. Oxford, UK: Berg, 1996. "What I wish to suggest is that we reverse this order of [Western] primacy and follow the lead of hunter-gatherers in taking the human condition to be that of a being immersed from the start, like other creatures, in an active, practical and perceptual engagement with constituents of the dwell-in world. This ontology of dwelling, I contend provides us with a better way of coming to grips with the nature of human existence than the alternative, Western ontology whose point of departure is that of a mind detached from the world and which has literally to formulate it--to build an intentional world in consciousness--prior to engagement. The contrast, I repeat, is not between alternative views of the world; it is rather between two ways of apprehending it, only one of which (the Western) may be characterized as the construction of a view, that is, as a process of mental representation. As for the other, apprehending the world is not a matter of construction but of engagement, not of building but of dwelling, not of making a view of the world but of taking a view in it" (pp. 120-121). (v.13,#1)


*Inner Voice*, newsletter of the Association of Forest Service Employees for Environmental Ethics, continues alive and well, now in volume 6. The March/April issue features biodiversity and the role of forests in its conservation. For a sample issue, write AFSEEE, P. O. Box 11615, Eugene, OR 97440. Phone 503/484-2692. (v5,#1)

Innes, JL; Er, KBH, "Questionable Utility of the Frontier Forest Concept," *Bioscience* 52(no.12, 2002).


Inouye, DW; Brewer, C, "A Case Study of the Program in Sustainable Development and Conservation Biology at the University of Maryland," *Conservation Biology* 17(no.5, 2003):1204-1208. (v.14, #4)

Insights on Global Ethics is a newsletter published by the Institute for Global Ethics, Box 563, 21 Elm Street, Camden, ME 04843. Phone 207/236-6658. (v2,#4)


International Journal of Ecoforestry: The Practices, Science, and Philosophies of Ecologically Responsible Forest Use is a new journal, announced by Alan Drengson. The first issue is expected April 1994. For details of subscription and manuscript submission, contact Drengson at Box 5885, Stn. B., Victoria, B.C., Canada V8R 6S8. (v5,#1)

International Directory of Human Ecologists. The. 2nd edition, 1989, compiled by Richard J. Borden and Jamien Jacobs, is available c/o College of the Atlantic, Bar Harbor, ME 04609, at a cost of $10 plus $ 2 handling. Phone 207/288-5015. The directory lists over 700 human ecologists worldwide with descriptions of their work, research, and activities, addresses, phone numbers and topical index. (v1,#1)

International Journal of Wilderness has appeared, volume 1, no. 1, September 1995. John C. Hendee, Director of the University of Idaho Wilderness Research Center, Moscow, Idaho is the managing editor and there are five executive editors and a host of associate editors, and some eighteen sponsoring institutions, government agencies, and environmental organizations. Representative articles from the first issue: Ian Player, "Soul of the Wilderness"; G. John Roush, "The Biggest Threat to Wilderness"; Mark W. Brunson, "The Changing Role of Wilderness in Ecosystem Management"; Tom McDonald, "Mission Mountains Tribal Wilderness Area of the Flathead Indian Reservation"; Norman L. Christensen, "Fire and Wilderness." There is a feature section on the wilderness of Finland. Finland has become, in 1991, the most recent nation to adopt legislation that recognizes and protects wilderness areas. Also: Victor V. Nikiforov, "Strict Nature Reserves in the Russian Arctic," which are closed to hunting, fishing, agriculture, geological expeditions, agriculture, and tourism. There are five such reserves (18.5 million acres), and these, together with other nature reserves, protect about 10% of the tundra zone. (v6,#4)

International Journal of Wildland Fire is a publication of the International Association of Wildland Fire, featuring technical and policy articles on wildfire. Dr. Jason Greenlee, IAWF, P. O. Box 328, Fairfield, WA 99012. Phone 509/283-2397. Fax 509/283-2264. (v6,#1)

Interpretation: A Journal of Bible and Theology, vol. 50, no. 1 (January 1996), is a thematic issue on Theology and Ecology. Among the contributors are: James A. Nash, "Toward the Ecological Reformation of Christianity" (pp. 5-15). Christian theology and ethics are largely inadequate to confront the ecological crisis of today. They are in
need of reformation. At the center of Christian faith, we shall not find a mandate to pollute, plunder, and prey on the rest of nature. Instead, we shall discover that the core affirmations endow all life with a moral significance that entails human responsibility toward the whole of nature.

Holmes Rolston, III, "The Bible and Ecology" (pp. 16-26). The Bible is not a book of science, and therefore not of ecology. It does, however, sketch a vision of human ecology, and contemporary readers encounter claims about how to value nature. The Bible's vision is simultaneously biocentric, anthropocentric, and theocentric. The Hebrews discovered who they were as they discovered where they were, and their scriptures can be a catalyst in our ecological crisis.

W. Sibley Towner, "The Future of Nature" (pp. 27-35). Bible and biology agree: Human beings cast the biggest shadow over the future of nature. At the end of the millennium we face a choice: We can continue to overuse and exploit our ecosphere or we can exercise tender "dominion" in the world, as God's agents here.

Theodore Hiebert, "Re-Imaging Nature: Shifts in Biblical Interpretation" (pp. 36-46). Nature, and the place of humans within it, has again become a topic of much discussion. The tendency of biblical scholars has been to describe the human being in terms that set it apart from nature. More recently, ecological concerns have impelled biblical scholars to rethink their position. This has caused them to reevaluate the nature of humanity and to construe the human being not as standing above or at the center of nature, but as being part of nature. (v6,#4)

Introductory articles, Environmental Ethics. See more detail under the separate bibliographic entries for each.


Invasive Species Specialist Group (ISSG), part of the World Conservation Union (IUCN) operates a website:  www.issg.org. Information from scientific and policy experts on invasive species from forty-one countries. Extensive resources. (v. 15, # 3)


Ip, Po-Keung. "Taoism and the Foundations of Environmental Ethics." Environmental Ethics 5(1983):335-43. I show how the Taoist philosophy, as exemplified by both Lao Tzu and Chung Tzu, is capable of providing a metaphysical foundation for environmental ethics. The Taoist concept of nature, the notions of ontological equality and axiological equality of beings, together with the doctrine of Wu Wei can fulfill, at least in a preliminary way, our purpose. The notion of a minimally coherent ethics is introduced and is shown to be pertinent to the construction of an ethics which bears a close relationship to science. Ip is in the department of philosophy, University of Western Ontario, London, Ontario, Canada. (China)

Ip, Po-Keung, "Taoism and the Foundations of Environmental Ethics," Environmental Ethics 5(1983):335-343. Both the Taoist concern for all beings and the principle of "nonaction" are offered as the basis of an environmental ethic. But the problem for any Eastern metaphysic is its acceptance in the West. (Katz, Bibl # 1)

Irland, Lloyd C., ed., Ethics in Forestry. Portland, OR: Timber Press, 1994. $ 39.95. Section I: Codes of Ethics, foresters organizations. Section II. Professional Ethics, for foresters. Section III. Business Ethics. Section IV. Environmental Ethics (7 articles, including Leopold, "The Conservation Ethic", Sagoff, "Do We Need a Land Use Ethic?"). Section V: Government Service and Public Policy. Case Studies. Forty chapters by forty different authors. A thorough anthology. "Environmental ethics poses the single most difficult problem for forest managers. ... Environmental ethics represents an extension of ethics to broader realms beyond individual people. The concept of human responsibilities toward nature has raised religious and ethical discussion in all ages, but never more than today, as our ability to affect the very climate of the planet is becoming clear to all. The conflicts in land management have been deepened by our growing knowledge of the value of unmanaged ancient forests" (Editor's section introduction, p. 247). Irland is a forestry consultant, Winthrop, Maine. (v7,#2)

Irland, LC; Adams, D; Alig, R; Betz, CJ; Chen, CC; Hutchins, M; McCarl, BA, Skog, K; Sohngen, BL, "Assessing Socioeconomic Impacts of Climate Change on US Forests, Wood-Product Markets, and Forest Recreation," Bioscience 51(no, 9, 2001):753-764. (v.13,#1)


Isenberg, Andrep W., The Destruction of the Bison: An Environmental History, 1750-1920. Cambridge: Cambridge University Press, 2002. The cultural and ecological encounter between Native Americans and Europeans caused the near extinction of the bison, but nostalgia and regret about this sad story has become an important impetetus to conservation of the bison. Isenberg is at Princeton University. (v.13, #3)


ISLE: Interdisciplinary Studies in Literature and Environment is a new journal providing a forum for critical studies of literature that addresses ecological theory, environmentalism, concepts of nature and their artistic depictions, and the human/nature dichotomy. Sponsored by Indiana University of Pennsylvania and the University of Nevada, Reno. The editorial board (as yet
incomplete) includes Gary Snyder, Karen Warren, Ariel Salleh, Judith Plant, and others. Papers and subscriptions are invited. Contact Patrick D. Murphy, editor, ISLE, English Department, Indiana University of Pennsylvania, Indiana, PA 15705-1094. (v3,#4)

ISLE: Interdisciplinary Studies in Literature and Environment is the journal of the Association for the Study of Literature and Environment (ASLE). Published twice a year, it began publication in 1993 as a forum for critical studies primarily of the literary and secondarily of the performing arts that proceed from or address environmental considerations, including ecological theory, conceptions of nature and their artistic depiction, the human/nature dichotomy, and related concerns. Contact: Patrick Murphy, ed., English Department, Indiana University of Pennsylvania, Indiana, PA 15704-1094, USA. (v6,#2)


Israel. A bibliography of environmental ethics and conservation in Israel is in the ISEE newsletter, vol. 5, no. 1, Spring 1994.


Istock, Conrad A., and Robert S. Hoffmann, eds., Storm Over a Mountain Island: Conservation Biology and the Mt. Graham Affair. Tucson: University of Arizona Press, 1996. $ 20 paper. 288 pages. The opposition to the Mt. Graham International Observatory on a fragile mountain ecosystem in Arizona, also sacred land to the Apaches. But the Mt. Graham controversy was far more than a local issue, and this will not be the last time that the interests of science and the desire for enduring preservation collide. Istock teaches biology at the University of Arizona, Hoffmann is the provost at the Smithsonian Institution. (v8,#2)

Italiano, Michael L.; Pomeroy, Christopher D.; and Torney, John R. "Environmental Due Diligence During Mergers and Acquisitions." Natural Resources and Environment 10, no.4 (1996): 17. (v7, #3)


Ivakhiv, Adrian. "Toward a Multicultural Ecology", Organization and Environment, 15, (No. 4, 2002): 389-409. The debate between realists and constructivists has polarized environmental scholarship in recent years. Ivakhiv situates this debate within the longstanding modernist tradition of categorically distinguishing "nature" from "culture", and the natural sciences from the social sciences and humanities, and suggests that we need to find a non-dualistic space for rethinking cultural-ecological relations. Such a space has been articulated by actor-network theory, but this theory leaves significant gaps in its understanding of agency and of macro forces. To fill in these gaps, the author draws on perspectives that theorize perception and agency as embodied, animate, and ecologically embedded and that theorize macro forces as discursively shaped and amid causally multidirectional and multisider. The author proposes the concept of multicultural ecology as a way of articulating the indivisibility of nature and culture and the multiplicity of cultural-ecological practices, and suggests a normative dimension by which such practices can be compared and evaluated. Ivakhiv is an assistant professor in the Department of Religious Studies and Anthropology and the Program in Environmental Studies at the University of Wisconsin, Oshkosh.
Ivancic, A., Turk, J., Rozman, C., and Sisko, M., "Agriculture in the Slovenian transitional economy: The preservation of genetic diversity of plants and ethical consequences," Journal of Agricultural and Environmental Ethics 16(2003):337-365. Slovene agriculture is going through drastic changes. Most of the land is still owned by small farmers. The production is oriented to the market and is based on modern Western technology. It is associated with increasing pollution and is becoming a serious threat to biodiversity. Many of the wild plants are endangered due to genetic erosion within species. The traditional crops and varieties are being replaced by imported materials and the use of chemicals has been increasing. Many of the traditional varieties have been neglected and/or lost. The legislation is not efficient enough to protect the environment and biotic diversity. KEY WORDS: biodiversity of plants, ethical issues, Slovene agriculture, transitional economy. (JAEE)


Ives, Christopher, "Nature Wild and Stylized: Gary Snyder and the Japanese Love and Destruction of Shizen (Nature).” Paper given at American Academy of Religion, San Francisco, November 21-24. The Japanese are often said to love nature, but Japan has a dismal environmental record. One reason why the Japanese love of nature has produced such poor stewardship is that the nature loved by most Japanese has been nature simplified or reduced to what they regard as expressing its essence. This is stylized, not wild nature. Many of the remaining natural areas in Japan have been shaped and manipulated away from their wild state. Gary Snyder, though influenced by the Japanese, does not really appropriate the Japanese stylized nature but his orientation is primarily toward wild nature. Nevertheless Japanese ideas were useful to him and can be useful to others. Ives is in the Department of Religion, University of Puget Sound, Tacoma, WA 98416. Copies available from him. (v3,#4)


Jackson, Thomas C., "Lessons from the Endangered Species Wars," Natural Resources and Environment 12 (Fall 1997):105-. (v.8,#4)

Jackson, Dana L., and Jackson, Laura L., eds., The Farm as Natural Habitat: Reconnecting Food Systems with Ecosystems. Washington, DC: Island Press, 2002. Modern farming is a booming success and simultaneously a crisis. Currently, the move toward industrialized agriculture is creating "ecological sacrifice zones." We make food on farms, and when we want nature we drive somewhere else to find it. We ought to ask if we can use farmland better, and make the farm a quality environment. The U.S. and other countries have a long history of government regulation to preserve other desired values on farmlands (such as a fair wage, or limiting toxic pollutants); farmland policy can also be restructured to promote ecological values, with benefits
to farmers and to the nation. This often works best and most easily, the authors concede, with lands that are not ideal for farming (hilly, semi-arid, poor soil); it is tougher with prime agricultural land.


Jackson, Peter and Kemf, Elizabeth. *Tigers in the Wild*. Gland, Switzerland: World Wildlife Fund, 1996. In this century, three subspecies of tiger have gone extinct. Struggling for living space in one of the most densely populated regions of the world, the remaining five subspecies are at risk of meeting the same fate. An overview of the situation, and steps that can be taken to prevent the extinction of the tiger in the wild, which otherwise will probably occur early in the next century. (v7,#4)


Jackson, Tim, "Sustainability and the `Struggle for Existence': The Critical Role of Metaphor in Society's Metabolism," *Environmental Values* 12(2003): 289-316. This paper presents a historical examination of the influence of the Darwinian metaphor 'the struggle for existence' on a variety of scientific theories which inform our current understanding of the prospects for sustainable development. The first part of the paper traces the use of the metaphor of struggle through two distinct avenues of thought relevant to the search for sustainable development. One of these avenues leads to the biophysical critique of conventional development popularised by `ecological economists' such as Georgescu-Roegen and Daly. This critique suggests that modern economic systems have gone astray by failing to respect the biological and physical limits to development and that they should be adapted to make them more like ecological systems. The other avenue leads to the modern insights of evolutionary psychology. These latter insights suggest that in certain key respects, the economic system (and actors within it) are already behaving more or less like an ecological system, driven as they are by evolutionary imperatives. Consequently, this second avenue appears to offer far bleaker prospects for achieving sustainable development than the first. However, the final part of the paper re-examines the historical roots of the metaphor itself, and suggests a number of ways in which a critical response to those historical roots might influence our understanding of the prospects for sustainable development.


Jacobs, Harvey L., and Annie L. Booth. "Ties that Bind: Native American Beliefs as a Foundation for Environmental Consciousness." *Environmental Ethics* 12(1990):27-43. In this article we examine the specific contributions Native American thought can make to the ongoing search for a Western ecological consciousness. We begin with a review of the influence of Native American beliefs on the different branches of the modern environmental movement and some initial comparisons of Western and Native American ways of seeing. We then review Native American thought on the natural world, highlighting beliefs in the need for reciprocity and balance, the world as a living being, and relationships with animals. We conclude that Native American ideas are important, can prove inspirational in the search for a modern environmental consciousness, and affirm the arguments of both deep ecologists and ecofeminists. Jacobs is in the department of Urban and Regional Planning, University of Wisconsin-Madison; Booth is at the Institute for Environmental Studies, University of Wisconsin-Madison, Madison, WI. (EE)


Jacobs, Michael. "Sustainable Development, Capital Substitution and Economic Humility: A Response to Beckerman." *Environmental Values* 4(1995):57-68. Wilfred Beckerman [1] accepts two of the premises of the environmentalist argument: that long-term environmental impacts may have serious effects on future generations, and that these future generations should be the object of ethical concern. However he rejects the conclusion that is widely claimed to follow: namely that 'sustainability' should be a principal objective of economic policy. For him, the proper (and ultimately the only) objective of economic policy remains optimality, the maximisation of benefits over costs --even when environmental concerns are taken into account. His argument has five elements: a redefinition, a positive proposition, two negative ones, and a very large assumption. I shall take each in turn. Jacobs is in the Centre for Environmental Change, University of Lancaster. (EV)

Jacobsen Knut A., *Prakrti in Samkhya-Yoga: Material Principle, Religious Experience, Ethical Implications*. New York: Peter Lang, 1999. This book is the first monographic study of "prakrti" (nature). It traces the history of the word "prakrti," the word chosen by the modern North Indian languages to translate the English word "nature," through the texts of the Hindu, Buddhist, and Jain systems of religious thought. "Prakrti" is one of the central metaphysical principles in the
religious traditions of Hinduism, especially in the influential Samkhya and Yoga traditions. The second part of the book gives a systematic analysis of this important principle in the Proto-Samkhya, Samkhya, and Samkhya-Yoga texts. This book investigates a religious experience called "merging with prakrti" (prakrtilaya), which has been neglected in previous studies, but is described in the Samkhya and Yoga texts, with implications for issues of interspecies or environmental ethics. Jacobsen is in the Department of the History of Religions, University of Bergen, Norway. Knut.Jacobsen@krr.uib.no. (v.11,#1)

Jacobsen, Knut A., "The Institutionalization of the Ethics of 'Non-Injury' Toward All 'Beings in Ancient India." Environmental Ethics 16(1994):287-301. The principle of non-injury toward all living beings (ahimsa) in India was originally a rule restraining human interaction with the natural environment. I compare two discourses on the relationship between humans and the natural environment in ancient India: the discourse of the priestly sacrificial cult and the discourse of the renunciants. In the sacrificial cult, all living beings were conceptualized as food. The renunciants opposed this conception and favored the ethics of non-injury toward all beings (plants, animals, etc.), which meant that no living being should be food for another. The first represented an ethics modeled on the power that the eater has over the eaten while the second attempted to overturn this food chain ethics. The ethics of non-injury ascribed ultimate value to every individual living being. As a critique of the individualistic ethics of non-injury, a holistic ethics was developed that prescribed the unselfish performance of one's duties for the sake of the functioning of the natural system. Vegetarianism became a popular adaptation of the ethics of non-injury. These dramatic changes in ethics in ancient India are suggestive for the possibility of dramatic changes in environmental ethics today. Jacobsen is with the Dept. of Religious Studies, University of Calafornia at Santa Barbara. (EE)


Jacobsen, Knut A., "Bhagavadgita, Ecosophy T, and Deep Ecology," Inquiry 39(no. 2, June, 1996):219-38. "This article analyzes the influence of Hinduism on Ecosophy T. Arne Naess in several of his environmental writings quotes verse 6.29 of the Bhagavadgita, a Hindu sacred text. The verse is understood to illustrate the close relationship between the ideas of the oneness of all living beings, non-injury, and self-realization. The article compares the interpretations of the verse of some of the most important Hindu commentators on the Bhagavadgita with the environmentalist interpretation. There is no agreement in the history of the Hindu tradition on the meaning of the verse. The interpretation of Ecosophy T contrasts sharply with the interpretations of the Hindu monastic traditions but has similarities with the twentieth-century social activist interpretations of Mohandas K. Gandhi and S. Radhakrishnan. In Ecosophy T aspects of this social activist version of Hinduism have been creatively reinterpreted
in the context of contemporary environmentalism." Of interest is the fact that interpretations of this verse "were originally related to the attempt of the Hindu ascetics to free the self, or atman, from bondage to the material world, an effort which to some degree is the very opposite of that of integrating humans into the natural world the preservation of the biotic communities attempted by contemporary environmental thinkers" (p. 219). Jacobsen teaches at the University of Bergen, Norway. (v8,#3)

Jacobsen, Eivind, and Arne Dulsrud, AWill Consumers Save The World? The Framing of Political Consumerism, @ Journal of Agricultural and Environmental Ethics 20(2007):469-482. An active ethically conscious consumer has been acclaimed as the new hero and hope for an ethically improved capitalism. Through consumers= Avoting@ at the checkout, corporations are supposed to be held accountable for their conduct. In the literature on political consumerism, this has mainly been approached as political participation and governance. In this article, we do a critical review of this literature. We do so by questioning the existence of what we call a Âgeneric active consumer model.@ At the core of this position, there is a belief that the active consumer is a universal entity, available across nations and time. Instead we call for an approach that takes accord of the ways consumers and consumer roles are framed in interactive processes in markets, governance structures, and everyday life. Consumers in different countries assess their responsibilities and their powers as consumers differently due to different institutionalizations within distinctive contexts. We also must take into account how the inertia of ordinary consumption and the moral complexities of everyday life restrict the adoption of an active consumerist role. Hence, the debate on political consumerism should make for a more realistic notion of ethical consumer-sovereignty and its role in improving the workings of capitalism. In our view, these findings have severe implications for understanding both theories of political consumption and the dynamics of political consumption per se. Keywords: consumer sovereignty, ethical shopping, political consumerism.


Jacobson, Susan K., Eleta Vaughan, and Sara Webb Miller. "New Directions in Conservation Biology: Graduate Programs." Conservation Biology 9 (no. 1, 1995):5-17. A summary of 51 programs, with representative faculty. Jacobson earlier wrote a 1990 account of the state of the discipline at that time. All authors are with the Program for Studies in Tropical Conservation, Department of Wildlife and Range Sciences, University of Florida. (v6,#1)

Jacobson, Susan K., "Graduate Education in Conservation Biology," Conservation Biology 4(1990):431-440. Evaluates 16 programs: Colorado State University, University of Colorado, Cornell University, Duke University, University of Florida, University of Georgia, University of Hawaii, Iowa State University, University of Maryland, University of Michigan, Montana State University, Stanford University, Texas A&M University, Tufts University, University of Washington, University of Wisconsin. The development of programs in conservation biology is inhibited by long-standing academic constraints, including disciplinary structure, communication barriers among disciplines, and lack of reward systems, research funds, model curricula, and evaluation of techniques for cross-disciplinary work. Jacobson is in the Department of Wildlife and Range Sciences, University of Florida, Gainesville. (v2,#2)
Jacobson, Susan K., ed. Conserving Wildlife: International Education and Communication Approaches. New York: Columbia University Press, 1995. 312 pp. $22 paper, $45 cloth. Twenty-five exemplary education and communication programs from around the world that have contributed to the conservation of wildlife and the natural resources. (v8,#2)


Jacques, Peter. Globalization and the World Ocean. Walnut Creek, CA: AltMira Press, 2006. Jacques offers an analysis of the connections between global marine and atmospheric science to global political phenomena. He shows how human survival is intricately linked to the sustainability of the world ocean, a singular connected body of regional oceans that is by definition a global resource that touches all other ecosystems. Jacques warns that the world ocean now offers evidence of several existential crises for global human populations, including declining global fisheries, coral reef losses, and climate change, but there has been a lack of global or regional cooperation in sustaining this complex ecosystem. He suggests how we can synthesize and coordinate global ecological information, exploring three regional areas in their local and global context: the South Pacific, Caribbean basin, and Southeast Asia.

Jaffe, Adam B., Steven R. Peterson, Paul R. Portney, and Robert N. Stavins, "Environmental Regulation and the Competitiveness of US Manufacturing: What Does the Evidence Tell Us?" Journal of Economic Literature 33(March, 1995):132-163. The once-conventional wisdom was "that environmental regulations impose significant costs, slow productivity growth, and thereby hinder the ability of US firms to compete in international markets." But now prominent economists see environmental regulations as "not only benign in their impacts on international competitiveness, but actually as a net positive for driving private firms and the economy as a whole to become more competitive in international markets."


Jakle, John A. and David Wilson, Derelict Landscapes: The Wasting of America's Built Environment. Savage, MD: Rowman and Littlefield, 1992. 342 pp. Paper, $22.95. Recent landscape change in America through the lens of dereliction. Americans "accept whole categories of decline as somehow natural, when decline is in fact a societal construction" (p. xvii). Chronic dereliction reveals a basic flaw in American values. With a sense of alarm for the state of the built environment. (v4,#2)

Jakobsson, Kristin, and Andrew K. Dragun, Contingent Valuation and Endangered Species. Brookfield, VT: Edward Elgar Publishing Co., 1996. 304 pages. $70.00. Jakobsson is at the Swedish University of Agricultural Sciences. Dragun is at La Trobe University, Australia. (v7,#2)


James, Frances C., "Lessons Learned from a Study of Habitat Conservation Planning," Bioscience 49(no. 11, Nov 01 1999):871-. (v10,#4)


James, Jr., Harvey S., "On finding solutions to ethical problems in agriculture," Journal of Agricultural and Environmental Ethics 16(2003):439-457. A distinction should be made between two types of ethical problems. A Type I ethical problem is one in which there is no consensus as to what is ethical. A Type II ethical problem is one in which there is a consensus as to what is ethical, but incentives exist for individuals to behave unethically. Type I ethical problems are resolved by making, challenging, and reasoning through moral arguments. Type II ethical problems are resolved by changing the institutional environment so that people do not have incentives to behave unethically. Type I solutions, however, will not be effective in solving Type II problems. Examples in agriculture and elsewhere show how distinguishing between Type I and Type II ethical problems will help in the identification of solutions to ethical issues in agriculture.
KEY WORDS: agricultural ethics, environmental ethics, ethical solutions, incentives, moral conflicts. (JAEE)

James, Simon P. "'Thing-Centered' Holism in Buddhism, Heidegger, and Deep Ecology." Environmental Ethics 22(2000):359-375. I address the problem of reconciling environmental holism with the intrinsic value of individual beings. Drawing upon Madhyamaka ("middle way") Buddhism, the later philosophy of Martin Heidegger, and deep ecology, I present a distinctly holistic conception of nature that, nevertheless, retains a commitment to the intrinsic worth of individual beings. I conclude with an examination of the practical implications of this "thing-centered holism" for environmental ethics. (EE)

James, Simon P., "Buddhism and the Ethics of Species Conservation," *Environmental Values* 15(2006): 85-97. Efforts to conserve endangered species of animal are, in some important respects, at odds with Buddhist ethics. On the one hand, being abstract entities, species cannot suffer, and so cannot be proper objects of compassion or similar moral virtues. On the other, Buddhist commitments to equanimity tend to militate against the idea that the individual members of endangered species have greater value than those of less-threatened ones. This paper suggests that the contribution of Buddhism to the issue of species conservation should not, however, be discounted. It argues, on the contrary, that Buddhist traditions, in reminding us of the moral significance of the suffering of individual animals, add an important dimension to debates concerning the ethical justification of efforts to conserve endangered species. (EV)

James, Simon P. "Human Virtues and Natural Values." *Environmental Ethics* 28(2006):339-353. In several works, Holmes Rolston, Ill has argued that a satisfactory environmental ethic cannot be built on a virtue ethical foundation. His first argument amounts to the charge that because virtue ethics is by nature "self-centered" or egoistic, it is also inherently "human-centered" and hence ill suited to treating environmental matters. According to his second argument, virtue ethics is perniciously human-centered since it "locates" the value of a thing, not in the thing itself, but in the agent who is "ennobled" by valuing it. These charges, though illuminating, are not in the final analysis compelling. The first misconceives the role of motivation in virtue ethics, while the second ultimately rests on a misunderstanding of the place of the human perspective in ethical considerations. (EE)

James, SM, "Bridging the Gap between Private Landowners and Conservationists," *Conservation Biology* 16(no.1, 2002):269-271. (v.13, #3)

James Simon P., Against Holism: Rethinking Buddhist Environmental Ethics.@ *Environmental Values* 16(2007): 447-461. Environmental thinkers sympathetic to Buddhism sometimes reason as follows: (1) A holistic view of the world, according to which humans are regarded as being 'one' with nature, will necessarily engender environmental concern; (2) the Buddhist teaching of 'emptiness' represents such a view; therefore (3) Buddhism is an environmentally-friendly religion. In this paper, I argue that the first premise of this argument is false (a holistic view of the world can be reconciled with a markedly eco-unfriendly attitude) as is the second (in speaking of emptiness, Buddhist thinkers are not proposing an 'ecological' conception of the world). Yet the conclusion is, I suggest, true: Buddhism is in certain respects environmentally-friendly, not for the reasons cited above, but because of the view, encapsulated in its teachings and practices, that certain dispositions to treat the natural environment well are an integral part of human well-being. James is in philosophy, Durham University, Durham, UK.

Jamieson, Dale, "Ethics, Public Policy and Global Warming," *Science, Technology and Human Values* 17(1992):139-153. Reprinted in Earl Winkler and Jerrold R. Coombs, eds., *Applied Ethics: A Reader* (Oxford: Blackwell, 1993). Though there are scientific issues involved, the global warming problem is not primarily a scientific problem. It is an ethical and political problem concerning values. The "policy management" approach derives from neo-classical economic theory and so dominates current public discussion that its assumptions and biases are hardly visible. But this approach can hardly succeed on its own terms because its analytic techniques are inadequate to the complexities of anthropogenic climatic change. Jamieson asks about what changes will be needed if humans and other animals are to survive current threats to the global environment. Jamieson is in philosophy at the University of Colorado, Boulder. (v5,#3)


Jamieson, Dale, *Morality's Progress: Essays on Humans, Other Animals, and the Rest of Nature*. New York: Oxford University Press, 2003. The summation of nearly three decades of work by a leading figure in environmental ethics and bioethics. The twenty-two papers here are invigoratingly diverse, but together tell a unified story about various aspects of the morality of our relationships to animals and to nature. Jamieson's direct and accessible essays will convince sceptics that thinking about these relations offers great intellectual reward, and his work sets a challenging, controversial agenda for the future. With a previously unpublished paper on "Values in Nature." Jamieson is at Carleton College, Northfield, MN.


Jamieson, Dale, "Ethics and International Climate Change," *Climatic Change* 33(1996):323-336. In recent years the idea of geoengineering climate has begun to attract increasing attention. There is the possibility that Earth may be undergoing a greenhouse-induced global warming, and few serious measures have been undertaken to prevent it. Jamieson argues for a set of conditions required for intentional climate change to be morally permissible and argues that these conditions are not now satisfied. However, research on intentional climate change should go forward, if other conditions are met. Jamieson is in technology and philosophy at Carleton College, Northfield, MN. (v.10,#1)


Jamieson, Dale, "Ecology, Social Theory, and the Green Movement," *Brock Review* (Brock University, Canada), vol. 2, no. 1, pp. 22-33. The core values and commitments that drive the green movement. Why the green vision is a valuable contribution to social theory. Greens are fundamentally anti-hierarchial and for participatory democracy, although their basing these on deep ecology is more problematic. In its attaching value to systems, deep ecology is a fundamentally confused theory of value. Jamieson is in philosophy at the University of Colorado, Boulder. (v4,#3)

Jamieson, Dale, "Animal Liberation is an Environmental Ethic," *Environmental Values* 7(1998):3-24. I begin by briefly tracing the history of the split between environmental ethics and animal liberation, go on to sketch a theory of value that I think is implicit in animal liberation, and explain how this theory is consistent with strong environmental commitments. I conclude with some observations about problems that remain. KEYWORDS: Environmental ethics, animal liberation, Callicott, sentientism, artworks. Dale Jamieson is at Carleton College, MN. (EV)


**PART 1: CULTURAL TRADITIONS**
1 Indigenous perspectives, Laurie Anne Whitt, Mere Roberts, Waerete Norman, and Vicki Grieves.
2 Classical China, Karyn L. Lai.
3 Classical India, O. P. Dwivedi.
4 Jainism and Buddhism, Christopher Key Chapple.
5 The classical Greek tradition, Gabriela R. Carone.
6 Judaism, Eric Katz.
7 Christianity, Robin Attfield.
8 Islam, S. Nomanul Haq.
9 Early modern philosophy, Charles Taliaferro.
10 Nineteenth- and twentieth-century philosophy, Andrew Brennan.

**PART II: CONTEMPORARY ENVIRONMENTAL ETHICS**
11 Meta-ethics, John O'Neill.
12 Normative ethics, Robert Elliot.
13 Sentientism, Gary Varner.
14 The land ethic, J. Baird Callicott.
15 Deep ecology, Freya Mathews.
16 Ecofeminism, Victoria Davion.

**PART III: ENVIRONMENTAL PHILOSOPHY AND ITS NEIGHBORS**
17 Literature, Scott Slovic.
18 Aesthetics, John Andrew Fisher.
19 Economics, A. Myrick Freeman III.
20 History, Ian Simmons.
21 Ecology, Kristin Shrader-Frechette.
22 Politics, Robyn Eckersley.
23 Law, Sheila Jasanoff.

**PART IV: PROBLEMS IN ENVIRONMENTAL PHILOSOPHY**
24 Wilderness, Mark Woods.
26 Future generations, Ernest Partridge.
27 Sustainability, Alan Holland.
28 Biodiversity, Holmes Rolston III.
29 Animals, Peter Singer.
30 Environmental justice, Robert Figueroa and Claudia Mills.
31 Technology, Lori Gruen.
32 Climate, Henry Shue.
33 Land and water, Paul B. Thompson.
34 Consumption, Mark Sagoff.
35 Colonization, Keekok Lee.
36 Environmental disobedience, Ned Hettinger. (v.11,#4)

predation problem by claiming that we humans are required to assist those who are victims of injustice, but we are not required to help those in need who are not victims of injustice. We have no duty to assist the sheep about to be eaten by the wolf, since the wolf is not committing an injustice. But that is an inadequate reply. Consider a case where a human is about to be injured by a boulder rolling down a hill? If the boulder is set in motion deliberately by another human wishing to kill the victim, we are required to assist. But if the boulder is set in motion by an animal inadvertently, we are not required to assist. We are required to help those about to be harmed regardless of whether moral agency in present at the source of harm. But with this Regan's reply about predation fails, and the predation problem is unsolved in the animal rights' view. Jamieson is at the University of Colorado, Boulder. (v2,#4)

Jamieson, Dale. "Ecosystem Health: Some Preventive Medicine." Environmental Values 4(1995):333-344. Some ecologists, philosophers, and policy analysts believe that ecosystem health can be defined in a rigorous way and employed as a management goal in environmental policy. The idea of ecosystem health may have something to recommend it as part of a rhetorical strategy, but I am dubious about its utility as a technical term in environmental policy. I develop several objections to this latest version of scientism in environmental policy, and conclude that our environmental problems fundamentally involve problems in our institutions of governance, our systems of value, and our ways of knowing. These are the problems that most need to be addressed. KEYWORDS: Desire, ecosystem health, health, objectivity, preference, scientism, subjectivity, values. Jamieson is in the department of philosophy, University of Colorado, Boulder. (EV)

Jamieson, Dale. "Rational Egoism and Animal Rights." Environmental Ethics 3(1981):167-71. Jan Narveson has suggested that rational egoism might provide a defensible moral perspective that would put animals out of the reach of morality without denying that they are capable of suffering. I argue that rational egoism provides a principled indifference to the fate of animals at high cost: the possibility of principled indifference to the fate of "marginal humans." Jamieson is in the department of philosophy, University of Colorado, Boulder, CO. (EE)

Jamieson, Dale. Ethics and the Environment: An Introduction. Cambridge: Cambridge University Press, 2008. Jamieson presents both a sophisticated introduction to environmental ethics and his own positions on a number of issues. He begins by discussing the environment as an ethical question, including technological, economic, religious, and aesthetic considerations. Subsequent chapters focus on topics such as human morality, metaethics, normative ethics (consequentialism, virtue ethics, and Kantianism), animal ethics, biocentrism and ecocentrism, and justice.

Jamison, Andrew and Erik Baark. "National Shades of Green: Comparing the Swedish and Danish Styles in Ecological Modernisation." Environmental Values 8(1999):199-218. ABSTRACT: Throughout Europe, science and technology policy within the environmental field is currently in a process of transformation, which has been characterised by many observers as ecological modernisation. Emphasis is being given to preventative principles and so-called cleaner technologies in the quest for a more sustainable development. Each European country has, however, adapted the new doctrines and practices in distinctive ways. The main aim of the paper is to show how contemporary policies have been shaped by history, more specifically, by institutional and cognitive traditions, and by national policy styles. By comparing "ecological modernisation" in Sweden and Denmark, we attempt to indicate how such national cultural differences affect the ways in which science and technology policies in the environmental field are formulated and implemented. KEYWORDS: Environmentalism, science policy, ecological modernisation, national styles. Andrew Jamison Department of Development and Planning Fibigerstraede 13, Aalborg University, Dk-9220 Aalborg, Denmark and Erik Baark Division of Social Sciences Hong Kong University of Science and Technology Clearwater Bay, Hong Kong. (EV)
Jancar-Webster, Barbara. "Environmental Movement and Social Change in the Transition Countries." Environmental Politics 7(no.1, Spring 1998):69- . (v10,#4)

Jang, Do Gon, God, Humanity, and Nature: Jesus-Centered Environmental Ethics, 1997, Southern Baptist Theological Seminary, Ph.D. thesis. 248 pages. The relationship between humanity and nature and the role of Jesus in understanding the right relationship. Different views of contemporary Christian scholars: humanity-over-nature, humanity-in-nature, and humanity-with-nature. Analysis of the power-relationship between humanity and nature, arguing a "power-with" position and humanity-with-nature view, for which Jesus is a model of a humble attitude toward nature. Christians ought to practice simplicity in every day life as his disciples. The effectiveness of the three positions in resolving human population regulation and the reduction of human consumption. The advisor was Glen H. Stassen. (v.10,#1)


A federal appeals court rejected a clean air directive that would allow many power plants, refineries and factories to "avoid installing costly new pollution controls to help offset any increased emissions caused by repairs and replacements of equipment." The court ruled in favor of a coalition of states and environmental advocacy groups.

Janofsky, Michael, "E.P.A. Enforcement Shows Results," New York Times, November 16, 2004, p. A20. The Environmental Protection Agency claims its enforcement regulations will remove one billion pounds of pollution from air and water in 2004, increased from 600 million pounds the previous year. The Agency sent 265 cases to court last year, a slight increase over the previous year. Environmentalist critics say fewer of the cases come to resolution in the courts, however. (v.14, #4)

Janofsky, Michael, "When Cleaner Air is a Biblical Obligation," New York Times, November 7, 2005. The National Association of Evangelicals, representing 45,000 churches serving 30 million people across the U.S., is circulating among its leaders a draft of a policy statement that encourages lawmakers to pass legislation creating mandatory controls for carbon emissions. A major obstacle to any measure that would address global warming is Senator James M. Inhofe, and Oklahoma Republican who is chair of the Senate Environment and Public Works Committee and an evangelical himself. He has called global warming "the greatest hoax ever perpetrated on the American people." He said the NAE had been "led down a liberal path" by environmentalists.

Janse van Rensburg, Eureta, Environmental Education and Research in Southern Africa: A Landscape of Shifting Priorities. Ph.D. thesis in the Department of Education, Rhodes University, February 1995. 249 pages. Published copies are available from this department. Research priorities within universities and within the context of political and environmental change in southern Africa. The thesis seeks "a reflexive perspective" that is "outside modernist assumptions" and outlines "research priorities from this perspective. Reflexivity reveals the myths of expert-driven, instrumental and institutionalized research separated from environmental
education and based upon rationalistic interpretations of science. It opens up possibilities for transformative knowledge emerging from 're-search' based versions of education as a process of, rather than a means to, social change.” Janse van Rensburg is now teaching education at Rhodes University. (v6,#3)

Jansma, Pamela E., Reading about the Environment: An Introductory Guide. Libraries Unlimited. (v5,#4)


Janzen, Daniel, "Gardenification of Wildland Nature and the Human Footprint," Science 279(1998):1312-1313. Wild species can no longer be left "out in the wild," but have to be brought into the human "wildland garden" (if that is not an oxymoron). Humans now have the power to domesticate nature, and their genes urge them to do so. "My genes also know that my inclusive fitness is maximized by supporting those tribal policies that give long-term survival and health to their tribe in the nearby environment. They know that my inclusive fitness is maximized by intensely studying that environment. And my genes' study of the nearby environment says that if we cannot figure out how to hide a package as large as 235,000 wild species in the human genome, my inclusive fitness--my tribe's future--will be severely impacted." (235,000 species is presumably a typical number in a nearby environment.) "The more quickly we can move the remaining large lumps of wild biodiversity into garden status, the greater the chance that they will still be with us in perpetuity." "Gardenification" is a softer word than "management," or "dominion," or "zoo," but the effect is the same. Janzen is well-intended, maybe right. But so much the worse for any species that the human tribe does not find genetically useful in our garden. Janzen is in biology at the University of Pennsylvania and a specialist in tropical ecology. (v9,#2)

Jardine, Kevin. "Finger on the Carbon Pulse: Climate Change and the Boreal Forests." The Ecologist 24 (no. 4, July, 1994): 220-. There are alarming signs that global warming is already affecting the boreal forests, increasing the intensity and frequency of fires, storms, and insect attacks. Many studies project that, as the forests decline, there will be a massive net release of carbon into the atmosphere, triggering a runaway greenhouse effect. (v6,#1)


Jarrell, Ken F., Bayley, Douglas P. and Thomas, Nikhil A. "Recent Excitement about the Archaea." Bioscience 49(no. 7, July 1999): 530-. The Archaea are valuable for studying basic biological questions and have novel biotechnology applications. (v.11,#1)


Jasanoff, Sheila. "The Songlines of Risk." *Environmental Values* 8(1999):135-152. ABSTRACT: Two decades of social and political analysis have helped to enrich the concept of risk that underlies the bulk of modern environmental regulation. Risk is no longer seen merely as the probability of harm arising from more or less determinable physical, biological or social causes. Instead, it seems more appropriate to view risk as the embodiment of deeply held cultural values and beliefs - the songlines of the paper's title - concerning such issues as agency, causation, and uncertainty. These values are incorporated into the formal methodologies, such as quantitative risk assessment, by which industrial societies assess risk. The meaning of risk accordingly varies from one cultural context to another, posing difficult problems for global environmental governance. The paper reflects on the role of science in promoting convergent perceptions of risk across disparate political cultures. KEYWORDS: environmental risk, risk assessment, agency, causation, uncertainty. Sheila Jasanoff, John F. Kennedy School of Government Harvard University Cambridge, Massachusetts 02138, USA (EV)

Jasanoff, Sheila, "New Modernities: Reimagining Science, Technology and Development," *Environmental Values* 11(2002):253-276. "Development" operates as an allegedly value-neutral concept in the policy world. This essay describes four mechanisms that have helped to strip development of its subjective and meaning-laden elements: persistent misreading of technology as simply material and inanimate; uncritical acceptance of models, including economic ones, as adequate representations of complex systems; failure to recognize routine practices as repositories of power; and erasing history and time as relevant factors in producing scenarios for the future. Failure to take these elements into account has led to inequality, injustice and unintended consequences in many development projects. Interpretive analysis of development tools and concepts is a much-needed corrective. (EV)


analysis seeks that "nature and humans are brought together as much in the goals as in the processes of conservation," since it is impossible to completely 'isolate' protected areas from direct or indirect human influence." This often requires active management. Applied to conservation areas in Germany, the U.S. (Yellowstone) and Chile. Jax is with the UFZ Centre for Environmental Research Leipzig-Halle, Department of Conservation Biology, Leipzig, Germany. Rozzi is with the Omoro Ethnobotanical Park, Universidad de Magallanes, Puerto Williams, Chile, also in philosophy, University of North Texas.


Jenkins, T. N., "Chinese Traditional Thought and Practice: Lessons for an Ecological Economics Worldview," Ecological Economics 40(2002):39-52. There is a need for a moral dimension regarding nature, which is lacking in the classical Western economic paradigm. The Chinese worldview, derived from Confucian, Taoist, Buddhist and popular religious practice, is based on ideals of harmony, human perfectibility and systemic fit within natural systems. However there are also strong worldly and utilitarian elements at the popular level, and environmental degradation in modern China results from increases in the importance of the pragmatic over the ideal. Chinese traditions offer conceptual resources for ecological thinking by placing economics within a wider socio-ecological fabric, emphasizing soft technologies, challenging meta-economic assumptions, and encouraging systemic wisdom. Jenkins is in Rural Studies, University of Wales, Aberystwyth. (v.13,#2)

Jenkins, Willis. "Assessing Metaphors of Agency: Intervention, Perfection, and Care as Models of Environmental Practice." Environmental Ethics 27 (2005):135-154. While environmental ethicists often critique metaphors of nature, they rarely recognize metaphors of environmental practice, and so fail to submit background models of human agency to similar critique. In consequence, descriptions of nature are often shaped by unassessed metaphors of practice, and then made to bear argument for that preferred model. To relieve arguments over "nature" of this vicarious burden, models of agency can and should become a primary topic within the field. In response to some initial misgivings from Eric Katz and taking suggestions from Bryan Norton, Steven Vogel, Holmes Rolston, III, and others, some minimal framing criteria can be developed to promote and facilitate a broad debate over the most appropriate metaphors and models of environmental practice. (EE)


Jennings, Elisabeth. "Animal Damage Control: Laying Waste to the Land, the Animals, and the Public Trust," The Animals' Agenda 17(no.4, 1997):16. By exposing the practices of the U.S. Animal Damage Control program in New Mexico, Jennings reveals a pattern of wanton killing, wasteful spending, and lawlessness. (v8,#3)

Jensen, Derrick and George Draffan. Railroads and Clearcuts: Legacy of Congress' 1864 Northern Pacific Land Grant. Durango, CO: Kivaki Press (Way of the Mountain Center), 1995. $15.00 198 pages. The wealth of four of the major timber corporations in the Northwest--Weyerhauser, Boise Cascade, Potlatch, and Plum Creek--is derived from land conditionally granted by Congress in 1864, intended for settlers, but which ended up establishing corporate empires. The land given away extends for 2,000 miles in a strip 120 miles long, 40 million acres.


Jensen, Jon, "The Virtues of Hunting," Philosophy in the Contemporary World 8 (Number 2, Fall-Winter 2001):113-124. (v.13,#2)

Jensen, D, "Bursting at the Seams", Ecologist 34 (no.2, 2004): 44-47. The Earth cannot sustain 6 billion of us, let alone the projected billions forecast for the future.


Jensen, Karsten Klint and Sandøe, Peter, "Food Safety and Ethics: The Interplay Between Science And Values," Journal of Agricultural and Environmental Ethics 15(no. 3, 2002):245-253. The general public in Europe seems to have lost its confidence in food safety. The remedy for this, as proposed by the Commission of the EU, is a scientific rearmament. The question, however, is whether more science will be able to overturn the public distrust. Present experience seems to suggest the contrary, because there is widespread distrust in the science-based governmental control systems. The answer to this problem is the creation of an independent scientific Food Authority. However, we argue that independent scientific advice alone is unlikely to re-establish public confidence. It is much more important to make the scientific advice transparent, i.e., to state explicitly the factual and normative premises on which it is
Jensen, Karsten Klint and Jan Tind Sorensen. "The Idea of `Ethical Accounting' for a Livestock Farm," Journal of Agricultural and Environmental Ethics 11(1999):85-100. This paper presents the idea of a decision-support system for a livestock farm, called "ethical accounting", to be used as an extension of traditional cost accounting. "Ethical accounting" seeks to make available to the farmer information about how his decisions affect the interests of farm animals, consumers and future generations. Furthermore, "ethical accounting" involves value-based planning. Thus, the farmer should base his choice of production plan on reflections as to his fundamental objectives, and he should make his final decision only after having seriously considered the various consequences for the affected parties.

KEY WORDS: animal welfare, consumers, economics, environment, ethics, planning, stakeholders

Jensen, Karsten Klint, "BSE in the UK: Why the Risk Communication Strategy Failed," Journal of Agricultural and Environmental Ethics 17(2004):405-423. The 2000 BSE Inquiry report points out that the most serious failure of the UK Government was one of risk communication. This paper argues that the government's failure to communicate the risks BSE posed to humans to a large degree can be traced back to a lack of transparency in the first risk assessment by the Southwood Working Party. This lack of transparency ensured that the working party's risk characterization and recommendations were ambiguous and thus hard to interpret. It also meant that uncertainties were not addressed in a satisfactory way. In the recommendations, the attitude to uncertainty was implicit rather than explicit.

The risk communication based on the report amplified these flaws. ... In the concluding section of the paper, this analysis is compared with the food standards agency's (FSA's) approach to BSE. The intervention of this agency was seen as one of the more important efforts to restore consumer confidence in British beef. And the agency certainly appears to be committed to openness and to addressing scientific uncertainty. However, using the risk of BSE in sheep as a case study, the paper shows that transparency - i.e., the clear presentation of factual and normative claims and assumptions underlying advice, and openness about the reasoning based on these claims and assumptions - is less than fully achieved in the FSA's work. Keywords: normative premises, scientific advice, transparency, trust, uncertainty. The author is in the Department of Education, Philosophy and Rhetoric, University of Copenhagen, Denmark. (JAEE)

Jensen, Karsten Klint, "The Moral Foundation of the Precautionary Principle," Journal of Agricultural and Environmental Ethics 15(no. 1, 2002):39-55. The Commission's recent interpretation of the Precautionary Principle is used as starting point for an analysis of the moral foundation of this principle. The Precautionary Principle is shown to have the ethical status of an amendment to a liberal principle to the effect that a state only may restrict a person's actions in order to prevent unacceptable harm to others. The amendment allows for restrictions being justified even in cases where there is no conclusive scientific evidence for the risk of harmful effects.

However, the liberal tradition has serious problems in determining when a risk of harm is unacceptable. Nevertheless, reasonable liberal arguments in favor of precaution can be based
on considerations of irreversible harm and general fear of harm. But it is unclear when these considerations can be overridden.

Within the liberal framework, the Commission advocates a so-called proportional version of the Precautionary Principle. This should be clearly distinguished from a welfare-based approach to precaution based on risk-aversive weighing up of expected costs and benefits. However, in the last resort, the Commission does seem to make a covert appeal to such considerations. KEY WORDS: harm, liberalism, proportionality, rights, risk,

Jensen is with the Centre for Bioethics and Risk Assessment, Department of Education, Philosophy and Rhetoric, University of Copenhagen. (JAEE)

Jensen, Karsten Klint, "Conflict over Risks in Food Production: A Challenge for Democracy," Journal of Agricultural and Environmental Ethics 19(2006):269-283. When it comes to conflict over risk management priorities in food production, a number of observers, including myself, have called for some sort of public deliberation as a means of resolving the moral disagreements underlying such conflicts. This paper asks how, precisely, such deliberation might be facilitated. It is shown that representative democracy and the liberal regulation that most Western democracies adhere to place important constraints on public deliberation. The challenge is to find forums for public deliberation that can operate within these constraints while still making a constructive contribution. Keywords: food safety - GM crops - public deliberation - risk communication - values. Jensen is in the Danish Centre for Bioethics and Risk Assessment, Royal Veterinary and Agricultural University, Frederiksberg, Denmark. (JAEE)

Jensen, M. N., "Climate Warming Shakes up Species," BioScience 54(no. 8, 2004): 722-729(8). Every spring robins come bob, bob, bobbin along to Gothic, the former Colorado mining community that's now the site of the Rocky Mountain Biological Laboratory. This year they didn't even wait for spring—the first robin showed up on 13 March, more than a week before the spring equinox. (v.14, #4)

Jensen, Mari N, "Climate Warming Shakes up Species", BioScience 54 (no. 8, 1 August 2004):722-729(8). Every spring robins come bob, bob, bobbin along to Gothic, the former Colorado mining community thats now the site of the Rocky Mountain Biological Laboratory. This year they didn't even wait for spring-the first robin showed up on 13 March, more than a week before the spring equinox.


Jensen, Karsten Klint, ACorporate Responsibility: The Stakeholder Paradox Reconsidered, @ Journal of Agricultural and Environmental Ethics 20(2007):515-532. Is it legitimate for a business to concentrate on profits under respect for the law and ethical custom? On the one hand, there seems to be good reasons for claiming that a corporation has a duty to act for the benefit of all its stakeholders. On the other hand, this seems to dissolve the notion of a private business; but then again, a private business would appear to be exempted from ethical responsibility. This is what Kenneth Goodpaster has called the stakeholder paradox: either we have ethics without business or we have business without ethics. Through a different route, I reach the same solution to this paradox as Goodpaster, namely that a corporation is the instrument of the shareholders only, but that shareholders still have an obligation to act ethically responsibly. To this, I add discussion of Friedman=s claim that this responsibility consists in increasing profits. I show that most of his arguments fail. Only pragmatic considerations. Jensen is at the Danish Centre for Bioethics and Risk Assessment, Rolighedsvej 25, DK-1958 Frederiksberg C, Denmark

Jenson, Derrick. Endgame: The Problem of Civilization (Volume 1). Endgame: Resistance Volume 2). New York: Seven Stories Press, 2006. Jensen begins this 900 page, two-volume set with twenty premises. Premise One is: ACivilization is not and never can be sustainable. This is
especially true for industrial civilization (p. ix). This premise is really the conclusion of Volume I's long critique of what is wrong with human civilization and why the needs of the natural world are more important than any needs of human economic systems. In Volume II, Jenson argues that because human civilization will not undergo a voluntary transformation to live sanely and sustainably with the natural world, civilization needs to be brought down violently.


Jepson, Jr., Edward J., "The Conceptual Integration of Planning and Sustainability: An Investigation of Planners in the United States," *Environment and Planning C: Government and Policy* 21(no. 3, 2003):389-410. A survey of over five hundred local planners to measure the extent to which an ecological definition of sustainable development is present in the planner’s views and opinions. Much depends on their academic backgrounds and the state public policy context in which they work. There is much consistency in their views, but there is conflict particularly in relation to agriculture and natural areas open space, also in regard to private market forces that affect the use of the land. Jepson is in Urban and Regional Planning, Univ. of TN.

Jepson, Jr., Edward J., "Sustainability and Planning: Diverse Concepts and Close Associations," *Journal of Planning Literature* 15 (no. 4, 2001):499-510. Sustainability is a term that has received a significant amount of attention in the public policy arena. Within the planning profession, there has likewise been a growing recognition of its possible relevance in the areas of land use and general community development, and planners are increasingly finding themselves either leading or being expected to contribute to local "sustainable development" efforts. This article provides an introduction to the sustainability framework in terms of its scientific basis and cultural interpretations to explore the ties to the planning profession. Jepson is a planning consultant, Madison, Wisconsin. (v.13, #3)


Jha, Prabhat et al (12 others), "Improving the Health of the Global Poor," *Science* 295 (15 March 2002):2036-2029. Better nutrition and the curing of diseases that are routinely cured in developed countries could save millions of lives, especially children. The cost is not prohibitive, but infrastructures to deliver the care and to prevent wasted money where there is corruption and poor governance are serious problems. The poor tend to get hooked on tobacco, and tobacco-related diseases along will kill half a billion persons in the next half century. The authors are with the World Health Organization. There are also other articles in this issue in a section on world health, especially among the poor. (v.13,#2)


Jiang Zhuojun, "The methodology of ecological ethics", *Ethic and Civilization*, 2002(1)

Jickling, Bob and Paul C. Paquet. "Wolf Stories: Reflections on Science, Ethics, and Epistemology." *Environmental Ethics* 27 (2005):115-134. Wolf stories, including the systematic and government-sponsored killing of Yukon wolves, provide a context for the examination of assumptions about Western epistemology, and particularly science, in light of the "ethics-based epistemology" presented by Jim Cheney and Anthony Weston, with implications for research, responsibility, and animal welfare. Working from a premise of universal consideration, and minding the ethical basis of knowledge claims, enables richer conceptions of *Environmental Ethics* and creates new possibilities for animal welfare and managing for wildlife. (EE)


Jiggins, Janice. *Changing the Boundaries: Women-Centered Perspectives on Population and the Environment*. Island Press, 1994. 316 pages, Cloth $45, paper $22. An iconoclastic book that focuses on the role of women but has an even broader message: "The idea that urgent global environmental action and population control are needed is both exaggerated and misdirected. Although serious and growing problems exist, police and action will not accomplish their goals unless they are accompanied by an understanding of the relationship between the laws of nature and the patterns of human behavior that drive global change."

Jobes, Patrick C., William F. Stinner, John M. Wardwell, eds., *Community, Society and Migration: Noneconomic Migration in America*. Lanham, MD: University Press of America, 1992. Hardback. 389 pages. $ 48.50. The reasons people leave cities and move elsewhere, despite economics. One chapter of special interest is: Jobes, Patrick C., "Economic and Quality of Life Decisions in Migration to a High Natural Amenity Area." People who moved to the Gallatin Valley of Montana were studied 1981-1985, before and after moving. Economic factors are only one in a set of factors, and not the largest one; most such persons live neither in poverty nor with the likelihood of high incomes. The choice of destination is largely a decision how one wants to live; moving to Montana is often a quality of life decision. Jobes is a sociologist at Montana State University. (v5,#3)

Jobin, B; Beaulieu, J; Grenier, M; Belanger, L; Maisonneuve, C; Bordage, D; Filion, B, "Landscape changes and ecological studies in agricultural regions, Quebec, Canada," *Landscape Ecology* 18(no.6, 2003):575-590. (v.14, #4)

Joern, Anthony and Keeler, Kathleen H. *The Changing Prairie: North American Grasslands*. New York: Oxford University Press, 1995. $65.00. 268 pages. In the past, plowing virgin prairie could be easily defended on both economic and sociological grounds. But preservation of these regions is now an urgent need. The ecology of the North American prairie and conservation measures to protect remaining grasslands. Arguments for the value of undeveloped prairies, a current synthesis of prairie ecology to facilitate their best possible management, and a summary of conservation issues, pointing out the costs and benefits of alternative actions. Ethical and aesthetic perspectives. Joern and Keeler are both at the University of Nebraska, Lincoln. (v7,#1)
Johansson, Per-Olov. *Cost Benefit Analysis of Environmental Change*. Cambridge: Cambridge University Press, 1993. 232 pages. An advanced text in applied welfare economics and its application to environmental economics. Claims to go far beyond the existing literature on the valuation of environmental benefits, deriving sets of cost-benefit rules which can be used to assess private and public sector projects which affect the environment. Argues that valuation studies can be augmented to as to yield the information necessary for decision-making, showing how externalities, taxes, unemployment, risk, irreversibilities, flow and stock pollutants, discounting, and intergenerational distribution should be treated in social cost-benefit analyses. Johansson is in economics at the Stockholm School of Economics. (v6,#3)


John D. Barrow, *The Artful Universe Expanded*, Second Edition. Oxford: Oxford University Press, 2005. The deep links between our aesthetic inclinations our art, our music, our appreciation of form, pattern, and landscape and the mathematical and physical structure of the Universe of which we form a part. Barrow challenges the commonly held view that our sense of beauty is entirely free and unfettered. He argues that as beings that have evolved in this Universe, we are products of its natural laws and its underlying mathematical forms. Our minds show the imprints of this structure, which constrains and moulds our perceptions and our aesthetic preferences. The evolution of complexity, form in painting, computer art and music, and how landscapes and the wheeling patterns of stars in the night sky have impinged upon the human psyche. Barrow is Professor of Mathematical Science, University of Cambridge.


Johans, David M., "The Relevance of Deep Ecology to the Third World." *Environmental Ethics* 12(1990):233-52. Although Ramachandra Guha has demonstrated the importance of cross-cultural dialogue on environmental issues and has much to tell us about the problems of wilderness preservation in the Third World, I argue that Guha is partly wrong in claiming that deep ecology equates environmental protection with wilderness protection and simply wrong in calling wilderness protection untenable or incorrect as a global strategy for environmental protection. Moreover, I argue that the deep ecology distinction between anthropocentrism and biocentrism is useful in dealing with the two major problems which Guha identifies as undermining the health of the planet--overconsumption and militarism. Although it is true that preservation of wilderness will not be successful unless human social dynamics are taken into consideration, nevertheless, a biocentrism which integrates critical social theory can provide the basis for an ethic that undercuts the environmental degradation from overconsumption and militarism more effectively than a human-centered system. Johns is in the department of Political Science, Portland State University, Portland, OR. (EE)


Johns, B.G. "Responses of Chimpanzees to Habituation and Tourism in the Kibale Forest, Uganda," Biological Conservation 78(no.3, 1996):257. (v8,#1)


Johnson, Andrew, "Sociobiology and Concern for the Future." Journal of Applied Philosophy 6 (1989): 141-148. Sociobiology makes a contribution to ethics because it reveals a purpose in human life---the natural aim to produce descendants. This biological purpose is an improvement on ideas of "everlasting progress" that lead to technological degradation of the earth---but it is still an anthropocentric model that does little for environmental ethics. (Katz, Bibl # 2)

Johnson, Andrew, "The Good, the Bad and the Ugly: Science, Aesthetics and Environmental Assessment," Biodiversity and Conservation 4(no. 7, 1995):758-766. Are there peculiarly scientific values that can be applied in environmental assessment? The use of the expression "scientific interest" is traced from its 19th century origins to modern British statutes. Attempts to replace expert judgments by objective scientific criteria (e.g. indices of biodiversity) can never be completely successful. In particular, "interest" is an aesthetic attribute valued by scientists but incapable of precise measurement. While science provides the best framework for informed judgments on conservation issues, the judgments of scientists are inevitably distinct from their experimental results. Judgments rest on ethical and aesthetic values such as importance and interest, which are essential constituents of the scientific sub-culture, but which are not uniquely "scientific." Johnson is the editor of White Horse Press, publishing environmental books in the United Kingdom. (v6,#4)


Johnson, Anne K., "The Influence of Institutional Culture on the Formation of Pre-Regime Climate Change Policies in Sweden, Japan and the United States," Environmental Values 7(1998):223-244. This paper tests the claims of cultural theory using the formation of climate change policies in Sweden, the United States, and Japan as case studies. The theory posits that any social group consists of three main cultural types: the egalitarian, the market-oriented, and the hierarchical. Though all groups contain elements of each type, one cultural type usually prevails, giving the group its unique decision-making character. This paper applies cultural theory at the national level, testing to what extent the theory is able to project how countries will respond in addressing the issue of global warming. The results suggest that cultural theory may be useful to those involved in developing international agreements, enabling them to formulate regimes which are compatible with various cultural styles. KEYWORDS: climate change policies, cultural theory, greenhouse gases, Japan, Sweden, United States. Anne K. Johnson is at the International Institute for Applied Systems Analysis, Laxenburg, Austria. (EV)

Johnson, Baylor L., Ethical Obligations in a Tragedy of the Commons. Environmental Values 12(2003): 271-287. When people use a resource without a co-ordinated plan the result is often a tragedy of the commons in which the resource is depleted. Many environmental resources display the characteristics of a developing tragedy of the commons.
Many believe that each person is ethically obligated to reduce use of the commons to the sustainable level. I argue that this is mistaken. In a tragedy of the commons there is no reasonable expectation that individual, voluntary action will succeed. Our obligation is not fruitlessly to reduce individual use, but to support a collective agreement to reduce everyone's use to the sustainable level. (EV)

Johnson, Cassandra Y. and J. M. Bowker. "African-American Wildland Memories." Environmental Ethics 26(2004):57-75. Collective memory can be used conceptually to examine African-American perceptions of wildlands and black interaction with such places. The middle-American view of wildlands frames these terrains as refuges pure and simple, sanctified places distinct from the profanity of human modification. However, wild, primitive areas do not exist in the minds of all Americans as uncomplicated or uncontaminated places. Three labor-related institutions forest labor, plantation agriculture, and sharecropping and terrorism and lynching have impacted negatively on black perceptions of wildlands, producing an ambivalence toward such places among African Americans. (EE)

Johnson, Cassandra Y., J. M. Bowker, John C. Bergstrom, and H. Ken Hull, "Wilderness Values in America: Does Immigrant Status or Ethnicity Matter?" Society and Natural Resources 17(2004):611-628. If wilderness is a social construction, then perhaps wilderness is valued by U.S. born whites, and not by immigrants and minorities. Surveys show that immigrants are less likely to value on-site wilderness use. Blacks are also less likely to value on-site use, but are as likely as whites to value the continued existence of wilderness. Asians and Latinos are also less likely than whites to value on-site use. But there are some surprises. "U.S. born Asians and women were more likely to indicate they believed the flora and fauna protected by wilderness had intrinsic value. ... The odds of an Asian respondent agreeing with this statement are about 3 times higher than for a White respondent, while a female is 1.63 times as likely to agree as a male" (p. 623).

Many differences are not statistically significant, beyond the fact that immigrant and minority groups expect to visit wilderness less, which may mostly be explained by the fact that they live in large cities and wilderness is not easy for them to visit. "For most of the value items, we cannot conclude that immigrants and natives perceive or construct wilderness in culturally different terms" (p. 624). On the basis of this study, the authors predict that "political support for wilderness may not diminish appreciably in the future as American becomes more diverse" (p. 625). Johnson, Bowker, and Hull are at the Southern Research Station, USDA Forest Service, Athens, GA; Bergstrom is in Agricultural and Applied Economics, University of Georgia.

Johnson, Cassandra; Bowker, J. M.; Bergstrom, John; Cordell, H. Ken, "Wilderness Values in America: Does Immigrant Status or Ethnicity Matter?," Society and Natural Resources 17(no.7, August 2004):611-628(18). (v. 15, # 3)


Johnson, David Martel, How History Made the Mind: The Cultural Origins of Objective Thinking. Chicago: Open Court, 2003. The modern, Western mind is a product of the Greeks intellectual tradition, unique in human history. Such minds can see nature objectively, as pre-Greeks could not (such as the Egyptians, where nature is tinged with fanciful mythology). This produces science in the West, which enables us not only to study and understand but to remake nature. Johnson concludes: "We have to reconcile ourselves to the fact that, long into the foreseeable future, our world will contain an ever smaller percentage of its original `wildness.' ... Our best hope of continuing to move towards a better world--or even of surviving--is by looking forward. Thus, in place of the once effective strategy of trying to tame wilderness, it now has become effective to create the sort of dynamically evolving, experimental, artificial..."
emphasis) world that can help us meet our future needs." (p. 210). Johnson is in philosophy, York University, Toronto.


Johnson, Edward. "Animal Liberation versus the Land Ethic." Environmental Ethics 3(1981):265-73. J. Baird Callicott misinterprets both the way in which pain seems important to animal liberationists and why it is thought important. Examination of Callicott's account reveals its inadequacies and strengthens the animal liberationist's position. It also indicates that resolution of the dispute between proponents of animal liberation and the land ethic demands consideration of the justifiability of "sentientism." Johnson is in the department of philosophy, University of New Orleans, New Orleans, LA. (EE)


Johnson, K. Norman, Swanson, Frederick, Herring, Margaret, Greene, Sarah, eds. Bioregional Assessments: Science at the Crossroads of Management and Policy. Covelo, CA: Island Press, 1999. 385 pp. $65 cloth, $32.50 paper. A new approach to environmental management and policymaking that gives science and scientists a crucial role in the policymaking process. Synthesizes the knowledge from many regions by examining the assessment process and detailing a series of case studies from around the country. (v.10,#1)

Johnson, Kirk, "Debate Swirls Around the Status of a Protected Mouse," New York Times, June 27, 2004, p.14. The Preble's meadow jumping mouse is found in Colorado and Wyoming, and is on the Endangered Species List. But a prominent geneticist, Rob Roy Ramey II, says it does not differ genetically from the Bear Lodge meadow jumping mouse, found further north in Wyoming, Montana, and South Dakota, and which is not endangered. Ramey, at the Denver Museum of Nature and Science, says he firmly believes in protecting Endangered Species, but the Preble's mouse is not one. He also says this is only one case of what is often wrong with enforcing the Endangered Species Act: old and bad science that now needs to be replaced by genetically-based taxonomy. (v. 15, # 3)

Johnson, Kirk, "How Drought Just Might Bring Water to the Navajo," New York Times, July 23, 2004, A16. The Navajo tribe has long claimed rights to the entire water supply of the San Juan River in New Mexico, a major tributary of the Colorado. If so, there would be no water for Gallup, NM and other areas, as well as reduced amounts for those on the Colorado River. In a proposed settlement, the tribe would get 55% of the river, a huge amount and more than some states get, as well as a federally constructed water supply system on the reservation, supplying water where many persons now have none (they have to drive trucks to get water now). But Gallup,
NM would also get water in the deal, and many Navajos dislike that. River rights and racial tension. (v. 15, # 3)

Johnson, Kirk, "Coloradoans Vote to Embrace Alternative Sources of Energy," New York Times, November 24, 2004, p. A13. Colorado voters approved, over the vehement objections of most energy companies, a proposal mandating that 10 percent of the state's electricity must come from wind and solar power by 2015. This energy proposal had failed three times in the state legislature but went to the polls and won. Colorado is the 18th U.S. state to set environmental friendly energy provisions in place, but is the first to do so by referendum. (v.14, #4)

Johnson, Kirk, "Filmmaking Where Acting Natural Comes With the Turf," New York Times, October 17, 2004. The nation's only film school dedicated to science and natural history is at Montana State University. The program was founded with seed money from the Discovery Channel. (v.14, #4)


Johnson, Lance, Philosophical Problems in the Evaluation of Genetic Engineering. M.A. thesis, Colorado State University, December 1998. Analysis of the ethical models that are used to consider the moral import of genetic engineering, a "scientific naysayer" model and an "intrinsically wrong model." Their evaluation involves the autonomy/provincialism debate in the philosophy of biology, the importance of ecology as a bridge between biology and the physical sciences, and the use of models in ecology. There are difficulties in assessing the potential effects of genetically engineered organisms released into the environment. This is demonstrated with a case study, a genetically modified canola (Brassica nigra), widely used and a plant with numerous wild relatives. Virus resistant plants are a special concern; genetically engineered microorganism are another. Rissler and Mellon's tiered approach to risk assessment here identifies two potential ethical difficulties. Genetically engineered organisms may be unique enough not to model analogously to wild species. Human activities disturbing the environment may invite invasive species problems; non-genetically engineered aggressive weedy species humans have introduced are already a quite serious problem. Users seeking commercial benefits are likely to underestimate the risks of harms. The thesis advisor was Holmes Rolston. Johnson is now finishing his teaching certificate in secondary school science at Metro State College, Denver, a post-baccalaureate certification. He has been for several years the supervisor of Inverness Water and Sanitation District, a subdivision of the Colorado state water authority, in the metro Denver area. (v.9,#3)


Johnson, Lawrence E., "Can Animals Be Moral?" Ethics and Animals 4(no. 2, 1983):50-61. Blacksburg, VA: Society for the Study of Ethics and Animals. "I conclude then that some animals can act as moral agents and that a monkey who is reluctant to cause pain to his fellow monkey is morally better than a monkey who does not care" (p. 61).

Johnson, Lawrence E. "Humanity, Holism, and Environmental Ethics." Environmental Ethics 5(1983):345-54. The human race is an ongoing entity, not just a collection of individuals. It has interests which are not just the aggregated interests of individual humans. These interests are morally significant and have important implications for environmental ethics. Johnson is at the School of Humanities, The Flinders University of South Australia, Bedford Park, Australia. (EE)
Johnson, Lawrence E., "Species: On their Nature and Moral Standing," Journal of Natural History 29(1995):843-849. If we exterminate a species, we adversely affect the well-being of individual organisms, human or otherwise, present and future, members and non-members of that species. But is that all there is to it? The extinction of a species is an enormity that goes beyond the fate of individual organisms, even as multiplied by big numbers. The species itself is of moral significance. But how can that be? That species are only aggregates of individuals may seem obvious, but only on the basis of a worldview that is fundamentally mistaken. Species are better thought of as living entities, which have moral standing in proportion to their nature and interests. Johnson teaches philosophy at Flinders University, Bedford Park, South Australia. (v6,#4)

Johnson, Lawrence E., A Morally Deep World: An Essay on Moral Significance and Environmental Ethics. New York: Cambridge University Press, 1990. 180 pages, $ 39.50. Johnson advocates a major change in our attitude toward the nonhuman world. He argues that nonhuman animals, and ecosystems themselves, are morally significant beings with interests and rights. He considers recent work in environmental ethics in the introduction and then presents his case with precision and clarity. Written in an attractive, nontechnical style. Johnson is professor of philosopher, Flinders University, Australia. (v1,#4)

Johnson, Lawrence E. "Toward the Moral Considerability of Species and Ecosystems." Environmental Ethics 14(1992):145-57. I develop the thesis that species and ecosystems are living entities with morally significant interests in their own right and defend it against leading objections. Contrary to certain claims, it is possible to individuate such entities sufficiently well. Indeed, there is a sense in which such entities define their own nature. I also consider and reject the argument that species and ecosystems cannot have interests or even traits in their own right because evolution does not proceed on that level. Although evolution proceeds on the level of the genotype, those selected are able to cooperate in entities of various higher orders including species and ecosystems. Having their own nature and interests, species and ecosystems can meaningfully be said to have moral standing. Johnson is at the School of Humanities, The Flinders University of South Australia, Adelaide, South Australia. (EE)


Johnson, Lawrence E., "Humanity, Holism, and Environmental Ethics," Environmental Ethics 5(1983):345-354. An important paper that argues for a sense of "group interests" that transcend the interests of the individual members of the group. Johnson focuses on the interests of humanity as opposed to the interests of individual humans, and he hopes to generalize his conclusions to other areas of environmental ethics. But Johnson's argument (p. 350) seems to be based on the analogy between an individual organism and its constitutive elements: Smith has interests that are not the interests of his organs or cells. But it is unclear how this analogy works to supply interests for the species Homo sapiens. (Katz, Bibl # 1)

Johnson, Lawrence E., "Do Animals Have an Interest In Life", Australasian Journal of Philosophy, 61 (1983): 172-84. Does killing an animal - as distinguished from causing it pain - violate its interests? Does so killing a human violate his/her interests? The author maintains that it is possible for animals have an interest in life which does not entail a would-be preference. The claim is that animals have an interest in continued existence which is as viable as the claim that humans have an interest in continued existence. It is argued, in particular, that preference utilitarianism does not provide an adequate defence of the claim that only humans have an interest in life. The paper has particular application to Peter Singer's writings on the subject.

individualistic ethic. Yet future generations are morally significant. The Person-Affecting Principle, that (roughly) only acts which are likely to affect particular individuals are morally significant, must be augmented in such a way as to take into account the moral significance of Homo sapiens, a holistic entity which certainly does exist. Recent contributions to Environmental Values by Alan Carter and Ernest Partridge are criticised (but not entirely rejected). (EV)


Johnson, Randy, Hiking in North Carolina. Helena. MT: Falcon Press, 1996. 200 hikes in all regions of the state. Johnson lives in Greensboro, NC, and is the senior editor of United Airlines inflight magazine, Hemispheres. (v.9,#3)


Johnson, Timothy A. "Coping with Change: Energy, Fish, and the Bonneville Power Administration." Environmental Law 26, no.2 (1996): 589. Johnson, an attorney with the Bonneville Power Administration (BPA), explores the significant challenges facing BPA in light of increased industry competition following the Energy Policy Act of 1992 and uncertain salmon recovery costs following recent court decisions. Johnson concludes that BPA's new market-oriented philosophy, in concert with the Clinton Administration's recent cap on BPA's salmon recovery expenditures, will enable BPA effectively to compete in the power market and continue to satisfy its statutory environmental and power obligations. (v7, #3)

Johnson, Todd R., "Community-Based Forest Management in the Philippines," Journal of Forestry. 97(no. 11, Nov 01 1999):26- . An initiative toward sustainable forest management in the Philippines shows some promise despite the dire condition of the islands' forest resource, primarily because the local residents are defining their own criteria and indicators. (v10,#4)

America and contains millions of glacially formed, depressional wetlands embedded in a landscape matrix of natural grassland and agriculture. These wetlands provide valuable ecosystem services and produce 50 to 80 of the continent's ducks. The most productive habitat for breeding waterfowl would shift under a drier climate from the center of the PPR (the Dakotas and southeastern Saskatchewan) to the wetter eastern and northern fringes, areas currently less productive or where most wetlands have been drained. Unless these wetlands are protected and restored, there is little insurance for waterfowl against future climate warming.


Johnson, Michael L. Hunger for the Wild: America=s Obsession with the Untamed West. Lawrence: University of Kansas Press, 2007. Johnson provides a historical and cultural analysis of how wildness has shaped the ways Euro-Americans have perceived, reacted to, and acted upon the American West as waste, a promised land, a frontier, a region, and a postregion from the 1530s to today. He discusses a variety of historical topics such as conquistadors, Euro-American explorers and settlers, cowboys, myths of American Indians as noble savages and red devils, Wild West shows, and Dust Bowl woes, leading up the contemporary West=s overtaxed water supplies, sprawling suburbs, degraded wilderness areas, and Disneyfied frontier inhabited by everyone from UFO fanatics to postregional cowgirls. Johnson is an English professor at the University of Kansas and is the recipient of a number of awards, including the Western Writers of America Spur Award.


Johnston, Barbara Rose, ed. Who Pays the Price? The Sociocultural Context of Environmental Crisis. Island Press, 1994. 272 pages, cloth $45, paper $19. The authors of the papers in this volume, sponsored by the Committee on Human Rights and the Environment of the Society for Applied Anthropology, look at the links between environmental degradation and human rights abuse. Included are case studies from China, Papua New Guinea, the Russian Far East, the Brazilian and Peruvian Amazon, the highland Yanomami people of Brazil and Venezuela, Southern Africa, Alaska, the U.S. Southwest, and the U.S. Virgin Islands. (v6,#1)

Johnston, David, "Vail Fires Were Probably Arson, U.S. Agents Say," New York Times (10/23/98): A16, and Associated Press, "Vail Arsons Signal Eco-terrorism Trend," The Charleston Post and Courier (10/23/98): A3. Arson at Vail Ski Resort aimed at protecting lynx habitat. The "Earth Liberation Front" (ELF) has claimed responsibility for burning several buildings and chair ski lifts at the 11,000-foot level of Vail Mountain, Colorado USA, causing $12 million in damage. Environmentalists and many residents of Eagle County, where Vail is located, have opposed the resort’s planned 885-acre expansion into mountainous back country that is potential habitat in which to restore lynx. An ELF email message to news organizations states: "Putting profits ahead of Colorado's wildlife will not be tolerated. This action is just a warning. We will be back if this greedy corporation continues to trespass into wild and unroaded areas." The environmental activist in Portland, Oregon, who sent out the communique for ELF, said: "As long as it doesn't harm humans lives, we approve."

In response, arch anti-environmentalist Ron Arnold of the Center for the Defense of Free Enterprise declared: "They've stepped over a line they've never crossed before. Now they no longer care what the public thinks." Newspapers are suggesting that such acts of "environmental terrorism" are increasing, citing the destruction of fences, burned livestock buildings, tree spiking to prevent logging, and acts by the Animal Liberation Front that include freeing animals from fur farms. (v.9,#3)


Jokinen, Pekka, "Agricultural Policy Community and the Challenge of Greening: The Case of Finnish Agri-environmental Policy," Environmental Politics (Summer 1997):48-. (v.8,#4)


Jolly, Alison, Lucy's Legacy: Sex and Intelligence in Human Evolution. Cambridge, MA: Harvard University Press, 1999. Human evolutionary nature was forged by living in small groups where our chief competitors were rival groups of hominids. We have tendencies to violence but we also have tendencies to co-operation, reciprocity, and to make social arrangements that counter our tendencies to violence.

"Natural selection mimics purpose. It blindly creates the exquisite complexity of living things. When Darwin showed how a purposeless mechanism could have done so, that brought existential despair. Darwinian nature seemed even worse than cruel. Darwinian nature was indifferent. ... The less fit died, or died childless, culled by their immediate environment. The laws acting around us include no laws of morality or altruism.

But particulate individualism is only part of the story. Cooperation between entities evolved even before life itself. The major transitions in evolution, the major increases in complexity, all arose from cooperation. ... One social species communicates through speech, writing, and now electronic impulses. This is leading us to a fifth level of cooperation, species wide, planetwide. ... The information revolution makes those links global. It is not simply language but electronic communication of language that gives humanity the potential to become a new biological entity. ...

We may choose despotism, ecological blight, death for other species. Or else we may successfully improve our lot, stabilize our demands, preserve and enrich the biosphere. Biology has nothing to predict about which course we take. It only says that we are something new under the sun. ... We may become even more important, not as individuals but as a global organism. ... Gaia is not our mother. She could be our daughter" (pp. 431-434). Jolly is a distinguished primatologist at Princeton University. (v.11,#3)


Jones, RE; Fly, JM; Talley, J; Cordell, HK, "Green Migration into Rural America: The New Frontier of Environmentalism?", Society and Natural Resources 16(no.3, 2003):221-238.

environmentalists agree that if used they must be set by hand drill, not battery operated drill, but on little else. Many such fixed anchors were set before wilderness designation; some set by David Brower himself. Proponents say this insures legitimate and safe recreational use, in keeping with the intention of The Wilderness Act. Opponents say the bolts are forbidden "installations" and that climbers ought to face the mountains as did the first climbers, without preset aids. With such aids, the experience is less wild and less bold.

In 1998 U.S. Forest Service Chief Dombeck banned fixed anchors nationwide. There were many protests, and a powerful lobbyist, Recreational Equipment Incorporated (REI), headquartered in Washington state got their Senator to add a rider to the U.S.F.S. budget reversing the fixed anchor ban. A subsequent decision placed resolution in an appointed body of 23 stakeholders, if they could reach consensus; but they could not, so the matter remains unresolved. A big problem is the escalating number of climbers (especially now that climbing is safer with such aids), estimated at 8 million in the U.S. "A total ban of all fixed anchors would clearly have a major impact on the majority of wilderness climbers, a visitor group that has traditionally supported wilderness values and has been a strong voice in the wilderness movement. Yet, allowing unchecked fixed anchor installation represents a step backward in the century-old effort to protect wilderness values" (p. 19). Jones teaches physical education and recreation, Utah Valley State College, Orem, UT. Hollenhorst teaches recreation resources, University of Idaho.

Jones, Clara B. "Saving Howler Monkeys in Mexico", Wild Earth 6(no.3, 1996):31. (v7,#4)

Jones, Eileen Kerwin, "Weaving Perspectives: An Exploration of Economic Justice Based on the Work of Beverly Wildung Harrison and Marilyn Waring," Ecotheology Vol 6 (Jul 01/Jan 02):92-107. In this article, I underline the relevance of economic analysis in Christian social ethical deliberations on issues of justice. I show how connections are made between theological ethics, economics and ecology when Beverly Wildung Harrison, a Christian social feminist ethicist, and Marilyn Waring, a feminist economist, are in dialogue. I demonstrate how Waring's approach meets the four criteria of Harrison's adequate social theory, and then suggest that Waring's economic insights provide critical data for theological reflection. Central to this article is the idea that conventional economic emphasis on the market presents only a partial analysis of the economy; it omits significant data, such as the work performed in the informal sector (work done mostly by women) and any costs due to environmental damage. This partial analysis poses both an economic and a moral problem. By weaving the perspectives of Harrison and Waring, the injustice is clearly detailed. This is seen as furthering a theological commitment to justice, not only for women, but also for all human beings and the natural world upon which we depend.


Jones, Charles, Global Justice: Defending Cosmopolitanism. New York: Oxford University Press. The fundamental question of international distributive justice is: What obligations do the world's wealthy people have to ensure that the world's poor achieve a quality of life that is recognizably human? The relative merits of the utilitarian, human rights, and neo-Kantian perspectives. Nationalist, patriotic, relativist, and constitutivist challenges to universalism. Jones defends a form of cosmopolitanism involving a commitment to basic human rights, which can guide disputes about global justice. The moral case for change in the international system. Jones is in political science, University of Western Ontario. (v.10,#3)


Jones, Trevor, et al., "The Highland Mangabey Lophocebus kipunji: A New Species of African Monkey," Science 238(20 May 2005):1161-1164. A new species found independently and virtually simultaneously at two different sites. The monkey is arboreal with a distinctive call. Interestingly, because the monkey is presumed rare, no specimen has been taken and documentation is from photographs. See also Beckman, Mary, "Biologists Find New Species of African Monkey," Science 308(20 May 2005):1103.


Jordan, A., R. Wurzel and A. Zito, "'New' Environmental Policy Instruments: An Evolution or a Revolution in Environmental Policy?," Environmental Politics 12(no. 1, 2003): 201-224. (v 14, #3)


Jordan, CF, "Genetic Engineering, the Farm Crisis, and World Hunger," Bioscience 52(no.6, 2002):523-529. (v.13, #3)


Journal of Forestry, "Nongovernmental Organizations: Their Power and Influence in the U.S. and the World," vol. 92, no. 6, June 1994. The whole issue is on nongovernmental organizations. (v5,#4)

Journal of the Philosophy of Sport, *The*, Vol. 23 (1996) is a special issue on animals and sport. Articles: "Rodeo and Recollection--Applied Ethics and Western Philosophy" by Bernard E. Rollin; "Sports and Speciesism," by Maurice L. Wade; and "The Killing Game: An Ecofeminist Critique of Hunting," by Marti Kheel. The JPS is published annually for the Philosophic Society for the Study of Sport (PSSS) by Human Kinetics, P.O. Box 5076, Champaign, IL 61825-5076. (v8,#1)


Journal of Social Philosophy 34, no. 1, Spring 2003, contains a special section on "Urban Environmental Ethics." The papers were generated from a workshop held in 2001 at the Blumenfeld Center for Ethics at Georgia State University on the same topic. Contains:


(Forest aesthetics)
-- Gobster, Paul H., "Aldo Leopold’s ‘Ecological Esthetic’: Integrating Esthetic and Biodiversity Values"
-- Lewis, Richard, "Pardon the Mess, We’re Growing a New Forest"
-- Schuh, "Managing Esthetic Values: Weyerhaeuser Company’s Approach"
-- Bacon, Warren, "Creating an Attractive Landscape through Viewshed Management"
-- O’Laughlin (O’Laughlin), and Belt, George H., "Functional Approaches to Riparian Buffer Strip Design"

Journal of Environment and Development is published twice a year, concerned with development and conservation, especially on international levels. Seeks to combine legal, scientific, policymaking, and academic communities. Sample articles: William K. Reilly, "The Greening of NAFTA: Continental Environmental Cooperation" (Winter 1993); Heraldo Munoz, "The ‘Green’ vs. Trade Debate in the Americas" (Winter 1994). JED, University of California at San Diego, Mail Code 0519, La Jolla, CA 92093. Phone 619/534-7617. (v5,#4)

Journal of Forestry, "Ethical Decisionmaking: A Roundtable Discussion," vol. 91, no. 4, April 1993. Contains:
Banzhaf, William H., "Rarely Black and White"
Irland, Lloyd C., "Developing Ethical Reflection"
Marshall, Fred, "Ethical Priorities"
Coufal, James E., and Zane J. Cornett, "The Ethics of Forest Stewardship"
The issue theme is "Environmental Ethics and Policies: Assessing the Benefits and Consequences." (v5,#4)

Journal of Forestry 93 (no. 9, September 1995) is a theme issue on ethics in forestry, "Word of Honor: The Role of Professional Ethics in Forestry." contains:
-- Cornett, Zane J., "Birch Seeds, Leadership, and a Relationship with the Land"
-- "Code of Ethics for Members of the Society of American Foresters"
-- Force, Jo Ellen, "SAF’s Code of Ethics: Time for Another Look?"
-- "The Case of the Missing BMP's." A forest engineer working for a forestry company is asked to evaluate a piece of property recently received in trade from a government agency. He finds that a partially constructed road does not comply with volunteer best management practices (BMP). Following his report to his supervisors, his company puts the land on sale. Among others, his church is considering buying the land. Comments on this case by several foresters.
-- Smyth, Arthur V., "Foresters and the Land: The Evolution of SAF’s Land Ethic"
-- Irland, Lloyd C., "Recognizing and Resolving Conflicts of Interest"
Journal of International Affairs, Winter 1991 issue is devoted to the theme "The Politics of the Global Environment." Eight contributors investigate international cooperation, economic development and the environment, and the role of the market in fashioning sound environmental policies. Single issue is $ 7.00, JIA, Box 4, International Affairs Bldg, Columbia University, New York, NY 10027. (v2,#2)

Journal of Environmental Psychology, vol. 15, no. 3 (September 1995), is a special issue on Green Psychology, edited by Robert Gifford. Included are:

--Axelrod, Lawrence J., and Suedfeld, Peter. "Technology, Capitalism, and Christianity: Are They Really the Three Horsemen of the Eco-Collapse?" pp. 183-95. An examination of the evidence for the frequent accusation that technology, capitalism, and Christianity, the three bases of modern Western Society, are root causes of environmental degradation. Although these three are associated with failures to protect the environment, label them as causal factors contradicts known facts. Axelrod and Suedfeld are in psychology at the University of British Columbia.

--Biel, Anders, and Garling, Tommy. "The Role of Uncertainty in Resource Dilemmas," pp. 221-33. Resource dilemmas entail a conflict between self-interests and the welfare of a group or society at large. Individuals with a pro-social orientation may act in the interest of the collective, but there are complications due to uncertainty. As the consequences are perceived to be uncertain, increasing uncertainty will be cooperation less consistent. Biel and Garling are in psychology, Göteborg University, Göteborg, Sweden.

--Reser, Joseph P. "Whither Environmental Psychology? The Transpersonal Ecopsychology Crossroads," pp. 235-57. Ecopsychology and its relationship to psychology and environmental psychology, with particular attention to Theodore Rozak. The nature and role of the "self" as the ultimate target and agent of meaningful change. Ecopsychology in Australia, and indigenous "earth wisdom." The prognosis for the greening of psychology is explored. Reser is in psychology at James Cook University, Townsville, Australia.

--Kaplan, Stephen. "The Restorative Benefits of Nature: Toward an Integrative Framework," pp. 169-82. Evidence pointing to the psychological benefits of nature has accumulated at a remarkable rate in a relatively short period of time. Natural environments are particularly rich in the characteristics necessary for restorative experiences. Kaplan is in psychology at the University of Michigan, Ann Arbor. (v7, #3)


Journal of Human Dimensions in Wildlife Management is a new journal, to advance the science of human dimensions of wildlife and its application to decision-making concerning wildlife conservation. Sample articles in volume 1, no. 1, Spring 1994. "Understanding Controversy in Wildlife Management"; "Basic Wildlife Beliefs, Orientations, and their Applicability to Wildlife Planning." The publisher is Sagamore Publishing Inc., Champaign, IL. Articles are invited: Co-editors, Michael J. Manfredo and Jerry J. Vaske, Human Dimensions Natural Resources Unit, College of Natural Resources, Colorado State University, Fort Collins, CO 80523. (v5,#3)

Journal of Philosophy of Education (The Journal of the Philosophy of Education Society of Great Britain), volume 37, no. 4, 2003, is devoted to environmental education. Michael Bonnett, editor, writes in the introduction: "At this state in history it is difficult to identify an issue of greater importance for humankind than its relationship with the environment, nor one that is more fraught. It must be a unique phenomenon--on Earth at least--for a species to be contemplating the possibility of its self-extinction. Yet as evidence mounts daily to confirm that human action is affecting the environment in ways that are both unprecedented and unsustainable, the issues raised appear ever more complex and the way ahead far from straightforward. Given that the consequences of this situation are having to be faced in increasingly acute forms by the citizens of the early twenty-first century, clearly it would be irresponsible for education somehow to attempt to remain aloof from the issues that this state of affairs throws up."

Joyce, Richard. The Evolution of Morality. Cambridge, MA: The MIT Press, 2006. The evidence supports an innate basis to human morality. Might the fact that the human brain has been biologically prepared by natural selection to engage in moral judgment serve in some sense to vindicate this way of thinking - staving off the threat of moral skepticism, or even undergirding some version of moral realism? The evolutionary A vindication@ of morality compared with the evolutionary A debunking@ of morality.


Judgments of Justice Lionel Murphy, edited by A. R. Blackshield et al. Sixty judgments from a controversial High Court Judge, including that on Franklin Dam. (v1,#3)


Juma, Calestour and J.B. Ojwang, eds. In Land We Trust: Environment, Private Property and Constitutional Change. Atlantic Highlands, NJ: Humanities Press, Zed Books, 1996. This book presses the development of an African perspective on environmental policy. Relevant not only in the developing world but also in those developed countries such as the United States where conservation efforts are hampered by the lack of an adequate constitutional basis. (v7,#1)

man. According to the ancient legend, Orpheus by his very gift of music fills the radical sense of enjoyment in us all and enables entire nature to dance in delight. Music resonates the most primordial and invariant mood of man in his harmony with the universe (uni-verse) from time immemorial. On the basis of the image of "roundness" derived from the auditory model of space, an "ecotopia" or a new orientation of ecological ethics is projected. By affirming man as the responsible caretaker of the Earth, it rejects both speciesism and individualism—the antitheses of social principle. Jung is in the department of Political Science, Moravian College, Bethlehem, PA.


Jung, Hwa Yol. "Marxism, Ecology, and Technology." Environmental Ethics 5(1983):169-71. The recent controversy over whether Marxism is an ecologically viable theory or can justify a state of harmony between man and nature has a serious flaw because none of the participants in the discussion seems to think that technology is intrinsic to the reconciliation of man with nature. While it is correct that the writings of the early Marx offer some basis for the reconciliation, the later Marx was preoccupied with the question of nature's instrumentality or the human significance of nature, and he saw technology as the human mode of dealing with nature. Marx and Marxists have contributed to making us aware of man's exploitation of and alienation from other men, but not man's exploitation of and alienation from nature. To eradicate the second requires a radical deconstruction of modern technomorphic culture and its metaphysical foundations. Jung is in the department of Political Science, Moravian College, Bethlehem, PA.


Kahn, Joseph, "The Science and Politics of Super Rice," New York Times, October 22, 2002, pp. C1, C12. China was once enthusiastic about genetically modified, pesticide resistant rice, and the Chinese at their National Rice Research Institute, Hangzhou, have developed such a rice. But now the Chinese are going quite slow about using it, worrying that pests quickly evolve to overcome the resistance (as has happened with corn in China). Even more they seem to fear that Chinese inefficient farmers cannot compete with food imports from the United States and other big high-tech producers. (v.13,#4)

Kahn, Peter H., Jr., "Developmental Psychology and the Biophilia Hypothesis: Children's Affiliation with Nature," Developmental Review 17(1997):1-61. A useful review of the biophilia hypothesis of Edward O. Wilson and Stephen R. Kellert. There are three overarching concerns: (1) The genetic basis of biophilia. (2) How to understand seemingly negative affiliations with nature. (3) The quality of the supporting evidence. Biophilia is a valuable interdisciplinary framework for investigating the human affiliation with nature, though a nascent framework. The second half of the article discusses recent studies on children's environmental reasoning and values, conducted in the U.S. and in the Brazilian Amazon. Kahn is in education and human development, Colby College, Waterville, ME. (v9,#1)

Kahn, Peter H., Jr., Batya Freidman, "Environmental Views and Values of Children in an Inner-City Black Community," Child Development 66(1995):1403-1417. Overall, children showed sensitivity to nature and awareness of environmental problems, although attenuated by both developmental and cultural factors. Most children believed that polluting a waterway was a violation of a moral obligation. Children's environmental moral reasoning largely focused on homocentric considerations (e.g. that nature ought to be protected in order to protect human welfare). With much less frequency, children focused on biocentric considerations (e.g. that nature has intrinsic value or rights). Findings are discussed in terms of moral-developmental theory, and the place of social-cognitive research in understanding the human relationship to the natural environment. Kahn and Friedman are in human development at Colby College, Maine. (v6,#4)


Kahn, Peter H., Jr., "Developmental Psychology and the Biophilia Hypothesis: Children's Affiliation with Nature." Paper at the April 1995 Society for Research in Child Development. A
A venturesome hypothesis has been put forth by E. O. Wilson, and is gaining increasing support: biophilia is a fundamental, genetically-based human need and propensity to affiliate with other living organisms and life-like processes. While the biophilia hypothesis can help us to understand the biological underpinnings of how humans come to value nature, the construct itself needs to include substantively ontogenetic considerations. An alternative means, by which to understand biophilia, is grounded in structural-development psychological theory. Data from three recent studies conducted in the United States and the Brazilian Amazon support this reconception.

Paper available from the author at: Program in Education and Human Development, Colby College, 4420 Waterville, ME 04901-8844.

Kahn, Peter H., Jr., The Human Relationship with Nature: Development and Culture. Cambridge, MA: MIT Press, 1999. 281 pages. Research and theory on how humans develop a relationship with nature, using a developmental psychology framework. An analysis of eight years of study of children, young adults, and parents in diverse geographical locations, ranging from an economically impoverished black community in Houston, Texas, to a remote village in the Brazilian Amazon. Features children, with the question how far environmental sensitivity is already present in children and how far it develops in later life. Analyzes whether there are universal features in the human relationship with nature, and discovers some tendencies toward biophilia transculturally, with cultural modifications. Challenges the postmodern claim that nature is only a cultural construction. An excellent combination of philosophical analysis and empirical research. Kahn is in psychology at Colby College, Waterville, Maine. (v.10,#2)

Kahn, Peter H., Jr., "Bayous and Jungle Rivers: Cross-Cultural Perspectives on Children's Environmental Reasoning." In Saltzstein, H., ed., Culture as a Context for Moral Development: New Perspectives on the Particular and the Universal. No. 76 in the series, New Directions for Child Development, Summer 1997, pp. 23-36. San Francisco: Jossey-Bass, Inc., Publishers. Contrary to previous research that found that economically impoverished African Americans have little interest in and concern for the natural environment, research with children and parents in an African American community in Houston, Texas shows environmental sensitivity and commitment. Two groups are studied in Brazil, one in Manaus, a large city on the Amazon River, where children live in great poverty, and a second group in a remote village of 4,000 inhabitants on the Rio Negro. Both groups of children demonstrated environmental sensitivities and commitments based on a wide range of measures. Similarly in Howe, Daniel C. (Education and Development, Colby College) and Kahn, Jr., Peter H., "Along the Rio Negro: Brazilian Children's Environmental Views and Values," Developmental Psychology 32(No. 6, 1996):979-987. (v9,#1)

Kahn, Peter H., Jr., and Kellert, Stephen R., eds., Children and Nature: Psychological, Sociocultural, and Evolutionary Investigations. Cambridge, MA: MIT Press, 2002. Experience of the natural world has traditionally been significant in the maturing of children, and it still may be a critical component of human physical, emotional, intellectual, and even moral development. Research from cognitive science, developmental psychology, ecology, education, environmental studies, evolutionary psychology, political science, primatology, psychiatry, and social psychology on the formation of children in interaction with the natural world. (v.13,#2)

Kahn, Peter H., Jr., "Resolving Environmental Disputes: Litigation, Mediation, and the Courting of Ethical Community." Environmental Values 3(1994):211-228. Litigation and mediation offer substantive and important approaches toward resolving environmental disputes. Yet as currently practiced both approaches have shortcomings. For example, litigation often promotes divisive, adversarial relationships. Mediation often yields untenable ground given the seriousness of many environmental problems. This paper offers a reconception of both approaches. It is argued that both litigation and mediation need to be embedded within a more ethically comprehensive context, one of "courting ethical community'. Discussion focuses on what it means in this sense to court, on what defines and bounds the ethical, and how courting depends on understanding not only differences but commonalities in people's environmental
views and values. KEYWORDS: Community, environmental dispute resolution, environmental ethics, litigation, mediation, moral psychology, morality. Kahn is at the Department of Education and Human Development at Colby College, Maine. (EV)


Kaiser, Jocelyn, "Science Board Floats $ 1 Billion Trial Balloon," Science 285(1999):816-817. $ 1 billion for environmental science? The U.S. National Science Foundation (NSF) has a recommendation from its governing board to increase support of environmental science, following years of criticism that it pays environmental research short shrift. The recommendation increases spending from $ 600 million to $ 1.6 billion in five years. NSF Director Rita Colwell is herself an ecologist. Chair of the NSF panel that produced the report is Jane Lubchenco, Oregon State University. (v. 10, # 3)

Kaiser, Jocelyn, "Military Wins Changes that May Ease Research," Science 302(28 November 2003):1487-1488. The U.S. Congress has exempted the Department of Defence from environmental rules protecting endangered species and marine mammals. Congress did reject military requests for exemption from some pollution laws. Also, language of the law is rather vague at points, especially regarding whether the military itself or subcontractors do the research.

Kaiser, Jocelyn, "Academy Panel Mulls Ethics of Human Pesticide Experiments," Science 299(17 January 2003):327-328. Ethics of human pesticide studies. The U.S. Environmental Protection Agency sets permissible levels of human exposure to pesticides at 10-fold or more lower than the dosage that produces toxicity in animals, levels that might even get lower with new regulations protecting children. To get more data on human toxicity levels, and to avoid such stringent standards, a number of companies have been dosing volunteers (mostly in the U.K.) with experimental levels of pesticides, and paying them $ 600 or more to participate in such tests. The National Academy of Sciences has a panel questioning whether such experiments are ethical, and the EPA is undecided whether they can or ought to use such data. Much of the ethics debate hinges on whether the industry motives are perceived to be expressly for the benefit of the company or conducted with larger benefits to society as a goal.

Kaiser, Jocelyn, "Unique, All-Taxa Survey in Costa Rica `Self-Destructs,'" Science 276 (1997)893. A unique, all-taxa survey in Costa Rica fails. A promising survey of all the species in species-rich Costa Rica, designed co-operatively among a number of groups, including the World Bank, the Netherlands, and Norway, has failed, rather unexpectedly. One spokesman said, "The ATBI (survey) was a beautiful scientific project, but there are social and economic considerations that are more relevant than scientific ones." The $ 90 million project was canceled because it seemed to benefit science more than the Costa Rican people. (v8,#3)

Kaiser, Jocelyn, "Booby-Trapped Letters Sent to 87 Researchers," Science 286(5 November 1999):1059. Letters with razor blades, and a note: "You have until August 2000 to release all of your primate captives and get out of the vivisection industry," have been sent to 87 researchers in the U.S. The responsible group seems to be one called "The Justice Department," originating in the U.K. (v10,#4)

Kaiser, Jocelyn, "Population Growing Pains," Science 279(1998):1309. Does adding more people to the planet make society any worse off? Economists have tended to reject gloom and doom scenarios of impending environmental catastrophe, concluding that population growth should only slightly perturb living standards. But two economists, William Nordhaus and Joseph Boyer, of Yale University, argue that, although the next generation may not be much affected, if one
projects eight or so generations, the cost can become enormous. Most of the costs are diminishing returns as land and capital are divvied up among descendants. Short story. This could seem obvious simply by thinking about it, but at least economists are making common sense respectable!

Kaiser, Jocelyn, "New Wetlands Proposal Draws Flak," Science 279(1998):980. The Army Corps of Engineers has proposed revisions to current policy, which, though from one perspective can seem to be more conservative about wetlands, in fact opens up the possibility of much more wetland development, say critics. (v9,#1)

Kaiser, Jocelyn, "Caribou Study Fuels Debate on Drilling in Arctic Refuge," Science 296(19 April 2002):444-445. Caribou study fuels debate on drilling in Arctic refuge. The US Department of Interior, US Geological Survey, released a report that said oil drilling would harm caribou in the Arctic National Wildlife Refuge (ANWR), a report that came out on the eve of a Senate vote on drilling. But a week later there was a hastily done addendum, with revised conclusions. Some interpreted this as Interior Secretary Gail Norton manipulating science to promote the Bush Administration's views. Other scientists say the first report was based on a larger drilling area, which has since been reduced in size, and hence the addendum. Also the debate turns not only on where the caribou calve, but on where they then go to escape insects. Meanwhile other geologists note that best estimates are that drilling in ANWR would reduce U.S. dependence on foreign oil from 62% to 60%, a drop in the bucket. (v.13,#2)

Kaiser, Jocelyn, "Rift over Biodiversity Divides Ecologists," Science 289(25 August, 2000):1282-1283. An acrimonious dispute has broken out over whether the data on biodiversity are robust enough to inform public policy. The stability-diversity connection flares up again--this time when the Ecological Society of America distributed a pamphlet to members of Congress and federal agencies advocating the importance of biodiversity and citing research connecting it with ecosystem stability. Other ecologists retort that the biodiversity studies are "irrelevant" and "politically manipulated," a "propaganda document."

Kaiser, Matthias, et al., Developing the ethical matrix as a decision support framework: GM fish as a case study, @ Journal of Agricultural and Environmental Ethics 20(2007):65-80. The Ethical Matrix was developed to help decision-makers explore the ethical issues raised by agri-food biotechnologies. Over the decade since its inception the Ethical Matrix has been used by a number of organizations and the philosophical basis of the framework has been discussed and analyzed extensively. The role of tools such as the Ethical Matrix in public policy decision-making has received increasing attention. In order to further develop the methodological aspects of the Ethical Matrix method, work was carried out to study the potential role of the Ethical Matrix as a decision support framework. When considering which frameworks to apply when analyzing the ethical dimensions of the application of agri-food biotechnologies, it is important to clarify the substantive nature of any prospective framework. In order to further investigate this issue, reflections on the neologism Aethical soundness of an ethical framework are presented here. This concept is introduced in order to provide more structured evaluations of a range of ethical tools, including ethical frameworks such as the Ethical Matrix. As well as examining the philosophical dimensions of the method, theoretical analysis and literature studies were combined with stakeholder engagement exercises and consultations in order to review the Ethical Matrix from a user perspective. This work resulted in the development of an Ethical Matrix Manual, which is intended to act as a guide for potential user groups. Keywords: biotechnology - decision support - Ethical frameworks - Ethical Matrix - GM fish. Kaiser is with the National Committee for Research Ethics in Science and Technology (NENT), Sentrum, Prinsensgate, Oslo, Norway.


Kalchoffsky, Roberta, ed. Rabbis and Vegetarianism: An Evolving Tradition. Marblehead, MA: Micah Publications, 1995. 104 pages. $ 10. Seventeen rabbis in brief essays enlist Biblical and Talmudic authority to justify their abstention from meat. Eden was vegetarian and in Isaiah's vision of a future peaceable kingdom, the lion, like the ox, will eat straw. Meat eating, though pervasive in Judaism, has been a concession to human weakness. Kalechofsky is president of Jews for Animal Rights. (v7, #3)

Kalechofsky, Roberta. "Nazis and Animals: Debunking the Myth." The Animals' Agenda 16(1996):32. Refutes claims of Nazi benevolence toward animals. (v8,#1)


Kallard, Arne, "Super Whale: The Use of Myths and Symbols in Environmentalism." Pages 5-11 in Blichfeldt, Georg, ed., 11 Essays on Whale and Man (Lofoten, Norway: High North Alliance, 2nd ed., 1994. Characters of various whales have been aggregated and escalated to create a mythical "super whale", as a "totem animal" for environmentalist activists. In result all whales are majestic, gentle, warm-blooded animals that mate for life, travel in family groups, feel pain, and are incredibly intelligent. Whales are thereby put in a category apart from all other animals, such as those that are otherwise routinely harvested. This is more rhetoric that serves the cause of environmentalist activists than truth about whales. (v.13,#2)

Kallistos, Bishop of Diokleia, "Through the Creation to the Creator," Ecotheology No 2(Jan1997):8-30

Kalupahana, David J. "Man and Nature: Toward a Middle Path of Survival." Environmental Ethics 8(1986):371-80. I highlight the philosophical standpoints of two traditions, one from the East and the other from the West, that seem to avoid any form of reductionism resulting from the search for ultimate objectivity in human knowledge and understanding. I compare the pragmatic teachings of the Buddha and William James in order to show how both accommodate the human perspective as an inalienable part of the philosophical enterprise, and, further, how these perspectives contribute to their humanistic approaches and to the valuing of the environment in a way that is essential for human survival. Kalupahana is at the Institute for Comparative philosophy, University of Hawaii, Honolulu, Hl. (EE)


Kamieniecki, Sheldon, ed. Environmental Politics in the International Arena: Movements, Parties, Organizations, and Policy. Albany, New York: State University of New York Press. Essays united by a common emphasis upon the linkage between internal and external political forces and institutions affecting environmental policy in nations and global regions. (v7, #3)
Kamieniecki, Sheldon, Gonzalez, George A., Vos, Robert O., eds. Flashpoints in Environmental Policymaking: Controversies in Achieving Sustainability. Ithaca, N.Y.: State University of New York Press, 1997. $59.50. A contribution to public policy and natural resource issues. The likely "hot spots" of environmental policy, presenting alternative and often opposing points of view on the major controversies that are likely to be with us well into the next century. (v8,#1)

Kammen, David M., and Hassenzahl, Should We Risk It? Princeton, NJ: Princeton University Press, 1999. $ 40. An attempt to organize and evaluate previously disparate theories and methodologies connected with risk analysis for health, environmental, and technological problems. Kammen is in energy and society at the University of California, Berkeley. Hassenzahl is in science, technology, and society at the Woodrow Wilson School of Public and International Affairs, Princeton University. (v10,#4)


Kanagy, Conrad L., and Nelsen, Hart M., "Religion and Environmental Concern: Challenging the Dominant Assumptions," Review of Religious Research 37(1995):33-45. The authors, in a social science survey, tested three measures of religious activity (attendance at church, born-again Christian, personal religion) in relationship to three environmental attitudes (increase federal spending, relax environmental controls for economic growth, self-identification as an environmentalist), and found various connections, but, "overall, our interpretation of these findings challenges the dominant view that those in Judeo-Christian traditions--particularly religiously conservative individuals in these traditions--are less concerned about environmental issues than are others. The authors are at The Pennsylvania State University. (v8,#3)


Kane, Hal. Triumph of the Mundane: The Unseen Trends that Shape Our Lives and Environment. Covelo, CA: Island Press, 2000. 208 pages. Cloth $22.95. How and why our day-to-day lives have changed in recent decades, and the wide-ranging impacts of those changes. Using a variety of indicators--distances between family members, the things we own, the pace of our lives, he traces the social transformations that have occurred, and considers the profound effects of those changes on our values, relationships, and physical surroundings. (v.11,#4)

Kanis, Egbert, Groen, Ab F. and De Greef, Karel H., "Societal concerns about pork and pork production and their relationships to the production system," Journal of Agricultural and Environmental Ethics 16(2003):137-162. Pork producers in Western Europe more and more encounter a variety of societal concerns about pork and pork production. So far, however, producers predominantly focused on low consumer prices, therewith addressing just one concern. This resulted in an intensive and large-scale production system, decreasingly related to the area of farm land, and accompanied with increasing concerns about safety and healthiness of pork, animal welfare, environmental pollution, and others. An overview is given of possible concerns about West-European pork production with the consumers, citizens, and producers, and those concerns are traced back to the pork production system. Accounting for the type and relevance of the concerns, legislation is necessary to address societal concerns in a balanced way such that pork production systems become acceptable for the majority of our society. KEY WORDS: acceptability, actors, dealing with concerns, pork production system, quality schemes. (JAEE)

Market value techniques for valuing forests are limited. Multiple forest values are closer to the concept of "social states" than market price or monetary value. A multiple values account tested in Northwestern Ontario. A need for developing context-specific social welfare maximizing inter-group preferences aggregation rules is highlighted. Kantor and Lee are at the Faculty of Forestry, University of Toronto.

Kantor, Jay E. "The 'Interests' of Natural Objects." Environmental Ethics 2(1980):163-71. Christopher D. Stone has claimed that natural objects can and should have rights. I accept Stone's premise that the possession of rights is tied to the possession of interests; however, I argue that the concept of a natural object needs a more careful analysis than is given by Stone. Not everything that Stone calls a natural object is an object "naturally." Some must be taken as artificial rather than as natural. This type of object cannot be said to have intrinsic interests and hence cannot be given rights that can protect "its own sake"--which is the sort of right that Stone focuses on. Further, there are other sorts of natural objects which, although they are objects "naturally," cannot meaningfully be said to have intrinsic interests, and thus cannot have the sorts of rights that Stone is concerned with. Finally, there are other sorts of natural objects which are objects naturally and which have intrinsic interests, but which are not proper candidates for the possession of rights. The prerequisites for being "owed" rights are the possession of intrinsic interests and the capability to suffer when those interests are interfered with or denied or threatened. Kantor is in the department of philosophy, Long Island University, Brooklyn, NY. (EE)

Kapczynski, Amy, Crone, E. Tyler, and Merson, Michael, "Global Health and University Patents," Science 301 (19 September 2003):1629. A fierce debate rages about whether and when patents promote innovation in life-saving medicines and technologies; but, meanwhile, universities are taking out patents in unprecedented numbers. A group of experts recently concluded that universities can improve and save lives by working collectively to adopt access-friendly intellectual property. This will require developing specific licensing and patenting strategies that are applicable to low and middle-income countries. (v.14, #4)


Kaplan, Rachel and Stephen Kaplan, The Experience of Nature. New York: Cambridge University Press, 1989. 340 pages. An assessment of scientific-academic studies that analyze the various kinds of experience of nature that persons have. Is the effect of nature on people as powerful as it intuitively seems to be? How does it work? What lies behind the power of environments that not only attract and are appreciated by people but are apparently able to restore hassled individuals to healthy and effective functioning? Are some natural patterns better than others? Is there a way to design, manage, to interpret natural environments so as to enhance these beneficial influences? Part I deals with research on the perception of and preference for natural environments. There are broad areas of agreement, and variations. Part II deals with research on the satisfactions and benefits people derive from contact with natural environments, with particular attention to wilderness environments, but also to nearby nature, such as gardens. Part III develops the concept of a restorative environment in which the recovery of mental energies and effectiveness is enhanced. The Kaplans are in natural resources at the University of Michigan. (v7,#1)

Kaplan, Robert D., "The Coming Anarchy," The Atlantic Monthly, vol. 273, no. 2, February 1994. Nations break up under the tidal flow of refugees from environmental and social disaster. As borders crumble, another type of boundary is erected--a wall of disease. Wars are fought over scarce resources, especially water, and war itself becomes continuous with crime, as armed bands of stateless marauders clash with the private security forces of the elites. The world faces a period of unprecedented upheaval, brought on by scarce resources, worsening
overpopulation, uncontrollable disease, brutal warfare, and the widespread collapse of nation-states, and, indeed, of any semblance of government. A preview, the author claims, of the first decades of the twenty-first century. (v5,#1)


Karafyllis, Nicole C., "Renewable resources and the idea of nature - what has biotechnology got to do with it? Journal of Agricultural and Environmental Ethics 16(2003):3-28. The notion that the idea of nature is not quite the unbiased rule to design sustainable futures is obvious. But, nevertheless, questions about nature, how it functions and what it might aim at, is leading the controversial debates about both sustainability and biotechnology. These two research areas hardly have the same theory background. Whereas in the first concept, the idea of eternal cyclical processes is basic, the latter focuses on optimization. However, both concepts can work together, but only under a narrow range of public acceptance in Europe. KEY WORDS: bioenergy, biofuels, eco-ethics, efficiency, functions, philosophy of science, plant biotechnology, public acceptance, renewable resources, sustainability, technology assessment. (JAEE)

Karanth, K. Ullas, and Madhusudan, M.D. "Avoiding Paper Tigers and Saving Real Tigers: Response to Saberwal," Conservation Biology 11(no.3, 1997):818-820. The situation is critical and urgent, and, while everyone hopes for local based-decisions, the social reform of existing practices comes quite slowly; by then tiger will be extinct. In the last 6-7 years there has been a sharp deterioration of wildland protection in India, with cutbacks of staff and resources, with dramatic increase in poaching, 200-400 killed annually for the traditional medicine trade. There is also a great increase in local hunting of the ungulates which are the tiger prey base. The tiger lives in areas characterized by rising human populations that are economically and politically marginalized, a situation not likely soon to change. India has a land area of over 3 million km$^2$ and it is not unreasonable to set aside a few inviolate 500-1000 km$^2$ sanctuaries, core conservations refuges that are part of a more extensive tiger conservation matrix. Lions are different, and there is no site in Asia where high density, productive tiger populations exist with high density agricultural and pastoral human occupation. Relocations should be voluntary, the present encroachments on tiger habitat are not sustainable, and are no long-term solution. The authors are with the Wildlife Conservation Society, Bangalore, India. (v8,#2)

Karesh, William B., "Wildlife Rehabilitation--Additional Considerations for Developing Countries," Journal of Zoo and Wildlife Medicine 26(no. 1, 1995):2-9. Wildlife rehabilitation in developing countries faces veterinary challenges no longer a problem for most programs in North America and Europe: availability of local vets, competent and qualified workers, access to medical information, lack of equipment, supplies, pharmaceuticals, diagnostic capacities, control of contagious diseases during care, and general lack of financial resources, as well as political pressures for politically correct rehabilitation. Care of a single primate can cost more than the combined salaries of two park rangers, protecting animals in the wild, leading some to wonder whether such money might be better spent protecting wild animals. Karesh is with the Department of Field Veterinary Studies, Wildlife Health Sciences, Wildlife Conservation Society, Bronx, NY, associated with the Bronx Zoo. (v.10,#1)

Recent Mars probes have established there was water, but whether there was (or is) life remains uncertain. Nevertheless, "given what we now know about Mars, planetary protection considerations require the assumption that martian life exists, until we learn otherwise. All possible care must be taken to avoid cross-contamination between Earth and Mars. ... The possible future discovery of life (or fossil life) beyond Earth, anticipated for millennia, would complete the Galilean revolution that removed Earth and its life from the center of the universe. Alternatively, if we search martian aqueous deposits and find them barren, then Earth might be seen as the only land of the living for light-years around. Methane and salts may then provide humans with raw materials for building a new civilization on Mars and with an increased respect for life on our own planet." Kargel is with the U.S. Geological Survey, Flagstaff, AZ.


Based on field research in villages and towns in the Komi Republic (northeastern European Russia), this article compares the perception of the environment with environmental knowledge, and examines their interrelations in local contexts. An individual's perception of the environment is embedded in his/her everyday engagement with the surroundings ('the environment' as seen from within). Environmental knowledge is of more cognitive character: it originates mainly from outside the context of everyday life and is imparted via various forms of communication ('The Environment' as seen from the outside). From the interplay of these two levels arises what we call local environmental knowledge, a kind of knowledge which has its own moral and symbolic dimension within the social, cultural and political setting. Similarly, the concept of environmentalism is increasingly recognised as a wide diversity of 'green' views and actions rather than as a single project of a globally consistent normative character; thus there is a need to examine the contextuality of environmental concern. Our findings explain the failure of the `information deficit' model, according to which the dissemination of scientific knowledge about environmental problems should result in local inhabitants changing their attitudes towards `The Environment'. Instead, our findings support the insight that, rather than accepting environmental knowledge from external sources as a factual given, individuals restate it in terms of their everyday life contexts and local discourses about socio-political issues. Karjalainen is in Sociology and Environmental Studies, Faculty of Education, University of Oulu, Finland. Habeck is in anthropology, University of Aberdeen, UK. (EV)

Karliner, Joshua, Morales, Alba, O'Rourke, Dara. "The Barons of Bromide: The Corporate Forces Behind Toxic Poisoning and Ozone Depletion," The Ecologist (1979) 27(no.3 1997):90. The pesticide, methyl bromide, poisons farm workers and communities and destroys the ozone layer. A broad coalition is working for the chemical's rapid and total phase-out worldwide and its replacement by sustainable agricultural practices. Methyl bromide's manufacturers, however, are lobbying hard at local, national and international levels to keep the chemical on the market. (v8,#3)

Karliner, Joshua. "Co-opting the UN." The Ecologist 29(No. 5, August 1999):318- . The UNDP's new "GSDF" programme links the UN with some of the world's worst corporations, with the aim of "bringing 2 million more people to the market" early next century. (v10,#4)

Karlsson, Rasmus, "Reducing Asymmetries in Intergenerational Justice: Descent from Modernity or Space Industrialization?", Organization and Environment 19 (no. 2, June 2006): 233-50. Although contractual conceptions of intergenerational justice normally regard the responsibility held by each generation as symmetrical, this article argues that the late modern society has created an asymmetry between generations because of its unprecedented instrumental and destructive capacity. Extending one contractual device used by John Rawls in line with what Brian Barry has suggested, this article analyzes the roots of the asymmetry and presents two political strategies to end it. The first strategy resembles the traditional deep ecological program
whereas the second holds an imaginative vision of a human future in space. Both strategies seek to reduce the influence present generations exercise on the level of opportunity available to future generations, and the key normative argument is that intergenerational justice requires spatial and temporal limits on political action. Karlsson is a graduate student in political science at the University of Lund, Sweden.


Karlsson, Mikael, "Ethics of sustainable development - A study of Swedish regulations for genetically modified organisms," Journal of Agricultural and Environmental Ethics 16(2003):51-62. In spite of stricter provisions in the new EU directive on deliberate release of genetically modified organisms (GMOs), critics still advocate a moratorium on permits for cultivation of GMOs. However, in an attempt to meet concerns raised by the public, the directive explicitly gives Member States the possibility to take into consideration ethical aspects of GMOs in the decision-making. This article investigates the potential effects of such formulation by means of an empirical analysis of experiences gained the last years from similar Swedish regulations for GMOs, aiming at promoting sustainable development. The faulty implementation shown in the Swedish case indicates that legal stipulations for ethics as such have limited importance. It is suggested that public participation is an important factor for successful implementation of the ethics of sustainable development. KEY WORDS: environmental code, ethics, genetically modified, GMO, public participation, sustainable development. (JAE)


Karper, Karen, Where God Begins to Be: A Woman's Journey into Solitude. Grand Rapids, MI: Eerdmans, 1994. Karper lived for three decades in a monastery, then moved to take up solitary residence in the mountains of Appalachia, near Spencer, West Virginia, to discover there that the grace of God abounds. (v7,#1)


Karr et al., James R., "The Effects of Postfire Salvage Logging on Aquatic Ecosystems in the American West," BioScience 54(no. 11, 2004):1029-1033. Recent changes in the forest policies, regulations, and laws affecting public lands encourage postfire salvage logging, an activity that all too often delays or prevents recovery. In contrast, the ten recommendations proposed here can improve the condition of watersheds and aquatic ecosystems.


To make more responsible decisions regarding risk and to understand disagreements and controversies in risk assessments, it is important to know how and where values are infused into risk assessment and how they are embedded in the conclusions. In this article an attempt is made to disentangle the relationship of science and values in decision-making concerning the deliberate release of genetically modified organisms (GMOs) into the environment. This exercise in applied philosophy of science is based on Helen Longino's contextual empiricism which attempts to reconcile the "objectivity" of science with its social and cultural construction. Longino distinguishes different levels of research on which values apparently contextual with respect to a given research program can shape the knowledge emerging from that program. Her scheme is applied for locating and identifying the values that affect environment risk assessments of the field experiments with GMOs. The article concludes with some provisional suggestions for the decision process and the role of scientists in it.

Keywords: applied philosophy of science, science in policy, risk assessment, fact-value dichotomy, biotechnology, genetically modified organisms, deliberate release. Kasanmoentalib teaches biology at the Institute for Ethics Free University in Amsterdam. (JAEE)


Kasemir, Bernd, Schibli, Daniela, and Jaeger, Carlo C., "Involving The Public In Climate And Energy Decisions," Environment 42 (No. 3, Apr 01 2000): 32-. Public participation in decisions affecting environmental problems helps citizens own solutions and provides useful information, as recent European focus groups on climate change attest. (v.11,#2)


Kasperon, Jeanne X., Kasperon, Roger E. Turner II, B.L. "Regions at Risk: Exploring Environmental Criticality", Environment 38(No.10, 1996):4. Looks at nine critical zones and examines the social, political, and economic factors that place in question the future of key environments around the globe. (v.7,#4)


Kassas M., "Agriculture in North Africa: Sociocultural Aspects", Journal of Agricultural Ethics 2(1989):183-190. This article documents, in the cases of Libya and Egypt, situations that occur in many other nations: conversion of farmlands to nonagricultural uses, exhaustion of nonrenewable water resources, irrigation leading to waterlogging and salinization of agricultural lands, development that does not benefit people in the regions being developed. It is suggested that the use of natural resources should be in accord with nationally determined priorities and should occur in a sustainable manner. Kassas is at the University of Cairo, Giza, Egypt.

Kassas M., "Agriculture in North Africa: Sociocultural Aspects", Journal of Agricultural Ethics 2(1989):183-190. This article documents, in the cases of Libya and Egypt, situations that occur in many other nations: conversion of farmlands to nonagricultural uses, exhaustion of nonrenewable water resources, irrigation leading to waterlogging and salinization of agricultural lands, development that does not benefit people in the regions being developed. It is suggested that the use of natural resources should be in accord with nationally determined priorities and should occur in a sustainable manner. Kassas is at the University of Cairo, Giza, Egypt.
Kassiola, Joel Jay, ed., *Explorations in Environmental Political Theory, Thinking About What We Value,* Armonk: M.E. Sharpe, 2003. Essays by Kassiola, Milbraith, Pirages, Dobson, Paehlke, McLaughlin, Goodin, and Zimmerman. Focuses on political and value issues that underlie the global environmental crisis. (Thanks to Andy McLaughlin.)

Kassiola, Joel J., "Can Environmental Ethics 'Solve' Environmental Problems and Save the World? Yes, but First We Must Recognise the Essential Normative Nature of Environmental Problems," *Environmental Values* 12(2003): 489-514. What is the nature of environmental problems? This article attempts to illuminate this question by exploring the relationship between environmental ethics, environmental problems and their solution. It does this by examining and criticising the argument contained in a recent issue of *Environmental Values* asserting that environmental ethics does not have a role to play in solving environmental problems. The major point made in this rebuttal article is that environmental problems are essentially normative in nature. Therefore, normative discourse, and environmental ethics in particular, do have a crucial role to play in environmental thought and action. The discussion concludes with the judgment that a failure to recognise this essential contribution of normative discourse to environmentalism by committing to a conservative empirical reductionism of environmental problems is detrimental to the necessary ethical and social change required to save the world. (EV)

Kassiola, Joel Jay, *The Death of Industrial Civilization: The Limits to Economic Growth and the Repoliticization of an Advanced Industrial Society* (Albany: State University of New York Press, 1990). $ 19.95 paper; $ 59.50 hardback. The contemporary ecological crisis within industrial society is caused by the values inherent in unlimited economic growth and competitive materialism. The limits-to-growth critique of industrial civilization is the most effective stance against an otherwise dominant and invincible social order. A prescription of the social changes that must be implemented to transform industrial society into a sustainable and more satisfying society. Kassiola is professor of political science at Brooklyn College. (v1,#3)

Kates, Carol A., "Reproductive Liberty and Overpopulation," *Environmental Values* 13(2004):51-79. Despite substantial evidence pointing to a looming Malthusian catastrophe, governmental measures to reduce population have been opposed both by religious conservatives and by many liberals, especially liberal feminists. Liberal critics have claimed that 'utilitarian' population policies violate a 'fundamental right of reproductive liberty'. This essay argues that reproductive liberty should not be considered a fundamental human right, or certainly not an indefeasible right. It should, instead, be strictly regulated by a global agreement designed to reduce population to a sustainable level. Three major points are discussed: 1) the current state of the overpopulation problem; 2) the claim of a fundamental human right of reproductive liberty; 3) an outline of a global agreement to address overpopulation as a 'tragedy of the commons'. Kates is in philosophy and religion, Ithaca College, Ithaca, NY. (EV)


Kates, Robert W., "Population And Consumption: What We Know, What We Need To Know," *Environment* 42 (No. 3, Apr 01 2000): 10- . Population is well understood and predictable. Consumption, however, is less studied and growing. Still, getting from more to enough is the key to a sustainable future. (v.11,#2)

wonders whether, now that technological humans are here, life can be sustained in the future. Through intelligence, human beings have become a natural force to be reckoned with. Each major technological revolution--toolmaking, agriculture, and manufacturing--has triggered geometric population growth. Can we learn enough about physical, biological, and social reality to fashion a future that our planet can sustain? Kates is a geographer formerly at Brown University. (v5,#3)

Kates, Robert W., "Environmental Surprise: Expecting the Unexpected?", Environment, 38(No.2, 1996):6- . Although environmental surprises are unavoidable, humanity can learn both to anticipate them and to respond to them more effectively. (v7,#1)


Kati, V; Devillers, P; Dufrene, M; Legakis, A; Vokou, D; Lebrun, P, "Testing the Value of Six Taxonomic Groups as Biodiversity Indicators at a Local Scale," Conservation Biology 18(no.3, 2004):667-675. (v. 15, # 3)


Katz, Eric, "The Liberation of Humanity and Nature," Environmental Values 11(2002):397-405. What does the "liberation" of nature mean? In this essay, I use a pragmatic methodology to (1) reject the idea that we need a metaphysical understanding of the nature of nature before we can speak of nature's liberation, and (2) explain the sense of liberation as being the continuation of human non-interference in natural processes. Two real life policy cases are cited as examples: beach restoration on Fire Island and rock climbing in designated wilderness areas. (EV)


Katz, Eric, "Searching for Intrinsic Value: Pragmatism and Despair in Environmental Ethics," Environmental Ethics 9(1987):231-241. A criticism of an earlier paper by Anthony Weston (see Environmental Ethics 1985). Pragmatism is not an adequate basis for an environmental ethic because it is an anthropocentric, and, ultimately, a subjective system of values. (Katz, Bibl # 1)
Katz, Eric, "Defending the Use of Animals by Business: Animal Liberation and Environmental Ethics," in Hoffman, Frederick, and Petry, above. Katz argues "that the adoption by business of a more conscious environmentalism can serve as a defense against the animal liberation movement. This strategy may seem paradoxical: how can business defend its use of animals by advocating the protection of the environment? But the paradox disappears once we see that animal liberation and environmentalism are incompatible practical moral doctrines." "Business must stress that the primary value to be promoted in the human interaction with the animal kingdom is the natural fit with the ecological processes. ... As long as animals are used in ways that respect their natural integrity or their natural functions in ecological systems, then they are being treated with the proper moral consideration. Human beings, as natural omnivores, are not acting directly against moral value when they raise and kill animals for food." Katz is professor of philosophy at the New Jersey Institute of Technology. 


Katz, Eric, and Lauren Oechsli. "Moving beyond Anthropocentrism: Environmental Ethics, Development, and the Amazon." Environmental Ethics 15(1993):49-59. We argue for the rejection of an anthropocentric and instrumental system of normative ethics. Moral arguments for the preservation of the environment cannot be based on the promotion of human interests or goods. The failure of anthropocentric arguments is exemplified by the dilemma of Third World development policy, e.g., the controversy over the preservation of the Amazon rain forest. Considerations of both utility and justice preclude a solution to the problems of Third World development from the restrictive framework of anthropocentric interests. A moral theory in which nature is considered to be morally considerable in itself can justify environmental policies of preservation, even in the Third World. Thus, a nonanthropocentric framework for environmental ethics should be adopted as the basis for policy decisions. Katz and Oechsli are at the Center of Technology Studies, New Jersey Institute of Technology, Newark, NJ.

Katz, Eric, "Artefacts and Functions: A Note on the Value of Nature." Environmental Values Vol.2 No.3(1993):223-232. ABSTRACT: This paper examines and compares the ontological and axiological character of artefacts--human creations--with nonhuman natural entities. The essential difference between artefacts and natural entities is that the former are always the result of human intention and design, while the latter are independent of human purpose. Artefacts have functions; natural entities do not. The connection to human intentional purpose implies a different kind of value for artefacts. Artefacts are evaluated solely by their instrumental (and anthropocentric) use, while natural entities can be appreciated for their independent and autonomous existence. This distinction has normative implications, especially for environmental policy and the development of an environmental ethic. Intervention in natural processes, even to `improve' nature, must be limited, for human action changes natural entities and systems into artefacts. A moral imperative requires respect for the autonomy of nature and resistance to the human domination of nature. KEYWORDS: Ecological restoration, environmental sustainability, biological function, environmental ethics, natural value, artefacts, autonomy. Science, Technology, and Societies Program, Department of Social Sciences and Policy Studies, New Jersey Institute of Technology, Newark, New Jersey 07102, USA.

Katz, Eric, "Organism, Community, and the `Substitution Problem'" Environmental Ethics 7(1985):241-256. An examination of two holistic models of the natural environment: organism and community. An organic conception of nature considers the parts of nature--individuals, species, ecosystems--to be instrumentally valuable. A community model is preferred, because it permits the possibility of the intrinsic value of the individual members of the holistic community. This essay is one of the few that examines crucial principles and distinctions within environmental holism. (Katz, Bibl # 1)
Katz, Eric, "Imperialism and Environmentalism," Social Theory and Practice 21 (no. 2, Summer 1995):271-285. Imperialism--power, force, and domination--as a model or metaphor for understanding the human relationship with nature. A metaphor of imperialism is rather different from the benign and optimistic metaphor of "the balance of nature." One purpose of this examination into the power of nature is to open a dialogue about the forms of rhetoric that help to determine environmental policy. Which metaphors of the human/nature relationship are more appropriate? Should we view nature as a complex of aggressive forces, or as a balanced system of cooperation and harmony? Why not use both metaphors? The metaphor we choose will have a fundamental impact on our ideas concerning the appropriate role of human action in the natural world. Four possibilities are examined, especially the first three: (1) Imperialistic humans over other humans, and (2) over nature. (3) Imperialistic nature over humans, and (4) over other things in nature. Nature can be the "other" that is dominated by humanity, or it can be the (nonintentional) dominating and imperialistic force that subdues some aspect of humanity. Katz teaches philosophy and policy at the New Jersey Institute of Technology. (v6,#4)

Katz, Eric, Nature as Subject: Human Obligation and Natural Community. Lanham, MD: Rowman and Littlefield, 1997. The collected essays that Katz has written over twenty formative years of environmental philosophy. Sixteen essays. "My basic critical idea is that human-centered (or `anthropocentric') ethical systems fail to account for a moral justification for the central policies of environmentalism. From this negative account of anthropocentrism, I derive my fundamental position in environmental ethics: the direct moral consideration and respect for the evolutionary processes of nature. I believe that it is a basic ethical principle that we must respect Nature as an ongoing subject of a history, a life-process, a developmental system. ... I consider Nature as analogous to a human subject, entitled to moral respect and subject to traditional ethical categories. I do not anthropomorphize Nature; I do not ascribe human feelings and intentions to the operations of natural processes. I do not consider natural processes to be sentient or alive. I merely place Nature within the realm of ethical activity. The basis of a moral justification of environmental policy is that we have ethical obligations to the natural world, just as we have ethical obligations to our fellow human beings" (p. xvi). Includes the essays in which Katz has been especially provocative, such as "The Big Lie" (restoration biology), "Imperialism and Environmentalism" (Nature as an imperialist), and continues such stimulating metaphors in the theme of "nature as (analogous to a human) subject". Also notable for essays on Judaism and environmentalism. Katz is in philosophy at the New Jersey Institute of Technology. (v7,#4)


Katz, Eric, "Is There a Place for Animals in the Moral Consideration of Nature?" *Ethics and Animals* Vol. 4, no. 3 (September 1983): 74-87. The development of an environmental ethic that combines features of holism and individualism (with an emphasis on holism). The discussion focuses on the compatibility of an ethic of animal rights and an environmental ethic. (Katz, Bibl # 1)


Katz, Eric. "Searching for Intrinsic Value." *Environmental Ethics* 9(1987):231-41. Anthony Weston has criticized the place of "intrinsic value" in the development of an environmental ethic, and he has urged a "pragmatic shift" toward a plurality of values based on human desires and experiences. I argue that Weston is mistaken for two reasons: (1) his view of the methodology of environmental ethics is distorted: the intrinsic value of natural entities is not the ground of all moral obligations regarding the environment; and (2) his pragmatic theory of value is too anthropocentric and subjective for the development of a secure and reliable environmental ethic. The obligation to protect the natural environment should not be based on certain "correct" experiences of humans as they interact with wild nature. Katz is in the department of Philosophy and Environmental Science, Barnard College. (EE)

Katz, Eric. "Organism, Community, and the "Substitution Problem."" 7(1985):241-56. Holistic accounts of the natural environment in environmental ethics fail to stress the distinction between the concepts of community and organism. Aldo Leopold's "Land Ethic" adds to this confusion, for it can be interpreted as promoting either a community or an organic model of nature. The difference between the two concepts lies in the degree of autonomy possessed by constituent entities within the holistic system. Members within a community are autonomous, while the parts of an organism are not. Different moral conclusions and environmental policies may result from this theoretical distinction. Treating natural entities as parts of an organism downgrades their intrinsic value as individual natural beings, since the only relevant moral criterion in an organic environmental ethic is the instrumental value that each natural entity has for the system. This ethic allows instances of the "substitution problem"--the replacement of one entity in an ecosystem by another provided that the overall functioning of the system is not harmed. However, since substitution violates environmentalist principles, for example, calling for respect for the integrity of the entities in a natural system, an organic environmental ethic must be rejected. A community model focuses on both the functional value and the autonomous intrinsic value of natural entities in a system. A community environmental ethic thus avoids the
substitution problem. Katz is in the department of Philosophy and Environmental Science at Barnard College. (EE)

Katz, Eric. "Utilitarianism and Preservation." Environmental Ethics 1(1979):357-64. In "The Concept of the Irreplaceable," John N. Martin claims that utilitarian arguments can explain the environmentalist position concerning the preservation of natural objects as long as human attitudes toward preservation are considered along with the direct benefits of environmental preservation. But this type of utilitarian justification is biased in favor of the satisfaction of human preferences. No ethical theory which calculates goodness in terms of the amount of human satisfaction can present an adequate justification of environmental preservation. Since human interests must be considered primary, natural objects will only be preserved when their preservation is in accord with human preferences. Katz is in the department of Philosophy and Environmental Science, Barnard College. (EE)


Katz, Eric. "A Pragmatic Reconsideration of Anthropocentrism." Environmental Ethics 21(1999):377-390. For much of its brief history, the field of environmental ethics has been critical of anthropocentrism. I here undertake a pragmatic reconsideration of anthropocentrism. In the first part of this essay, I explain what a pragmatic reconsideration of anthropocentrism means. I differentiate two distinct pragmatic strategies, one substantive and one methodological, and I adopt methodological pragmatism as my guiding principle. In the second part of this essay, I examine a case study of environmental policy--the problem of beach replenishment on Fire Island, New York--as a pragmatic test of anthropocentrism. I conclude that the debate between anthropocentrism and nonanthropocentrism needs to be expressed in non-absolutist terms, i.e., in a language that permits compromise, flexibility, and a pluralism of values. The choice between anthropocentrism and nonanthropocentrism as the basis of both environmental policy and environmental ethics is highly contextual and thus requires a subtle examination of the concrete policy situation. (EE)


Katz, Eric. "The Call of the Wild." Environmental Ethics 14(1992):265-73. In this essay, I use encounters with the white-tailed deer of Fire Island to explore the "call of the wild"--the attraction to value that exists in a natural world outside of human control. Value exists in nature to the extent that it avoids modification by human technology. Technology "fixes" the natural world by improving it for human use or by restoring degraded ecosystems. Technology creates a "new world," an artifactual reality that is far removed from the "wildness" of nature. The technological "fix" of nature thus raises a moral issue: how is an artifact morally different from a natural and wild entity? Artifacts are human instruments; their value lies in their ability to meet human needs. Natural entities have no intrinsic functions; they were not created for any instrumental purpose. To attempt to manage natural entities is to deny their inherent autonomy: a form of domination. The moral claim of the wilderness is thus a claim against human technological domination. We have an obligation to struggle against this domination by preserving as much of the natural world as possible. Katz is at the Center of Technology Studies, New Jersey Institute of Technology, Newark, NJ. (EE)


Katz, Michael and Dorothy Thornton. Environmental Management Tools on the Internet. Delray Beach, FL: St. Lucie Press, 1996. Besides emphasizing the tools needed to find valuable information, this manual shows a number of actual sites where no-cost data can be pulled off the internet. (v7,#1)


Katzman, Martin T., & Cale, William G. Jr., "Economic Incentives for Tropical Forest Preservation: Why and How?", Journal of Agricultural Ethics 1(1988):257-273. In addition to reviewing the arguments in favor of and against habitat preservation, this paper proposes some innovative institutions that can both satisfy developmental aspirations and account for the global benefits of habitat preservation. Katzman is in research economics at Oak Ridge National Laboratory, Tennessee. Cale is in natural sciences and mathematics at Indiana University of Pennsylvania, Indiana, PA.

Kauffman, Stuart A., The Origins of Order: Self-Organization and Selection in Evolution. New York: Oxford University Press, 1993. A summary is: "Antichaos and Adaptation," Scientific American 265(no. 2, August 1991):78-84. Since Darwin, biologists have seen natural selection as virtually the sole source of that order. But Darwin could not have suspected the existence of self-organization, a recently discovered, innate property of some complex systems. It is possible that biological order reflects in part a spontaneous order on which selection has acted. Selection has molded, but was not compelled to invent, the native coherence or ontogeny, or biological development. We may have begun to understand evolution as the marriage of selection and self-organization. Natural selection may drive ordered systems to the edge of chaos because that is where the greatest possibility for self-organization, and survival in changing environments, occurs. Kauffman is professor biochemistry and biophysics at the University of Pennsylvania School of Medicine. (v5,#4)


Kaufman, Frederik, "Callicott on Native American Attitudes," Environmental Ethics 18(1996):437-438. Callicott claims that Native Americans extend the idea of community to nature which they populate with other, nonhuman persons. But if so, this has nothing to do with Leopold's land ethics, which extends moral considerability to animals, plants, soils, waters, not other persons. (EE)

Kaufman, Frederik. "Machines, Sentience, and the Scope of Morality." *Environmental Ethics* 16(1994):57-70. Environmental philosophers are often concerned to show that non-sentient things, such as plants or ecosystems, have interests and therefore are appropriate objects of moral concern. They deny that mentality is a necessary condition for having interests. Yet they also deny that they are committed to recognizing interests in things like machines. I argue that either machines have interests (and hence moral standing) too or mentality is a necessary condition for inclusion within the purview of morality. I go on to argue that the aspect of mentality necessary for having interests is more complicated than mere sentence. Kaufman is in the department of Philosophy and Religion, Ithaca College, Ithaca, NY. (EE)

Kaufman, Gordon D., *In Face of Mystery*. Cambridge, MA: Harvard University Press, 1993. 528 pages. $39.95. Reconstructing the order of human life within the ecological web. Theology is an imaginative construction, a symbolic world for ordering life. Kaufman suggest that since it has been constructed, so it can be reconstructed, and he proceeds to do so using a "bio-historical" interpretation of human life. His interpretation of human historical existence situates human beings, with their capacity for freedom and creativity, within the ecological web that sustains life. This involves reevaluating the concept of God and the symbol of Christ as a point of reference. Kaufman teaches theology at Harvard Divinity School. (v6,#4)

Kaufman, Gordon D., "Ecological Consciousness and the Symbol ´God´." Pages 72-95 in Deborah A. Brown, ed., *Christianity in the 21st Century* (New York: Crossroad Publishing Co., 2000). Understanding God in terms of the metaphor of serendipitous creativity manifesting itself in a variety of evolutionary and historical trajectories facilitates maintaining a decisive qualitative distinction (though not an ontological separation) between God and the created order. Conceiving humans as biohistorical beings makes it clear that we humans are indissolubly a part of the created order. In the picture sketched here, the too-easy-anthropocentrism of traditional Christian thinking is undercut. Kaufman is professor of divinity emeritus, Harvard Divinity School. (v.14, #4)

Kaufman, Gordon D., "The Theological Structure of Christian Faith and the Feasibility of a Global Ecological Ethic," *Zygon* 38(no. 1, 2003):147-161. Scientific evolutionary/ecological understandings of nature are the basis of realizing that we are in an ecological crisis. Western understandings of God are being re-formulated in these scientific terms. But for a global ethic, Asian religions have typically tried to retain more traditional, prescientific concepts. These will need also to be scientifically re-formulated before we reach a feasible global ethic. Some say that it is presumptuous for the West to impose their scientific views on the East. But without such transformations in religious traditions East and West, is the development of a truly global ecological ethic possible? Kaufman is emeritus professor of divinity, Harvard University Divinity School. (v 14, #3)


Kawall, Jason, "Is (Merely) Stalking Sentient Animals Morally Wrong?" Journal of Applied Philosophy 17 (no. 2, 2000):195-204. Such activities as tracking, watching, and photographing animals are frequently presented as morally superior alternatives to hunting, but could they themselves be morally problematic? I argue that, despite certain differences from the stalking of humans, a strong case can be made for the prima facie wrongness of stalking sentient animals. The chief harm of stalking is the fear and altered patterns of behavior which it forces upon its victims. Similar harms arise for both human and non-human victims of stalking; thus I argue that stalking animals is a prima facie, but overridable wrong. Still, a significant disanalogy between stalking humans and stalking animals can be seen in cases in which the victim is unaware of being stalked. I argue that such stalking is generally acceptable with respect to animals, but morally wrong with respect to humans. More generally, it is much harder to justify the stalking of humans than the stalking of animals, given the greater human interest in privacy. Kawall is in philosophy and religion at the University of Tennessee at Chattanooga. (v.11,#3)


Kawall, Jason, "Inner Diversity: An Alternative Ecological Virtue Ethics," Philosophy in the Contemporary World 8 (Number 2, Fall-Winter 2001): 27-35. Kawall proposes a modified virtue ethics, grounded in an analogy between ecosystems and human personalities. He suggests that we understand ourselves as possessing changing systems of inter-related subpersonalities with different virtues, and view our characters as flexible and evolving. Kawall is in the Department of Philosophy and Religion, University of Tennessee at Chattanooga. (v.13,#2)

Kawall, Jason. "Reverence for Life as a Viable Environmental Virtue." *Environmental Ethics* 25(2003):339-358. There have been several recent defenses of biocentric individualism, the position that all living beings have at least some moral standing, simply insofar as they are alive. I develop a virtue-based version of biocentric individualism, focusing on a virtue of reverence for life. In so doing, I attempt to show that such a virtue-based approach allows us to avoid common objections to biocentric individualism, based on its supposed impracticability (or, on the other hand, its emptiness). (EE)


Kay, Charles E., "Yellowstone: Ecological Malpractice," special issue of PERC Reports (502 S. 19th Ave., Suite 211, Bozeman, MT 59718), vol. 15, no. 2, June 1995. The "natural regulation" of elk in Yellowstone National Park has disastrously failed. Overpopulating elk are destroying the park, adversely affecting not only vegetation, but bear, beaver, and other wildlife. "The simple truth is that ungulate populations will not internally self-regulate before having had a serious impact on vegetation. Elk and bison never historically overgrazed Yellowstone or other national
parks because hunting by Native Americans kept ungulate numbers low, promoting biodiversity." Park officials have repeatedly biased research and suppressed this fact. Kay teaches political science, with training in wildlife biology, at Utah State University. This study is forthcoming as a book. (v8,#2)

Kay, Jeanne, "Concepts of Nature in the Hebrew Bible," Environmental Ethics 10(1988):309-327. A detailed introduction to the complex array of ideas of nature in the Old Testament. Kay argues that the controversy generated by Lynn White, Jr. between models of stewardship and domination is overly simplistic. The Bible must be understood as a literary text rooted in a specific historical and ecological system. This perspective reveals the importance of the environment as an element in divine reward and punishment: environmental destruction results from human disobedience to the commandments. Outside of its specific historical/ecological context, debates over the meaning of the Bible for environmental policies becomes largely irrelevant. Kay presents an anthropocentric vision of the Old Testament and the role of God and nature in human life. (Katz, Bibl # 2)

Kay, Jeanne. "Concepts of Nature in the Hebrew Bible." Environmental Ethics 10(1988):309-27. The lack of resolution in the debate about the Bible's environmental despotism or stewardship may be resolved by more literal and literary approaches. When the Bible is examined in its own terms, rather than in those of current environmentalism, the Bible's own perspectives on nature and human ecology emerge. The Hebrew Bible's principal environmental theme is of nature's assistance in divine retribution. The Bible's frequent deployment of contradiction as a literary device, however, tempers this perspective to present a moral, yet multi-sided view of nature. Kay is in the department of Geography, University of Utah, Salt Lake City, UT. (EE)


Kealey, Daniel H. Revisioning Environmental Ethics. Chapter titles: Environmental Ethics and Psychohistory; Mental and Magical Environmental Ethics; Mythic and Integral Environmental Ethics, Plotinus on Nature and Contemplation and the One; All Life is Yoga; Towards an Integral Ecological Ethic. Drawing on Plotinus, Aurobindo, and Max Scheler, Kealey outlines an adequate ecological ethic. Kealey is assistant professor in the department of philosophy and religion at Towson State University. 131 pages. State University of New York Press, 1990. $ 44.50 hardback, $ 14.95 paper. (v1,#2)

Kealey, Daniel A., Revisioning Environmental Ethics. Albany: SUNY Press, 1990. Pp. xiii, 136. This short book is another contribution to a growing literature analyzing the "world-view" that has caused the environmental crisis. Kealey uses the psychohistorical concepts of Jean Gebser---the archaic, magical, mythic, and mental---as a "hermeneutical tool" for the analysis of various strands of environmental philosophy. He argues for an "integral" ecological ethic combining aspects of neoplatonism, Asian philosophy, and personalism. (Katz, Bibl # 2)

Kearns, Laurel Diane. Saving the Creation: Religious Environmentalism. Ph. D. Dissertation, Emory University, 1994. 365 pages. Recently there has been much activity from denominations, grassroots groups, and theologians articulating Christian responses to the ecological crisis. This study is not an analysis of academy-produced theological responses per se, but rather of the theologies held by those who see themselves "converting the pews." Drawing upon both theology and the sociology of religion to categorize these responses, there are three main religious-environmental "ethics" emerging in the United States: the "stewardship" ethic, the "eco-justice" ethic, and the "creation spirituality" ethic. Analysis of Lynn White's thesis and the development of ideas regarding nature from the Bible through American religious history. A sociological account of the environmental movement and American religion beginning in the sixties, with a focus on the creation spirituality of Matthew Fox and Thomas Berry and the stewardship theology of evangelicals such as Cal DeWitt and the North American Conference on Christianity and Ecology (NACCE). These two theologies clashed in the first attempt at forming a national eco-theological organization (NACCE), resulting in a splinter organization—the North American Conference on Religion and Ecology (NACRE). But these two ethics have much in common. Both are articulated primarily by similar organizations located outside of official denominations. They are also similar in their reliance on the natural sciences to support and inform their sacred vision. In an effort to re-enchant the world, they have similar emphases on a more holistic understanding of humans place in "creation". Yet their basic theological assumptions are quite different. The adviser was Nancy Tatom Ammerman. (v.11,#1)

Kearns, Laurel, "Saving the Creation: Christian Environmentalism in the United States," Sociology of Religion 57(no. 1, 1996):55-70. In the mid 1980's, religious environmental activism in the United States increased dramatically. Based on field study of this emerging movement, Kearns proposes three models or ethics of Christian-related eco-theology: Christian stewardship, eco-justice, and creation spirituality. As a portrait of the boundaries of this movement, Kearns focuses in detail on Christian stewardship and creation spirituality. She then examines religious environmentalism through the cultural shift/change frameworks of W. G. McLoughlin, Ann Swidler, Ronald Inglehart, James Beckford, and Roland Robertson (analysts of social change, especially of meaning shifts). Of particular interest is the synoptic, holistic, global perspective transcending the privatized self and the individual state, also the non-doctrinal character of the religious consciousness. With a bibliography. Worth reading. Kearns is at The Theological School, Drew University, Madison, NJ. (v8,#2)


Kearns, Robin A. "Narrative and Metaphor in Health Geographies," Progress in Human Geography 21(no.2, 1997):269. (v8,#3)

Keat, Russell, "Citizens, Consumers, and the Environment: Reflections on The Economy of the Earth," Environmental Values 3(1994):333-349. This paper presents a critical evaluation of Mark Sagoff's critique of economistic approaches to environmental decision-making in The Economy of the Earth. Whilst endorsing many of Sagoff's specific arguments against the use of extended versions of cost-benefit analysis in making such decisions, it criticizes the conceptual framework within which these arguments are developed. In particular, it suggests that what Sagoff represents as a tension between consumers and their public roles as citizens is better understood as one between culturally shared values concerning both the protection of nature and the pursuit of consumption; and that this conflict has itself to be resolved by them as citizens. KEYWORDS: Citizens, consumers, environment, Sagoff. Keat is in the Department of Politics, University of Edinburgh, U.K. (EV)


Keen, David. "The Benefits of Famine: A Case Study of the Sudan." The Ecologist (1979) 25(no.6, Nov.1995):214. Discussions of famine relief--and the development process in general--tend to assume that the policies of national and international agencies alike reflect benevolent aims. The possibility that politically powerful groups may actively promote famine, or obstruct relief, for rational purposes of their own is rarely considered or addressed. (v7,#1)

Keen, David, "Creation Spirituality and the Environment Debate," Ecotheology Vol 7 (No. 1 July 2002):10-29. Matthew Fox's Original Blessing, published in 1983, remains one of the best selling books in the field of Christian environmentalism. In it, Fox expounds his 'Creation Spirituality' as a solution to the global environmental crisis, along with several other major world issues of the late 20th century. Fox's work (over 20 books, and countless tapes, videos and lecture tours) is devoured at a popular level, but routinely dismissed by many 'green' theologians. This paper seeks to evaluate Creation Spirituality as an environmental theology.


Keffer, Steven, Sallie King and Steven Kraft. "Process Philosophy and Minimalism: Implications for Public Policy." Environmental Ethics 13(1991):23-47. Using process philosophy, especially its view of nature and its ethic, we develop a process-based environmental ethic embodying minimalism and beneficence. From this perspective, we criticize the philosophy currently underlying public policy and examine some alternative approaches based on phenomenology and ethnomethodology. We conclude that process philosophy, minus its value hierarchy, is a powerful tool capable of supporting both radical and moderate changes in environmental policy. Keffer is in the department of Zoology, King is in the department of philosophy, Kraft is in the department of Agribusiness Economics, Southern Illinois University at Carbondale, Carbondale, IL. (EE)

Kehm, George H., Whose World Is It? Responding to God's Covenant with the Earth. A study unit for churches published by The Theology and Worship Ministry Unit, Presbyterian Church (U.S.A.), Louisville, KY. $ 2.00. 44 pages. 800/524-2612. Seven units. Kehm is professor of theology, Pittsburgh Theological Seminary. (v2,#3)

Keirle, I, "Should access to the coastal lands of Wales be developed through a voluntary or statutory approach? A discussion," Land Use Policy 19(no.2, 2002):177-185.  (v.13, #3)


Keiter, Robert B., "Taking Account of the Ecosystem on the Public Domain: Law and Ecology in the Greater Yellowstone Ecosystem," University of Colorado Law Review, 60 (no. 4, 1989):923-1007. There is developing "a new vision of public land management--a vision that bases management on ecosystem principles rather than on traditional boundary lines," and much recent law moves in this direction. "Greater Yellowstone presents federal land managers with a paradigmatic setting for testing and implementing an ecosystem-based management philosophy." "Already the Greater Yellowstone Ecosystem concept has fused two world-renowned national parks, several well-known wilderness areas, and the adjoining national forest lands into a
regional entity that has engaged public attention at national and international levels. ... In short, the ecosystem concept provides the fundamental premise for regional management and thus brings a compelling new vision to the ongoing debate over the future of the public domain."

Keiter is professor of Law, University of Wyoming, Laramie. (v1,#4)


Keith, David W., "The Earth is not yet an Artifact," *IEEE Technology and Society Magazine* 19(no. 4, 2000):25-28. Replying to the claim made by Brad Allenby that "the earth has become a human artifact." Earth's systems have indeed been much modified by human actions, but some more, some less. Affecting an ecosystem does not make an artifact of it; intentional management is required to make an artifact. We still need to think of fitting our agricultural and industrial processes in with earth's ecosystems, not of actively managing the whole planet. "We would be wise to walk before we try to run, to learn to mitigate before we try to manage" (p. 28). Keith is in engineering and public policy, Carnegie Mellon University, Pittsburgh.


Kelbessa, Workineh, *Indigenous and Modern Environmental Ethics: A Study of the Indigenous Oromo Environmental Ethic and Oromo Environmental Ethics in the Light of Modern Issues of Environment and Development*. PhD. dissertation, University of Wales, Cardiff, Fall 2001. Explores the linkage between indigenous and modern environmental ethics by examining the indigenous Oromo environmental ethic. The Oromo are a minority, traditionally pastoralist people in South-West Ethiopia, comprising some 30% of the entire Ethiopian population. This undercuts some modern arguments about what counts as authority, who counts as an expert, and who counts as a scientist. The Oromo people have developed complex systems of agriculture and intensive soil, water, vegetation and wildlife management that have survived the test of time and the vagaries of the environment. These practices incorporate Oromo values and beliefs more than Western practices incorporate Western traditional values. Further, the Oromo world view can serve as the basis for a contemporary environmental ethic. Unlike anthropocentrists the Oromo have deep concerns for the future and health of both humans and nonhuman creatures. But indigenous and modern knowledge are not mutually exclusive. Each has limitations and neither can be a panacea for all ills in isolation. Both have something to teach as well as something to learn. In some instances one is superior to the other.

Conventional intellectual property rights should be revised to include local knowledge entitlements. The privatisation of environmental resources will aggravate the gap between the rich and the poor, both within and between nations. Power relations at local and international levels should be changed in the direction of just and environmentally and socially sound development. The thesis advisor was Robin Attfield. Kelbessa is in philosophy, Addis Abbaba University, Addis Ababa, Ethiopia. (v.13,#1)
Kelbessa, Workineh, *Traditional Oromo Attitudes towards the Environment: An Argument for Environmentally Sound Development.* Addis Ababa, Ethiopia: Organization for Social Science Research in Eastern and Southern Africa, Social Science Research Report Series No. 19. ISSN 1608-6287. The Oromo are a people in Ethiopia. The environment is their constant concern, and they have accumulated practical knowledge through their experience and productive activity. They have complex systems of agriculture and intensive soil, water, vegetation and wildlife management that have survived the test of time and the vagaries of environmental change. Although this knowledge has limitations, there can be a productive dialogue between the Oromo and modern scientific and Western knowledge about environmental conservation. Peasants and modern environmental scientists and technicians can learn from one another. Kelbessa is in philosophy, University of Addis Ababa, Ethiopia. (v.14, #4)


Kelbessa, Workineh, "Environmental Ethics in Theory and Practical Application," *Ethiopian Journal of the Social Sciences and Humanities*, vol. 1, no. 1, December 2003, pages 63-88. Some of the key positions in environmental ethics presented for Ethiopian readers. Despite the misgivings of some, environmental ethics has much to contribute to the solution of global environmental problems. Examples are the precautionary principle, concerns for environmental justice, and concerns for nonhuman species. Environmental ethics could have a paramount role in creating concern about the actions of transnational corporations, irresponsibly capitalist countries and local industries that damage the environment. Environmental ethics can also alert peasant farmers, pastoralists and other indigenous peoples to understand the long-range effects of environmental degradation that are beyond the purview of local farmers. Farmers and pastoralists, however, often have local and multi-dimensional knowledge of their environments. "What must be clear is that environmental questions are not simply ethical. Environmental and development issues involve more than moral persuasion. They cannot be addressed without taking political power into account." (p. 81) Kelbessa is in philosophy, Addis Ababa University, Ethiopia, and completed his Ph.D. several years ago under Robin Attfield, University of Wales. (v.14, #4)


Contents:
"Introduction: Ecology as a Science of Synthesis."
PART ONE. Entities and Process in Ecology
2. Henry A. Gleason, "The Individualistic Concept of the Plant Association."
PART TWO. Community, Niche, Diversity, and Stability
8. Ruth Patrick, "Biological Diversity in Ecology."
PART THREE. Rationalism and Empiricism
PART FOUR. Reductionism and Holism
14. Eugene P. Odum, "The Emergence of Ecology as a New Integrative Discipline."
15. Donato Bergandi, "'Reductionist Holism': An Oxymoron or a Philosophical Chimera of Eugene Odum's Systems Ecology?"
Part Five. Ecology and Evolution
20. Ernst Mayr, "How to Carry Out the Adaptationist Program?"
Keller, David, "Gleaning Lessons From Deep Ecology," *Ethics and the Environment* 2(1997):139-148. By reflecting on Deep Ecology, several lessons can be culled for environmental philosophy in general. The Deep Ecology of Arne Naess, Bill Devall, and George Sessions is appropriately characterized as a theory founded on the principles of biocentric egalitarianism and metaphysical holism. After considering each of these principles in turn, and then in relation to each other, the lesson turns out to be that the ontological foundation for environmental ethics must be nonegalitarian and polycentric. Keller is in philosophy at Utah Valley State College in Orem. (E&E)

Keller, EF, "Ecosystems, Organisms, and Machines," *BioScience* 55 (no. 12, December 2005): 1069-1074. My theme is the concept, and the term, "self organization." The history of this term, originally introduced by Immanuel Kant to characterize the unique properties of living organisms, is inseparable from the history of biology. Only in the second half of the 20th century does it begin to acquire the promise of a physicalistic understanding. This it does with two critical transformations in the meaning of the term: first, with the advent of cybernetics and its dissolution of the boundary between organisms and machines, and second, with the mathematical triumphs of nonlinear dynamical systems theory and claims to having dissolved the boundary between organisms and such physical phenomena as thunderstorms. I explore the applicability of self organization to the ecosystem: a hybrid entity that is part organism, part machine, and perhaps even part thunderstorm.


Kellert, Stephen R. and Edward O. Wilson, eds., *The Biophilia Hypothesis*. Washington, DC: Island Press, Shearwater Books, 1993. Biophilia is E. O. Wilson's term for an innate human affinity for the natural world. People are disposed to like certain kind of environments. Experience with natural life and the life processes is a biologically based need, integral to our development as individuals. There is also, perhaps, some biophobia, innate fear of nature, for example of snakes and spiders. Biological conservation can, in part at least, be built on these innate, genetic dispositions. We need to save nature for our own well-being. Sixteen contributors. The philosophical contribution is by Holmes Rolston, who asks whether Wilson's ideas about biophilia are compatible with his ideas about selfish genes. Kellert is in forestry at Yale University, Wilson is a zoologist at Harvard University. (v4,#2)


Kellert, Stephen R., "Values and Perceptions of Invertebrates," *Conservation Biology* 7(1993):845-855. Ecological, utilitarian, scientific, and cultural benefits provided by invertebrates. The general public and farmers view most invertebrates with aversion; scientists and conservation organization members have more positive and knowledgeable attitudes. The motivational basis for hostile attitudes: possibly an innate learning disposition, the association of many invertebrates with disease and agricultural damage, the multiplicity of invertebrates, the
presumption of mindlessness, and their radical autonomy from human control. Kellert is at the Yale School of Forestry and Environmental Studies. (v4,#4)


Kellert, Stephen R., The Value of Life: Biological Diversity and Human Society. Washington, DC: Island Press, 1995. The values of living diversity and how these are integral to being fully human. How the current destruction of life on earth threatens humankind's physical, emotional, intellectual, and spiritual well-being. Actual and perceived importance of biological diversity, the social science counterpart to E. O. Wilson's The Diversity of Life. Kellert has spent twenty years assessing, as a social scientist, the human relationship to nature. He is in the school of forestry and environmental sciences at Yale University. (v6,#4)


Kellert, Stephen H., In the Wake of Chaos. Chicago: The University of Chicago Press, 1993. 176 pages. Hardbound, $ 19.95. We are in the wake of chaos, trying to make sense of the news that the universe is a far more unpredictable place than anyone ever imagined. The randomness that was first discovered in simple systems--a curl of smoke, a tumble of water--has exploded into a fascination with chaotic modes of everything from evolutionary history, ecosystem functioning, brain waves, business cycles. How order and turbulence, long-term predictability and short-term instability balance each other in the picture of nature. Kellert teaches philosophy of science at Indiana University. (v4,#2)

Diamond, "New Guineans and Their Natural World"; Paul Shepard, "On Animal Friends"; Elizabeth Atwood Lawrence, "The Sacred Bee, the Filthy Pig, and the Bat Out of Hell: Animal Symbolism as Cognitive Biophilia"; Dorion Sagan and Lynn Margulis, "God, Gaia, and Biophilia"; Madhav Gadgil, "Of Life and Artifacts"; Holmes Rolston, III, "Biophilia, Selfish Genes, Shared Values"; David W. Orr, "Love It or Lose It: The Coming Biophilia Revolution"; Michael E. Soulé, "Biophilia: Unanswered Questions." A wide-ranging group of essays by persons from many disciplines and likely to prove a definitive, if also exploratory, work in this field. Wilson is a zoologist at Harvard University; Kellert is a professor at the School of Forestry and Environmental Studies, Yale University. (v4,#3)

Kellert, Stephen R. "The Animal Rights Movement: A Challenge or Conspiratorial Threat to the Wildlife Management Field." In a short article, Kellert, professor at the Yale School of Forestry and Environmental Studies, argues that the animal rights movement is more challenge and opportunity than conspiratorial threat to the wildlife management profession. In Human Dimensions in Wildlife Newsletter, vol. 8, no. 4, Fall 1989. (v1,#2)

Kellert, Stephen, Building for Life: Designing and Understanding the Human-Nature Connection. Washington: Island Press, 2005. Sustainable and restorative design will minimize adverse impacts on the natural environment and also will enhance human health and well being by fostering positive contact between people and nature in the built environment. Interaction with nature is critically important to human well-being and development. But contemporary society has become confused about the role of the natural environment in human physical and mental lives and has tended to impoverish this connection especially in the urban built environment. The scale and character of the modern environment has compromised and diminished the relation between people and the natural world. This is more of a design failure than an intrinsic flaw of contemporary life. Kellert is in social ecology at Yale School of Forestry and Environmental Studies.

Kelley, Kevin W., ed., The Home Planet Reading, MA: Addison-Wesley, 1988. Also published in Moscow: MIR Publishers. An extraordinary book of photographs of Earth from space, with reflections from the hundred or so men and women from thirteen countries who have flown into Earth orbit or to the lunar surface. Edited for the Association of Space Explorers, this large volume conveys the dazzling and profound existential and visual impact of seeing our planet from space. With the Soviets and others alike, the experiences are often religious in the broad sense of that term, a sense of being grasped by an unexpected encounter with this mysterious and ineffable planet. The perception of vulnerability, combined with wonder and adoration, give rise to a resolve to protect the planet against onslaughts by the human species. For a perceptive review see, James Huchingson, "Earthstruck," Zygon, September 1990. (v1,#3)


Kelsey, Elin. "Integrating Multiple Knowledge Systems into Environmental Decision-making: Two Case Studies of Participatory Biodiversity Initiatives in Canada and their Implications for Conceptions of Education and Public Involvement," *Environmental Values* 12(2003): 381-396. Biodiversity initiatives have traditionally operated within a 'science-first' model of environmental decision-making. The model assumes a hierarchical relationship in which scientific knowledge is elevated above other knowledge systems. Consequently, other types of knowledge held by the public, such as traditional or lay knowledges, are undervalued and under-represented in biodiversity projects. Drawing upon two case studies of biodiversity initiatives in Canada, this paper looks at the role that constructivist conceptions of education play in the integration of alternative knowledge systems in environmental decision-making. In so doing, it argues that the conservation, sustainable use and equitable sharing goals outlined by the Convention on Biological Diversity (signed in 1992 under the auspices of the United Nations Environmental Programme) demand new models of governance which embrace the adaptive management qualities of learning organisations. (EV)

Keltner, Dacher and Jonathan Haidt, "Approaching Awe, a Moral, Spiritual, and Aesthetic Emotion," *Cognition and Emotion* 17 (no. 2, 2003):297-314. Two elements are central: (1) vastness, and (2) a need for accommodation, resulting from an inability to assimilate an experience into current mental structures. Variations involve threat, beauty, exceptional ability, virtue, and the supernatural. Analysis of what has been written in religion, philosophy, sociology, and psychology. Fleeting and rare, experiences of awe can change the course of a life in profound and permanent ways. With attention to awe in encounter with nature. Keltner is at University of California, Berkeley; Haidt is at the University of Virginia, Charlottesville.


Hackman, Arlin, "Inuit Create a Whale Sanctuary." “The remote areas of our world, with their unique flora and fauna and their often remarkable indigenous peoples, must be protected. We cannot allow the voracious appetites of the increased world population to absorb and destroy them. Modern technology and finance can certainly be useful, but not at the expense of crushing a traditional culture or an exceptional natural environment. Often, over the centuries, these indigenous peoples have learned to handle their remote areas in a very efficient and inimitable fashion” (p. xii). Kemf is senior conservation editor with WWF International. (v.9,#4)


Kemmis, Daniel, Community and the Politics of Place. Norman, Oklahoma: University of Oklahoma Press, 1990. A former speaker of the Montana House of Representatives and presently the mayor of Missoula, Montana, argues that the American loss of capacity for public life parallels their loss of a sense of place. Highly recommended by Wes Jackson, Land Institute, Salina, Kansas. (v1,#3)


Kempton, Willet M., James S. Boster, and Jennifer A. Hartley, Environmental Values in American Culture. Cambridge, MA: MIT Press, 1995. 320 pages. $39.95. Fundamental environmental beliefs and value are not restricted to those who are white, liberal, educated, and wealthy, but are held by many Americans in various socioeconomic groups, so widely held as to constitute "an American paradigm." A six year study sponsored by the National Science Foundation and conducted by a team of cultural anthropologists. Some surprising results: with a question such as "Justice is not just for human beings. We need to be as fair to plants and animals as we are towards people," 97 percent of Earth First types agreed, but so did 63 percent of sawmill workers from the Pacific Northwest. "Our obligation to preserve nature isn't just a responsibility to other people but to the environment itself," 97 percent of Earth First agreed, and 82 percent of sawmill workers (p. 113). The study concentrated on the lay public and avoided political, financial, and industrial "elites." The researchers especially conclude that environmentalists are missing an opportunity by depending heavily on utilitarian arguments and neglecting traditional religious teaching and biocentrism, which they identify as the belief that nonhumans have rights and values too. "An environmental view of the world is more universal than previous studies have suggested" (p. ix). (v7,#1)


Kennedy, Donald, "Animal Activism: Out of Control," Science 313(15 September 2006):1541. Dario Ringach, a member of the neurobiology faculty at the University of California, Los Angeles, has been harassed for four years by animal rights activists ("terrorists") of the Animal Liberation Front, who attempted to firebomb his home (mistakenly placed on a neighbor's porch) and made threats against his family. Ringach did work on higher order information in visual systems that involved animal vivisection, and now has stopped such research, fearing the threats. Kennedy
also complains of lack of support from UCLA authorities and colleagues, and laments that some
students supported the harassment and gave inside help. Kennedy is editor-in-chief of Science.

Kennedy, Elizabeth T.; Costa, Ralph; and Smathers, Webb M., Jr. "Economic Incentives: New

Kennedy, James J., and Niels Elers Koch, "Viewing and Managing Natural Resources as Human-
diversity, complexity and dynamics of ecosystem values and uses over the last 50 years
requires new ways for natural resource managers (foresters, wildlife biologists, etc) to
understand and relate to their professional roles and responsibilities. Three stages in Western-
world natural resources management are identified: (1) Traditional stage, natural resources, first,
foremost and forever, to (2) Transitional stage, natural resource management, for better or
worse, involves people, to (3) Relationship stage: managing natural resources for valued people
and ecosystem relationships. Kennedy is in Environmental Science, Wageningen University,
Netherlands and Utah State University. Koch is at the Danish Forest and Landscape Research
Institute, Hoersholm, Denmark.

disguises; scientists constantly slip into anthropomorphism in researching and interpreting animal
behavior. Some examples, now rather well exposed, are "search image," "trail-following," and
"grammatical language." Others, not yet realized to be erroneous, are "goal-directedness, self-
awareness, cognition, and suffering." Kennedy was formerly at the University of London.
(v4,#2)

*Sports Afield*, August 1998, p. 65. One page article of interest mostly because of who Kennedy
is. (v.9,#3)

Kennedy, Roger, "Managing Wilderness in Perpetuity and in Democracy," *International Journal of
(v8,#1)

Kenworthy, Tom, "Fish Hatcheries Caught Between the Wisdom and the Politics of Stocking."
*Washington Post* (12/1/96): A3. Fish hatcheries do more harm than good? With the notable
exception of Montana--which stopped stocking its streams and rivers in the 1970s--most
western states are heavily dependent on fish hatcheries to supply fish for an economically and
politically powerful sport fishing industry. But a growing body of evidence suggests that fish
hatcheries may do more harm than good. Reliance on catchable trout production often leads to a
loss of genetic diversity and the spread of disease. Whirling disease, first discovered in
Colorado in 1987, is now found in many of the state's premier trout rivers and in about 1/2 of the
state's hatcheries. One study suggests that hatchery fish were contributing to a decline in the
Northwest's troubled wild-salmon stocks. Critics favor shifting from producing fish for
recreation to protecting fish habitat and declining species. They think building more and more
hatcheries is not likely to make up for ecological damage caused by dams, timber cutting,
industrial pollution, and other destructions of fish habitat. (v8,#2)

Restoration of Yellowstone Wolves Ruled Illegal. A federal judge has ruled that the restoration of
150 wolves to Yellowstone and central Idaho was illegal. The introduced wolves were
designated an "experimental, nonessential population" which allows the U.S. Fish and Wildlife
Service (and ranchers) more control over "problem" wolves. Wolves who migrated on their own into these areas and mingled with the restored wolves were to be treated under this experimental designation as well. The judge ruled that it violated the Endangered Species Act to provide these naturally-occurring wolves with less than full protection. The suit had been brought not only by ranchers opposing wolf restoration, but by some environmental groups who wanted the wolves to have full protection under the Act. Some fear that the judge's order to remove the wolves, if upheld, will result in the federal government killing the animals because recapturing the packs would be exceedingly difficult. The judge's decision has been appealed. The restored wolves have had a significant impact in Yellowstone, killing half the coyotes in the Park, which in turn has made rodents more plentiful, leading to a increase in hawks and eagles. The wolves have also become a major Park attraction. (v.8,#4)


Keohane, Robert O., Levy, Marc A., eds. Institutions for Environmental Aid: Pitfalls and Promise. Cambridge, MA: MIT Press, 1996. 480 pp. $23.50. Draws on research from economics, international relations, and development assistance, as well as the growing literature on international environmental relations, to evaluate the effectiveness of international institutions designed to facilitate the transfer of resources from richer to poorer countries, in conjunction with efforts to improve the natural environment. (v.9,#4)


Kerasote, Ted, "The Untouchable Wild," Audubon 101 (no. 5, Sept./Oct. 1999):82-86. Are today's eco-trips really better for Africa's habitat than the shooting parties of Hemingway's era? Hemingway had to shoot a lion and eat part of it raw; but that macho hunter era is gone. Kenya has banned hunting entirely since 1977. Other countries seek to combine hunting and ecotourism, hoping that both will contribute to sustainable development, typically where the annual per capita income is $ 500. Kerasote concedes that no good studies exist, but speculates that ecotourists in their fancy lodges may be more demanding on the environment than a few hunters in a temporary tent. He also thinks that neither hunters nor ecotourists get very close to the real wild. Kerasote, who lives in Wyoming, is the author of Bloodties: Nature, Culture, and the Hunt. (v10,#4)


Kerasote, Ted, "What We Talk About When We Talk About Wilderness," Sports Afield, August 1998, pp. 68-73. "The essential ingredient is big, dangerous animals that can kill you." Well, that's the talk of the macho types anyway; ecofeminists might talk about something else. The macho talk at least sells outdoor sports magazines.
Kernohan, Andrew. "Rights against Polluters." *Environmental Ethics* 17(1995):245-257. When there is only one source of pollution, the language of rights is adequate for justifying solutions to pollution problems. However, pollution is often both a public and an accumulative harm. According to Feinberg, an accumulative harm is a harm to some person brought about by the actions of many people when the action of no single person is sufficient, by itself, to cause the harm. For example, although no single car emits enough exhaust to do any harm, the emissions from many cars can accumulate to an unhealthy level. In this paper, I argue that rights, understood in terms of the will theory of Hart and the interest theories of Lyons and Raz, cannot justify protecting people from public, accumulative harms. I conclude that pollution regulation should focus not on protecting people's rights, but on preventing harm to people's interests. Kernohan is in the department of philosophy, Dalhousie University, Halifax. (EE)

Kerr, Andy, "Big Wild: A Legislative Vehicle for Conserving and Restoring Wildlands in the United States," *Wild Earth* 9 (No. 4, Wint 1999): 77-

Kerr, Richard A., "The Next Oil Crisis Looms Large--and Perhaps Close," *Science* 281(1998):1128-1131. Many economists foresee another half century of cheap oil, but a growing contingent of geologists warns that oil will begin to run out much sooner--perhaps in only ten years. Everyone agrees that the fossil fuel accumulated over half a billion years will be all consumed in a two century binge of profligate energy use. (v.9,#3)

Kerr, Richard A., "Life Goes to Extremes in the Deep Earth--and Elsewhere?" *Science* 276(1997):704-704. Life has been discovered up to 2.8 kilometers under the surface of the earth (in Virginia), as well as half a kilometer beneath the deep ocean floor, the latter associated with hydrothermal vents. It has also been found 1.5 kilometers below the Columbia Plateau in bare salt rock. This leads to much speculation about extensive underground life, largely microbial. In underground life, metabolism may be quite slow, and nutrients quite scarce. (v8,#2)

Kerr, Andrew J. "The Possibility of Metaphysics: Environmental Ethics and the Naturalistic Fallacy." *Environmental Ethics* 22(2000):85-99. One of the most distinguishing features of environmental ethics has been the effort to develop a nonanthropocentric intrinsic value theory, that is, a definition of the good which is not dependent upon some quality particular to humanity, a definition of the good whereby properties found in the terrestrial, nonhuman world are constitutive of that definition. In this paper, I argue that major nonanthropocentric theories suffer from arbitrariness. I argue through the use of representative thinkers that much nonanthropocentric theory has committed the naturalistic fallacy because it has deployed various forms of empirical naturalism, and that to meet this challenge nonanthropocentrism must employ a form of metaphysically based nonanthropocentrism. I do not argue that the naturalistic fallacy is valid. Rather, I show that a sample of major thinkers, representative of a logically exhaustive set of possible evasions of the naturalistic fallacy, all fail to evade the fallacy. Further, I show that the failure of this set of possible evasions leaves but one evasion possible, namely, ethical theory grounded in metaphysics. Finally, I recommend "process" metaphysics as the most promising metaphysical ground for environmental ethics, assuming the validity of the naturalistic fallacy. (EE)


Kerr, Richard A., "Three Degrees of Consensus," *Science* 305(13 August, 2004):932-934. Climate researchers are finally homing in on just how bad greenhouse warming could get--and it seems increasingly unlikely that we will escape with a mild warning. Almost all the evidence points to 3 degrees centigrade as the most likely amount, by present projections. (v. 15, # 3)

Kerr, Richard A., "Acid Rain Control: Success on the Cheap," Science 282(1998):1024-1027. The free-market approach has curbed acid rain beyond expectations and far cheaper than predicted. At many plants, sulphur dioxide emissions have already dropped beyond those required by law. The cost estimates are about $1 billion a year, dramatically lower than earlier forecasts of $10 billion. Multiple factors are involved, with economists still asking why, but one factor has been the flexibility in the emissions trading system (the so-called "rights to pollute"). A new round of reductions is forthcoming. Can anything like this work for reducing global carbon dioxide emissions? (v.9,#4)


Kerridge, Richard and Neil Sammells, eds. Writing the Environment: Ecocriticism and Literature. Atlantic Highlands, NJ: Humanities Press, Zed Books, 1996. The rich variety of environmentalist positions—from ecofeminism to deep ecology—and theories about their contribution to critical theory, literature and popular culture. Contributors explore a wide variety of issues including sexual politics and nature, the link between environmental and cultural degradation, the influence of Heidegger on environmentalism and the degree of continuity between poststructuralist theory and ecological perspectives. (v7,#1)

Kershaw, Sarah, "A Right to Hunt, Fish and Trick Bears," New York Times, November 7, 2004, section 4, page 2. In Alaska and Maine voters rejected ballot measures that would have banned bear-hunting by bait and dogs. Louisiana, the "sportsman's paradise," overwhelmingly approved to make "the freedom to hunt, fish and trap" a state constitutional right, also affirming that this is a "valued natural heritage that shall be forever preserved for the people." Similar amendments to constitutions are pending in several other states—driven by fears that animal rights activists will ban hunting. (v.14, #4)

Kerski, Joseph, and Simon Ross. the essentials of Y The Environment. New York: Hodder Arnold, 2005. The authors provide 196 alphabetized listings of environmental topics from acid rain to woodland ecosystems.


Keulartz, Jozef, The Struggle for Nature: A Critique of Radical Ecology. London: Routledge, 1999. 208 pages. $23. Originally published in Dutch in 1995. Keulartz finds environmental philosophy to be "a young discipline that has swiftly gained international academic success ... due to the rapid growth of a strong consensus among the most prominent environmental philosophers on the basic tenets of the discipline, a consensus which has enabled them to close ranks and unite into a single front" (p. 1) (!!!) Nevertheless he dismisses rather easily deep ecology, social and political ecology, ecofeminism and eco-anarchism, environmental pragmatism, and all the others, criticizing the dependence on science of these philosophies and the social problems they engender, often because this "has a stifling effect on all those voices trying to make themselves heard in the social debate about a future sustainable society that base their case on other than ecological considerations" (p. 21). Power struggles are the real determinants, and "bio-power" struggles important among these. Keulartz argues for a "post-naturalistic" environmental philosophy. It is no longer enough to be post-modern; we also need to be post-natural. Keulartz is in the Department of Applied Philosophy at Wageningen Agricultural University, Netherlands. (v10,#4)

Keulartz, Jozef, Henny van der Windt, and Jacques Swart, "Concepts of Nature as Communicative Devices: The Case of Dutch Nature Policy," Environmental Values 13(2004):81-99. The recent widespread shift in governance from the state to the market and to civil society, in combination with the simultaneous shift from the national level to supra-national and sub-national levels has led to a significant increase in the numbers of public and private players in nature policy. This in turn has increased the need for a common vocabulary to articulate and communicate views and values concerning nature among various actors acting on different administrative levels. In this article, we will examine the role of concepts of nature as communicative devices in public debates and political decision-making. We try to show that the now dominant functionalist approach to concepts of nature, due to its focus on interests, threatens to narrow public and political communications to purely strategic negotiations. Instead of this functionalist approach we put forward a structuralist approach, which focuses not on interests but on values. Keulartz is in applied philosophy, Wageningen University and Research Center, Wageningen, The Netherlands. van der Windt and Swart are in the Science and Society Section, Department of Biology, University of Groningen, The Netherlands. (EV)


Kevles, Daniel J. and Leroy Hood, eds., The Code of Codes: Scientific and Social Issues in the Human Genome Project. Cambridge, MA: Harvard University Press, 1992. 397 pages. Paper. Thirteen essays. The substance and possible consequences of the human genome project in relation to ethics, law, and society, as well as to science, technology, and medicine. Includes essays by scientists James D. Watson and Walter Gilbert, and the social analysts of science Dorothy Nelkin and Evelyn Fox Keller. An early National Academy of Sciences report concludes: "Homo sapiens has overcome the limitations of his origin. ... Now he can guide his own evolution. In him, Nature has reached beyond the hard regularities of physical phenomena. Homo sapiens, the creature of Nature, has transcended her. From a product of circumstances, he has risen to responsibility. At last, he is Man. May he behave so!" (p. 288). Kevles teaches humanities at California Institute of Technology; Hood teaches biology there. (v7,#1)

Kevles, Daniel J., "Some Like It Hot" (with reference to global warming), New York Review of Books, March 26, 1992. Extensive review of the following seven current environmental titles with an ethical or philosophical emphasis: Jessica Tuchman Mathews, ed., Preserving the Global


Kheel, Marti, "From Heroic to Holistic Ethics: The Ecofeminist Challenge," in Greta Baard, ed. Ecofeminism: Women's Relationship with the Earth. (v2,#1)

Kheel, Marti, "The Liberation of Nature: A Circular Affair," Environmental Ethics 7(1985):135-149. A major criticism of both of the dominant schools in environmental ethics: individualism and holism. Both camps seem to be locked into a dualistic mind-set that has dominated and exploited men and women, nature, and the lower classes of human beings. What is needed in environmental ethics is a new feminist holism which values the whole and its parts, using both reason and emotion. This is one of the better essays on feminism and environmental thought, yet it remains unsatisfying because it relies on a nonrational solution to environmental problems. (Katz, Bibl # 1)


Kheel, Marti, "Ecofeminism and Deep Ecology: Reflections on Identity and Difference," in Robb and Casebolt, above. An abridged version is in Diamond and Ornstein, above. Ecofeminism and deep ecology share the view that ecological problems arise from a failure to feel connected to all life. Deep ecology transcends human self-consciousness. But Kheel warns that the tasks involved in reconnecting human sensibilities with the rest of nature are quite different for women than for men, because the self is different for the two genders. This is illustrated with sport
hunting. The crucial spiritual problem in the environmental crisis is not anthropocentrism but androcentrism.

Kheel, Marti. "The Liberation of Nature: A Circular Affair." Environmental Ethics 7(1985):135-49. I show the relevance of feminist thought to some of the major debates within the field of environmental ethics. The feminist vision of a holistic universe is contrasted with the dualistic notions inherent in both the "individual rights" and traditionally defined "holist" camps. I criticize the attempt in environmental ethics to establish universal, hierarchical rules of conduct for our dealing with nature (an up-down dualism) as well as the attempt to derive an ethic from reason alone (the dualism of reason and emotion). I maintain that the division between the "holist" and "individual rights" camps is yet another form of dualist thinking, and propose in its stead a holistic vision that concerns itself both with the individual and with the whole of which the individual is a part. Kheel is co-founder of Feminists for Animal Rights, Oakland, CA. (EE)

Kheel, Marti. Nature Ethics: An Ecofeminist Perspective. Lanham, MD: Rowman & Littlefield Publishers, 2007. Kheel discusses four representatives of holist philosophy-Theodore Roosevelt, Aldo Leopold, Holmes Rolston III, and Warwick Fox-and argues that their moral allegiance to abstract constructs such as species and ecosystems represents a masculinist orientation that devalues concern for individual animals. She develops an ecofeminist philosophy that stresses the importance of care and empathy for both individual beings and larger wholes. Her discussion of Fox as a transpersonal Self deep ecologist is somewhat dated, as Fox is no longer a deep ecologist.


Kidd, Charles V., "The Evolution of Sustainability", Journal of Agricultural and Environmental Ethics 5(1992):1-28. The roots of the term "sustainability" are so deeply embedded in fundamentally different concepts, each of which has valid claims to validity, that a search for a single definition seems futile. The existence of multiple meaning is tolerable if each analyst describes clearly what he means by sustainability.

Kidner, David W., Nature and Psyche: Radical Environmentalism and the Politics of Subjectivity. Albany: State University of New York Press, 2000. Psychological and environmental writing are all too often colonized by the same assumptions that inhibit ecological and cultural diversity. Industrialized monocultures conceal the character of our alienation from nature and, thus, prevent the emergence of effective solutions. Traditional psychological understanding is often inherently hostile to the natural order, and the dominant form of selfhood that has emerged in the industrialized world promotes the domestication of nature. In fact, even some of the most radical environmentalists, who simplistically oppose technology, are also trapped within this paradigm. A more critical historical and cultural awareness, rooted in nature, can enable a re-integration of nature and psyche. Kidner is in psychology, humanities, and communication studies at Nottingham Trent University. (v.11,#3)

Kidner, David W., "Why Psychology Is Mute about the Environmental Crisis." Environmental Ethics 16(1994):359-376. Psychology, often defined as the science of human behavior, has so far had little to say about the environmental destruction which is currently occurring as the result of human behavior. I consider the reasons why it has not and suggest that the ideological preconceptions that underpin the discipline are similar to those of the technological-economic system that is largely responsible for degradation of the environment. Psychology, by normalizing the behavioral, life-style, and personality configurations associated with environmental destruction, and lacking a historical perspective on changes in consciousness and technology, is unable to contribute effectively to the ecological debate. I conclude that the discipline needs to locate itself historically and ideologically before it can offer an adequate analysis of
environmental destruction. Kidner is with the Dept. of Secondary and Tertiary Education, Nottingham Trent University, England. (EE)

Kidner, David W. "Fabricating Nature: A Critique of the Social Construction of Nature." Environmental Ethics 22(2000):339-357. Models of nature have usually referred to ecological, or more generally, scientific understandings, and have seldom included cultural factors. Recently, however, there has been a trend toward defining nature as a "social construction," that is, as an artifact of human social and linguistic capability. I argue that constructionism attempts to assimilate nature to an exclusively anthropocentric "reality," and that it should be seen as expressing long-term industrialist tendencies to separate the "human" and the "natural" realms and to assimilate the latter to the former. Consequently, the constructionist approach, rather than offering us a fertile means of incorporating cultural influences within environmental theorizing, is better viewed as a cognitive counterpart to industrialism's physical assimilation of the natural world. (EE)

Kidner, David W. "Industrialism and the Fragmentation of Temporal Structure." Environmental Ethics 26(2004):135-153. Industrialism's assimilation of the natural world has developed over the centuries through complex hierarchies of effects involving ecological, cultural, and psychological dimensions. One of the consequences of this assimilation is the fragmentation of the temporal structure of the world and its replacement by a short-term logic that also infects human subjectivity. Because of this fragmentation, the healing of the natural world cannot be realized either simply or directly, and effective action requires us to locate our immediate objectives within a recovered longer-term vision of a healthy natural world. (EE)

Kidner, David W. "Culture and the Unconscious in Environmental Theory." Environmental Ethics 20(1998):61-80. I argue that much current environmental theory is unwittingly grounded in assumptions about personhood that entangle it within existing ideology. Culture theory, I suggest, offers a way out of this entanglement through its perception of our immersion within a symbolic realm which precedes consciousness. Environmental theory, by embodying, articulating, and legitimating cultural forms, can avoid being assimilated by those individualistic and scientific assumptions which undermine its potential. Kidner is in secondary and tertiary education, Nottingham Trent University, UK. (EE)

Kidner, David W. "Fraud, Fantasy, and Fiction in Environmental Writing." Environmental Ethics 27 (2005):391-410. During the past several decades, a number of accounts of environmental and ethnic wisdom have appeared which have later been exposed as fraudulent. The widespread popularity of these accounts should be understood as symptomatic of valid feelings and awarenesses that are unable to find expression in the modern world, and are usually dissociated from mainstream decision-making processes. As the natural order continues to be degraded, forms such as fiction which currently have relatively low status will become more important as vehicles for feelings, ideas, and possibilities which can find no other refuge within a world increasingly dominated by technological and economic viewpoints. (EE)


Kiester, A. Ross, Scott, J. Michael, White, Denis. "Conservation Prioritization Using GAP Data", Conservation Biology 10(no.5,1996). Gap analysis deal with spatially distributed entities, vegetation cover, species, existing reserves, and land ownership, to determine where and whether further conservation is most needed, in the U.S. Gap Analysis Program.

Kiester, Edwin, Jr., "A New Park Saved the Tall Trees, but at a High Cost to the Community," Smithsonian, October 1993. The full-sized Redwood National Park in northern California is fifteen years old, but the surrounding area is still searching for economic recovery, partially because visitor use of the park has only been about one-third of what was predicted. The two affected counties Del Norte and Humboldt are depressed. Preservation and restoration efforts with the redwoods have been impressive, though the article rings with melancholy for persons affected by a lumber industry that is no more, even if the saved redwoods would have sustained the industry only for another decade or so, and even if lumber industries were reducing their labor due to automation. A sad story of an exploitive economy gone bust, but a redwoods park does survive. (v4,#4)

Kiester, A. Ross, "Aesthetics of Biological Diversity," Human Ecology Review 3 (no. 2, 1996):151-157. Aesthetic value is included in virtually all accounts of the values of biodiversity, but this value is still incompletely understood. Here I offer an account of the aesthetics of biodiversity based on the understanding of aesthetics developed by Immanuel Kant. The claim of this analysis is that (to use Kant's terminology) while individual organisms may be considered beautiful, biodiversity as a whole is sublime. This distinction poses challenges and opportunities for those who manage lands for biodiversity value. Comparison to managing art museums and wine cellars and a new vision for the role of systematics and taxonomy offer some insight into the management of the sublime aspects of biodiversity. Kiester is with the U.S. Forest Service, Corvallis, OR. Followed by: Ribe, Robert G., "Commentary on `Aesthetics of Biological Diversity'' 3 (no. 2, 1996):158-160, and Levine, Steven Z., "'Aesthetics of Biological Diversity' by A. Ross Kiester: An An-Aesthetic Response" 3 (no. 2, 1996):161-162, and author's rejoinder, p. 163. Ribe is in Landscape Architecture, University of Oregon. Levine is in art history, Bryn Mawr. (v.11,#1)

Kiley-Worthington, M., "Ecological, Ethological, and Ethically Sound Environments for Animals: Toward Symbiosis", Journal of Agricultural Ethics 2(1989):323-347. There are inconsistencies in the treatment and attitudes of human beings to animals and much confusion in thinking about what are appropriate conditions for using and keeping animals. This article outlines some of these considerations and then proposes guidelines for designing animal management systems. Different ethical positions toward animals and their treatment are briefly outlined, and it is argued that, provided animals are in ecologically and ethologically sound environments, their use by human beings is ethically acceptable. Kiley-Worthington is in agriculture at the University of Edinburgh, Scotland.


Kilman, Scott, "McDonald's, Other Fast-Food Chains Pull Monsanto's Bio-Engineered Potato," *The Wall Street Journal* (4/28/00), Dillin, John, "White House enters the biotech food fight," *The Christian Science Monitor* (5/5/00): 1, and Melody Petersen, "U.S. to Keep a Closer Watch On Genetically Altered Crops," *New York Times* (5/4/00): A23. Setbacks for gene-altered foods in the U.S. According to one estimate, 60 percent of the products in America's grocery stores contain some genetically modified ingredients. But with consumer skepticism about biotech foods continuing to grow, U.S. farmers are now reversing the trend toward more biotech foods and plan to grow millions fewer acres of genetically modified, corn, soybeans and cotton. Fast-food chains such as McDonald's and potato chip makers Frito-Lay and Procter and Gamble are telling their potato suppliers to stop using genetically modified potatoes. At the prompting of food companies hoping to quell consumer fears, the U.S. Federal government is reviewing its regulations on biotech foods. Plans are under way to require genetically engineered crops to be kept separate from those that are not so altered and to require biotech companies to notify regulators four months before new biotech products enter the food supply. Critics argue that the changes are far too modest. They are sponsoring legislation that would require mandatory labeling of genetically-altered foods (a proposal strongly opposed by the industry). Congressman Dennis Kucinich of Ohio, a leading critic of biotech foods, charges that biotech food companies are "arrogantly assuming god-like power to bring forth a second genesis" and are "combining genetic materials from plants, animals, and humans in some weird commercial potion and then marketing it for all to consume." The director of the Center for Food Safety Andrew Kimbrell says: "Genetic engineering allows you to mix life forms that have never been mixed in traditional breeding. At least, I am not aware of any instance when a flounder has been mated with a tomato." (v.11,#4)

Kim, Ke Chung, and Robert D. Weaver, eds. *Biodiversity and Landscapes: A Paradox of Humanity*. New York: Cambridge University Press, 1994. 431 pages. Hardbound only and expensive, $60. Can civilization be sustained, and for how long, without fundamental changes that ensure the conservation and restoration of natural landscapes and biological diversity? What role will science and technology play? What fundamental changes must we make for the sustained evolution of human civilization? 22 contributors. The philosophers are: Bryan G. Norton, "Thoreau and Leopold on Science and Values"; Holmes Rolston, III, "Creation: God and Endangered Species"; Eric Katz, "Biodiversity and Ecological Justice"; and Eugene Hargrove, "The Paradox of Humanity: Two Views of Biodiversity and Landscapes." Many other contributors address ethical questions as well, and all of them have policy implications. Samples: James Karr, "Landscapes and Management for Ecological Integrity"; Alan Randall, "Thinking about the Value of Biodiversity"; M. Rupert Cutler, "The Watchdog Role of Nongovernmental Environmental Organizations." Kim is at the Center for Biodiversity Research, Pennsylvania State University; Weaver is in agricultural economics and rural sociology there. (v6,#1)

Kim, Ke Chung, "Preserving Biodiversity in Korea's Demilitarized Zone," *Science* 278(1997):242-243. The demilitarized zone separating North and South Korea has been uninhabited by humans for 45 years, rigidly enforced, and this provides sanctuary to endangered animals and plants. Damaged forests have been rehabilitated and farmlands that are thousands of years old have returned to a natural state. The DMZ has, in fact, become a unique nature reserve containing the last vestiges of Korea's natural heritage. The Korean Peace Bioreserves System provides a strategy to preserve the rich biodiversity of the DMZ, and here is one place North and South Korea can work together. Kim is at the Center for Biodiversity Research, Pennsylvania State University. (v.8,#4)


Kimbrell, Andrew and Davis, Donald E. "Globalisation and Food Scarcity." *The Ecologist* 29(no. 3, May 1999):185- . (v.11,#1)


Kimmins, J. P. (Hamish), "Ecology, Environmentalism and Green Religion," *The Forestry Chronicle* (Canada), 69 (no. 3, June):285-289. Management of forests to optimize the many values there will not be successful if based solely on the science of ecology, because this science cannot tell foresters what their goals should be. There really is no such thing as "ecologically sound" or "ecologically destructive" forest management outside the context of a society's prevailing value judgment system. Management will also fail if based solely on green religion, because this frequently ignores the ecological requirements of many of the living organisms in forest systems.
By "green religion" Kimmins seems to mean beliefs about forest ecosystems that are held contrary to what he thinks is sufficient evidence to the contrary. In any case, foresters need to learn from those Kimmins calls "environmentalists," who have sensitized contemporary society to the diverse values in forests, much better than did ecologists or foresters, but to avoid the blind faith of green religion. Kimmins is in forest ecology at the University of British Columbia. (v5,#4)


King, David A., "Climate Change Science: Adapt, Mitigate, or Ignore?" Science 303(9 January 2004):176-177. "Climate change is the most severe problem that we are facing today--more serious even than the threat of terrorism." The British face serious flooding, with storms reaching further inland and being much more frequent. The number of persons in Britain who face serious flooding could double, to 3.5 million. Flood levels that now occur only once in 100 years could occur every three years. Americans face serious consequences as well, and are doing even less about it. In "tackling what is a truly global problem ... developing countries would need to be brought into the process as part of a North-South science and technology capacity-building exercise embedded in a framework that recognizes that issues of justice and equity lie at the heart of the climate change problem." King is Chief Scientific Advisor, H. M. Government, Office of Science and Technology, London.


King, Roger J.H., "Narrative, Imagination, and the Search for Intelligibility in Environmental Ethics," Ethics and the Environment 4(1999):23-38. This essay presents a contextualist defense of the role of narrative and metaphor in the articulation of environmental ethical theories. Both the intelligibility and persuasiveness of ecocentric concepts and arguments presuppose that proponents of these ideas can connect with the narratives and metaphors guiding the expectations and interpretations of their audiences. Too often objectivist presuppositions prevent the full contextualization of environmental ethical arguments. The result is a disembodied environmental discourse with diminished influence on citizens and policy makers. This essay is a pragmatist call for more philosophical attention to locating speakers, audiences, and meanings in more intelligible "discursive spaces." King is in philosophy at the University of Maine, Orono. (E&E)

King, Roger J. H. "Environmental Ethics and the Case for Hunting," Environmental Ethics 13(1991):59-85. Hunting is a complex phenomenon. I examine it from four different perspectives--animal liberation, the land ethic, primitivism, and ecofeminism--and find no moral justification for sport hunting in any of them. At the same time, however, I argue that there are theoretical flaws in each of these approaches. Animal liberationists focus too much on the individual animal and ignore the difference between domestic and wild animals. Leopold's land ethic fails to come to terms with the self-domestication of humans. I argue that the holism of the land ethic does not in itself justify hunting as a human act of predation appropriate to the
demands of wild biotic communities. Primitivists, such as Paul Shepard and Ortega y Gasset, mistakenly argue that hunting is an essential part of human nature and hence part of a healthy return to a natural way of life. Their argument marginalizes women's relations to nature. Finally, I take seriously the ecofeminist claim that sport hunting is a symptom of patriarchy's fixation on death and violence, although I criticize the more radical claim that women are closer to nature than men. Hunting should be investigated within the broader context of patriarchal social relations between men and women. As an act of violence it constitutes one element of a cultural matrix which is destructive to both women and nature. King is in the department of philosophy, University of Maine, Orono, ME. (EE)

King, Roger J. H. "Environmental Ethics and the Built Environment." Environmental Ethics 22(2000):115-131. I defend the view that the design of the built environment should be a proper part of environmental ethics. An environmentally responsible culture should be one in which citizens take responsibility for the domesticated environments in which they live, as well as for their effects on wild nature. How we build our world reveals both the possibilities in nature and our own stance toward the world. Our constructions and contrivances also objectively constrain the possibilities for the development of a human way of life integrated with wild nature. An environmentally responsible culture should require a built world that reflects and projects care and respect toward nature. (EE)

King, Roger J. H., "How to Construe Nature: Environmental Ethics and the Interpretation of Nature." Between the Species 6 (1990): 101-108. A criticism of the dominant method of environmental ethics, the search for objective value in natural entities. Nature is subject to contextualist strategies of inquiry; the value of Nature "depends on the place which Nature has acquired in our discourses with one another" (p. 101). (Katz, Bibl # 2)


King, Sallie, Steven Keffer and Steven Kraft. "Process Philosophy and Minimalism: Implications for Public Policy." Environmental Ethics 13(1991):23-47. Using process philosophy, especially its view of nature and its ethic, we develop a process-based environmental ethic embodying minimalism and beneficence. From this perspective, we criticize the philosophy currently underlying public policy and examine some alternative approaches based on phenomenology and ethnomethodology. We conclude that process philosophy, minus its value hierarchy, is a powerful tool capable of supporting both radical and moderate changes in environmental policy. Keffer is in the department of Zoology, King is in the department of philosophy, Kraft is in the department of Agribusiness Economics, Southern Illinois University at Carbondale, Carbondale, IL. (EE)


Kinnaird, MF; Sanderson, EW; O'Brien, TG; Wibisono, HT; Woomer, G, "Deforestation Trends in a Tropical Landscape and Implications for Endangered Large Mammals", *Conservation Biology* 17(no.1, 2003):245-257.


Kintisch, Eli, "Court Tightens Rules on Gene Tags," *Science* 309(16 September, 2005):1797-1799. In a new court ruling, researchers cannot patent DNA strands that bind genes whose function is unknown. The ruling involved agbiotech giant Monsanto involving strings of corn DNA. It involved patents for gene-grabbing tools called expressed sequence tags (ESTs). The court thinks patentable innovations ought to be "useful," and not just "tools along the way." Generally, the ruling frees researchers to do more research without worries about patents, and argues that to be patentable an invention must have both a "significant and presently available [and] well defined" benefit.


Kintisch, Eric. AWall Stall.@ *Science* Vol. 315, no. 5810 (19 Jan 2007): 315. The massive Israeli defense wall may block Palestinians, but the wildlife? Israeli Defense Minister Amir Peretz has announced that, in the midst of lawsuits by environmentalist organizations, he is suspending construction on the 300 kilometer separation wall into the southeastern Judean Desert. The wall is in most places an eight foot high cement barrier, but Israeli biologists and environmentalists want the government to build a chain link fence that will allow small animals to pass through, and even to make some allowances for ibex and wolves.

Kipnis, Kenneth and South, David B, "Personal Values and Professional Ethics," *Journal of Forestry* 98 (No. 7, 2000 July 01): 11-. A professional code of ethics should reflect the core values of the profession: the question before SAF, then, is whether each principle in the proposed new code expresses a value we all share. (v.11,#4)

biodynamic farming, founded by Austrian Rudolf Steiner, Ph.D., is presented. His purpose was to show mankind a form of agriculture that enables not only the production of healthy foods but also the achievement of harmonious interactions in agriculture and a spiritual development of mankind through "cosmic forces" captured in the foods. Those predictions that can be tested scientifically have been found to be incorrect. It is concluded that Steiner's instructions are occult and dogmatic and cannot contribute to the development of alternative or sustainable agriculture.

Kirk, Ruth with Jerry Franklin, The Olympic Rain Forest: An Ecological Web. Seattle: University of Washington Press, June 1992. Franklin was chief plant ecologist for the U.S. Forest Service and is now professor of ecosystem analysis at the University of Washington. (v2,#4)

Kirkham, Georgiana, "'Playing God' and 'Vexing Nature': A Cultural Perspective," Environmental Values 15(2006): 173-195. In this paper I examine the twin concepts of 'playing God', and its secular equivalent that which I term for the purpose of this discussion 'vexing Nature' as they relate to arguments against (or for) certain human technological actions and behaviours. While noting the popular subscription to the notion that certain acts constitute instances of 'playing God' or interfering in the natural order, philosophers often deny that such phrases have any application to the central ethical issues in the areas where they are most commonly applied. I examine, in detail, the interpretations of these phrases put forward by bio-ethicists Ruth Chadwick and John Harris and argue that the concepts 'playing God' and 'vexing nature' are best understood as an expression of a moral intuition that is both significant and deserving of serious philosophical attention. My contention is that intuitions of this kind often express a concern for the virtue of, and doubt about the intentions of, the agent whose acts are described in these terms, and that these concepts are best understood as part of an historical and cultural continuum specific to the Western tradition. Understood as such, this indicates that debate continues over the purpose of art and technology, and the place of humanity within the natural environment, and that a kind of traditional teleological virtue ethics still exerts a significant influence on popular conceptions of the moral issues underlying this debate. (EV)


Kirkman, Robert, Environmentalism Without Illusions: Rethinking the Roles of Philosophy and Ecology." December 1995, PhD thesis in philosophy at the State University of New York at Stony Brook. Drawing from his studies of the history and philosophy of the natural sciences (especially ecology), phenomenology, and the history of the philosophy of nature, Kirkman raises an epistemological challenge to environmental philosophy insofar as it is grounded in factual claims about the world. He concludes that many of these claims are unwarranted, particularly those which come about through an appropriation, or rather a misappropriation, of scientific concepts. Finally, he recommends that environmental philosophers attend more carefully to the scope and limits of human knowledge, and that they shift their emphasis away from the construction of speculative cosmological or ethical systems to a more direct engagement in seeking practical solutions to environmental problems. Address: P.O. Box 438, Millwood, NY 10546. Email: <bandreoba@aol.com>. (v7,#1)
Kirkman, Robert. "Reasons to Dwell on (if Not Necessarily in) the Suburbs." *Environmental Ethics* 26(2004):77-95. Environmental philosophers should look beyond stereotypes to consider American suburbs as an environment worthy of serious philosophical scrutiny for three reasons. First, for better or worse, the suburbs are the environment of primary concern to most Americans, and suburban patterns of development have caught on elsewhere in the industrialized world. Second, the suburbs are much more of a problem than many environmental theorists suppose, in part because suburban patterns of development are entrenched and difficult to change, and in part because they pose an important challenge to the very idea of an environmental ethic. Third, the search for sound policies and practices for metropolitan growth involves two crucial tasks for which philosophers may be particularly well suited: grappling with the ethical complexity of the suburbs, and fostering a robust and nuanced normative debate about the future of the built environment. (EE)


Kirkman, Robert. "Why Ecology Cannot Be All Things to All People: The "Adaptive Radiation" of Scientific Concepts." *Environmental Ethics* 19(1997):375-390. On the basis of a model of the development of scientific concepts as analogous to the "adaptive radiation" of organisms, I raise questions concerning the speculative project of many environmental philosophers, especially insofar as that project reflects on the relationship between ecology (the science) and ecologism (the worldview or ideology). This relationship is often understood in terms of an opposition to the "modern" worldview, which leads to the identification of ecology as an ally or as a foe of environmental philosophy even as ecological concepts are freely appropriated to inform speculation. I argue that ecology does not fit into the intellectual framework of such an opposition and that its concepts cannot readily be made to serve purposes outside of their specialized context without a loss of meaning. Finally, I suggest that environmental thought might do well to divest itself of its ecologistic commitments, adopting instead a skeptical approach to human-environment relations. Kirkman is in philosophy, University of New Hampshire, Durham, NH. (EE)


Kirkman, Robert, A Darwinian Humanism: A Proposal for Environmental Philosophy, @ *Environmental Values* 16(2007): 3-21. There are two distinct strands within modern philosophical ethics that are relevant to environmental philosophy: an empiricist strand that seeks
a naturalist account of human conduct and a humanist strand rooted in a conception of transcendent human freedom. Each strand has its appeal, but each also raises both strategic and theoretical problems for environmental philosophers. Based on a reading of Kant's critical solution to the antinomy of freedom and nature, I recommend that environmental philosophers consider the possibility of a Darwinian humanism, through which moral agents are understood as both free and causally intertwined with the natural world. Kirkman is in the School of Public Policy, Georgia Institute of Technology, Atlanta, GA.

Kirkpatrick, Colin, and John Weiss, Cost Benefit Analysis and Project Appraisal in Developing Countries. Brookfield, VT: Edward Elgar Publishing Co., 1996. 336 pages. $ 80.00!!! Kirkpatrick and Weiss are at the University of Bradford, UK. (v7,#2)

Kirkwood, Judith, "Do Commercial Butterfly Releases Pose a Threat to Wild Populations?" National Wildlife, December/January 1999, page 70. Butterflies at weddings? At weddings all across the country, the smiling newlyweds are suddenly surrounded by a fluttering cloud of butterflies released by guests. But scientists say the fad may cause problems, and have called for a ban on such releases. Others deny there is likely to be a problem. (v.10,#1)

Kirn, Andrej, "Nekoliko temeljnih dilema eloloske etike (Some Basic Dilemmas of Ecological Ethics)," Socijalna Ekologija (Zagreb, Croatia) 7(No. 3, 1998):257-270. In Croatian. The relationship between nature and society directly determines the possibility of establishing an ecological ethics. The relation to nature has always implied also the relation towards men and inversely. An "efficient" use of nature begins with submitting of a man by another man. Contemporary processes of technological and ecological globalization do not dissolve this historical relation between man and nature, but elevate it on a higher level and give it a new form. There have been three important historical socioecological transformations: the paleolithic, the neolithic and the industrial. Mankind is now entering a fourth post-industrial and postmodern period, which transcends the traditional opposition between nature and society leading towards a complete dissolution of society within nature (naturalism), and inversely - towards the dissolution of nature within society (social constructivism of nature). A complete naturalization the social excludes and makes ecological ethics impossible. The intrinsic ecological ethics can be conceived both instrumentally and anthropocentrically. The predominance of anthropocentricity has begun with modernism and enlightenment, as man started to be understood even more as a subject - as a basis of the all being. Discussion of Callicott, Oelschlaeger, Harlow, Roderick Nash, Paul Taylor, and others. Key words: anthropocentricity, anthropocentrism, intrinsic and instrumental ecological ethics, nature, society. Kirn is in the Faculty of Social Sciences, Ljubljana. (v.10,#1)


Kirsch, Scott, Proving Grounds: Project Plowshare and the Unrealized Dream of Nuclear Engineering. New Brunswick, NJ: Rutgers University Press, 2005. A sobering story of brilliant and overly ambitious scientists who hoped to use nuclear explosions for large scale earth-moving. A group led by Edward Teller planned to join the Tennessee and Tombigbee Rivers in Mississippi, blast a harbor in Alaska and build highways in southern California. They conducted half a dozen tests, never with all the predicted results, always with more radioactive fallout than they expected from their "clean" explosions. If you ever need evidence why not trust the experts who want to manage nature, you'll find it here. Kirsch is in geography at the University of North Carolina. Reviewed by Hugh Gusterson, Science 311 (17 March 2006): 1556.


Kispert, Robert, Calvin Nygaard, Alienation in Nature's Nation: A Practical-Theological Analysis of the Resource Conservation and Wilderness Preservation Pieties in American Civil Religion (Environmental Ethics), 1997, University of Chicago, Ph.D. thesis in religious studies. 478 pages. The Hetch Hetchy Valley controversy caused a rift in the fledgling American environmental movement between wilderness preservationists and resource conservationists, which continues to define contemporary environmental debates. The United States is faced today with political and environmental issues that cannot be resolved on the basis of the premises of liberal democracy. Therefore religious convictions are appropriately brought to public policy debate. Pinchot and Muir are located in American civil religion, including the American pastoral myth and the myth of manifest destiny. Paul Tillich is used to criticize these myths. Pinchot and Muir both characterized their visions as Christian, but both deviate from Christian onto-theological presuppositions. A more adequate and redemptive environmental praxis for Nature's Nation can be envisioned. The advisors were: Don S. Browning, Alexander Campbell, and J. Ronald Engel. (v.10,#1)


Kitcher, Philip, "Responsible Biology," BioScience 54(no. 4, 2004):331-336. Responsible biologists reflect on the ends of their research and they ought to work toward an ideal of well-ordered science understood in a global and democratic fashion. In particular this means more research on ecological issues, such as the environmental degradation in tropical forests. But even more serious is shifting the proportions of medical research toward global health for the poorer nations. At present only 10% of the world's scientific resources are spent on the diseases that afflict 90% of Earth's population. This is not well-ordered science. Kitcher is in philosophy, Columbia University. (v8,#2)

Kitcher, P, "Responsible Biology", BioScience 54 (no.4, 2004): 331-336(6). Responsible conduct in science is more than simply a matter of following everyday ethical imperatives--not
misreporting what actually happened in the lab, dealing honestly with colleagues, and so forth. Scientific responsibility arises because scientists play a special role, and that role brings obligations. In this article I maintain that scientists have an obligation to reflect on the ends of scientific research; that scientists should work for the public good, directing their efforts toward an ideal of well-ordered science; and that the ideal of well-ordered science should be understood in a global and democratic fashion.

Kitchin, Robert M., Blades, Mark, Golledge, Reginald G. "Relations Between Psychology and Geography," Environment and Behavior 29(no.4 1997):554. (v8,#3)

Kittredge Jr., David B., Mark G. Rickenbach, and Broderick, Stephen H. "Regulation and Stumpage Prices: A Tale of Two States." Journal of Forestry 97(No. 10, Oct. 1999):12-. Contrary to conventional wisdom, a study finds that Massachusetts regulations do not seem to adversely affect stumpage prices and landowner profit from the sale of timber. (v10,#4)

Kivell, Philip, Roberts, Peter, Walker, Gordon, P. eds. Environment, Planning and Land Use. Brookfield, VT: Ashgate, 1998. 185 pp. $59.95. Practical issues and policies relating to planning and managing both built and natural environments. Kivell is at the University of Keele, UK; Roberts at the University of Dundee, UK; and Walker at Staffordshire University, UK. (v9,#2)


Kjellberg, Seppo, ed. Environmental Values in Finnish Community Planning. Housing & Environment No 3. University of Tampere, Department of Social Policy and Social Work, 1996. The writer is a social ethicist who argues that in city planning discourses, "sustainable development" in a narrow, technical sense is mainly supported by official planning, whereas an existentially holistic understanding of the integration of life often is supported by citizens’ movements. Finnish Academy. "Ecopolis" is a multidisciplinary research project sponsored by the Finnish Academy. Email: lapintie@arc.tut.fi. (v7, #3)


Klare, Michael T., Resource Wars: The New Landscape of Global Conflict. New York: Metropolitan Books, 2001. Nation states and their armies will increasingly define resource security as their main mission, with resulting widespread instability, especially where mounting demand collides with long-standing territorial and religious disputes. There is a new geography of conflict based on scarce resources concentrated in regions where the human rights picture is dimmest.

Klarer, Jurg, Moldan, Bedrich. The Environmental Challenge for Central European Economies in Transition. Chichester, U.K.: John Wiley and Sons, 1997. 300 pp., 45, cloth. The authors outline the state of the environment in Central and Eastern Europe since the decline of Communist rule with attention given to air and water pollution, land management and nature conservation, and the consequences of environmental degradation such as human health, biodiversity losses, and economic damage. Secondly they outline the causes of environmental degradation and discuss the failure of the Communist regime to address environmental issues and compare this to the failure of mixed capitalist economies. They analyze the present policies in place within the countries and the developments likely to unfold in Eastern Europe in the future, as well as the social and economic factors use to facilitate these changes. (v8,#2)
Klaver, Irene, Jozef Keulartz, Henk van den Belt, and Bart Gremmen. "Born to be Wild: A Pluralistic Ethics Concerning Introduced Large Herbivores in the Netherlands." With the turning of wilderness areas into wildlife parks and the returning of developed areas of land to the forces of nature, intermediate hybrid realms surface in which wild and managed nature become increasingly entangled. A partitioning of environmental philosophy into ecoethics and animal welfare ethics leaves these mixed territories relatively uncharted. The first dealing with wild (animals), the second with the welfare of captive or domestic animals. In this article, we explore an environmental philosophy that considers explicitly these mixed situations. We examine a recent Dutch policy of introducing domesticated and semi-wild large herbivores in newly developed nature areas. Larger issues are at stake, such as the intertwining of nature and culture, the dynamic character of de-domestication processes, and the relation between concepts of authenticity and the wild. We sketch a pluralistic, dynamic, and pragmatic environmental philosophy that is capable of dealing with the complicated ethical problems concerning creatures and land caught between domestication and the wild. Environmental Ethics 24(2002):3-21. (EE)


Kleijn, D; Berendse, F; Smit, R; Glissen, N; Smit, J; Brak, B; Groeneveld, R, "Ecological Effectiveness of Agri-Environment Schemes in Different Agricultural Landscapes in The Netherlands," Conservation Biology 18(no.3, 2004):775-786. (v. 15, # 3)

Kleiman, Devra G., Allen, Mary E., Thompson, Katerina V., Lumpkin, Susan, eds. Wild Mammals in Captivity: Principles and Techniques. Chicago: University of Chicago Press, 1996. 550 pp. This reflects the many changes that have occurred in zoo philosophy and practice in the past several decades. The editors have organized 52 chapters written by specialists that cover the basic principles of husbandry, nutrition, exhibiting animals, population management for conservation, behavior, reproduction, and research. Four appendices provide valuable information on available literature, management regulation, inventories and studbook, and inter-zoo breeding loans. (v8,#2)


Kleinvig, John, Valuing Life. Princeton: Princeton University Press, 1991. The main aim is to argue for the value of life in various human settings (chapter 7, "Towards a Morality of Life"), but Kleinig analyzes "organismic life" (chapter 3), "plant life" (chapter 4), and "animal life" (chapter 5). (v2,#4)

Kleiven J.; Bjerke T.; Kaltenborn B.P., "Factors influencing the social acceptability of large carnivore behaviours," Biodiversity and Conservation 13(no.9, August 2004):1647-1658(12). (v. 15, # 3)

Kline, Jeffrey D; Alig, Ralph J; Garber-Yonts, Brian, "Forestland Social Values and Open Space Preservation", Journal of Forestry 102(no.8, December 2004):39-45(7).

Kline, Benjamin, First Along the River: A Brief History of the U. S. Environmental Movement. San Francisco, CA: Acada Books, 1997. 176 pages. "The environmental movement is part of a long struggle to manage our natural resources more responsibly. What we decide to do about our environment today affects human existence forever, whether for good or bad. ... Despite many
obstacles, the people of the United States have accepted the daunting challenge of dealing with environmental decay and, with the often contentious behavior of an open society, accomplished a great deal" (p. 139). Kline teaches history at San Jose State University, San Jose.

Kline, Benjamin, First Along the River: A Brief History of the U.S. Environmental Movement. San Francisco: Acada Books, 1998. Claims to be the first concise overview of the United States environmental movement from the colonial era to the present. Kline teaches environmental history at San Jose State University. (v9,#1)


Kline, A. David. "We Should Allow Dissection of Animals." Journal of Agricultural and Environmental Ethics 8(1995):190-197. The focus of the paper is the ethical issues associated with the practice of dissecting animals in lower level college biology classes. Several arguments against dissection are explored. Furthermore, the issue is examined from the point of view of the instructor's academic freedom and the point of view of a student's moral autonomy. It is argued that even though the arguments against dissection fail, it is very important to respect the moral autonomy of students who oppose the practice. Often this can be accomplished in a manner that is consistent with academic freedom and good science education. (JAEE)

Kline, Ronald R., "Resisting Development, Reinventing Modernity: Rural Electrification in the United States before World War II," Environmental Values 11(2002):327-344. The essay examines local resistance to the New Deal rural electrification program in the United States before World War II as a crucial aspect of socio-technical change. Large numbers of farm men and women opposed the introduction of the new technology, did not purchase a full complement of electrical appliances, and did not use electric lights and appliances in the manner prescribed by the government modernizers (the Rural Electrification Administration) and manufacturers. These acts of "transformative resistance" helped to shape artifacts and social practices. (EV)


Klinkenborg, Verlyn, "The Mustang Myth," Audubon 96 (no. 1, January/February 1994):34-43. America's wild horses have inspired one of the nation's most passionate conservation battles, but how much of the "wildness" is in the horses and how much is in our minds? Horses were domesticated late, about 5,000 years ago, some 2,000 years after cattle, more than 4,000 years after sheep and goats, and perhaps as many as 7,000 years after dogs. The Spanish mustangs that multiplied across the Western range were the products of more than 5,000 years of coevolution with humans. The fact that they can be adopted and re-domesticated as easily as they can is evidence of this. Once a species is domesticated, it can never again become fully wild. They are feral, not wild. There is no adopt-a-coyote program because coyotes are truly wild and cannot be domesticated. The wildness of wild horses like the wildness of humans is a metaphor. Humans cannot represent wild horses without conceptualizing them, without making an issue of their history or their association with Indians or especially their freedom, their symbolic value. No matter how hard you try to acknowledge the intrinsic reality of their lives--
what you might call the "ownness" of their existence--they soon become almost ghostly with abstraction. And the greatest abstraction of all is wilderness.

Klint, K.K., et al., 2003. "Making The EU 'Risk Window' Transparent: The Normative Foundations Of The Environmental Risk Assessment Of GMOs." Environmental Biosafety Research 3:161-171. In Europe, there seems to be widespread, morally based scepticism about the use of GMOs in food production. Mapping the value judgements that are made in an environmental risk assessment and approval procedure, we describe the political liberal nature of the EU legislation.

Kloor, Keith, "A Surprising Tale of Life in the City," Science 286(22 October, 1999):663. Ecologists are finding webs of life in the city more intricate than suspected. The U.S. National Science Foundation's Long Term Ecological Research program, mostly studying wild sites, added two urban sites for comparison, Phoenix and Baltimore, and discovered more biodiversity in the nooks and crannies, the lawns, waste lots, and parks of the cities than anticipated: 75 species of bees, 200 species of birds, and hundreds of species of insects in Phoenix, along with 2.8 million people. But the larger wildlife, such as bighorn sheep, were absent. Also 95% of plant species and one in four kinds of birds were introduced exotics. Still, says John Wiens, the bottom line is that "cities are not the kind of sterile wastelands that some people think." (v10,#4)

Kloor, Keith, "Lynx and Biologists Try to Recover After Disastrous Start," Science 285(1999):320-321. A Science story on the troubled effort to bring lynx back to Colorado, mired in controversy after five animals starved to death this year. Some think the risk justified; some think it bad science; some think it morally wrong, putting the lynx to unjustified risk and suffering. (v.10,#3)

Kloppenbug Jr., Jack, Burrows, Beth. "Biotechnology to the Rescue? Twelve Reasons Why Biotechnology Is Incompatible with Sustainable Agriculture." The Ecologist 26(Mar.1996):61. Proponents of biotechnology claim that genetic engineering is the only way to achieve sustainable agriculture and feed the world's poor and hungry. In fact, genetic engineering will exacerbate many existing problems in agriculture and introduce new ones. The main beneficiaries will be its corporate backers. (v7,#2)

Kloppenburg Jr., Jack, Lezberg, Sharon, "Getting it Straight Before We Eat Ourselves to Death: From Food System to Foodshed in the 21st Century", Society and Natural Resources, 9(No.1, 1996):93-_.


Kneller, Jane, "Beauty, Autonomy and Respect for Nature," a paper presented at "L'Esthetique de Kant," Centre Culturel International De Cerisy la Salle, in Normandy, France, June 15-21, 1993. Aesthetics was earlier much concerned with nature, subsequently mostly concerned with artifacts, and today there is a renewed interest in nature. Natural beauty is the centerpiece of Kant's account, and there is the possibility of an account of intrinsic value in nature. On the other hand Kant claims that nothing is valuable in itself except the morally good will, and Kant can seem a pillar of anthropocentrism. Kneller argues for a nuanced account by which Kant does value nature for nature's sake, though there is a tension in Kant's thought with respect to nature's value in itself and the absolute value of the good will. She finds what "looks for all the world like an avowal of his belief in the intrinsic value both of external nature and the inner moral realm. Kant's account of the experience of the beautiful is perhaps best seen as his attempt to work out precisely this tension." Kneller is in the Department of Philosophy, Grinnell College, Grinnell IA 50122. (v4,#2)

Knetsch, Jack L., "Environmental Valuation: Some Problems of Wrong Questions and Misleading Answers." Environmental Values 3(1994):251-268. Contingent valuation of people's willingness to pay has rapidly become the method of choice to value all manner of environmental damages. The correct measure is, however, the sum people require to compensate them for such losses, an amount which will normally be far larger than their willingness to pay. And on present evidence, responses to contingent valuation questions are not likely to represent any measure of economic values. The results of these valuation practices will, therefore, bias environmental policies and distort incentives. KEYWORDS: Contingent valuation, endowment effect, valuation. Knetsch is at the School of Resource and Environmental Management, Simon Fraser University, British Columbia. (EV)


Endangered Species Act reaches far beyond the wisdom or cost of saving this or that plant or animal. It involves deep philosophical questions of mankind's place in nature and the rights of a free society--the responsibilities that come with the power to exploit natural resources and the freedom to use private property for economic gain with as little government interference as possible." (v2,#4)

Knickerbocker, Brad, "Harboring a Forest of Fragile Species," The Christian Science Monitor 86 (30 August 1994): 10-11. Unique in its biodiversity, the Klamath-Siskiyou region of the Pacific Northwest is unprotected from development. (v5,#3)


Knickerbocker, Brad. "Animal Activists Get Violent." Christian Science Monitor 89 (29 August 1997): 1, 5. People for the Ethical Treatment of Animals (PETA) and especially Animal Liberation Front (ALF) actions have been violent. ALF saboteurs destroyed a horse slaughterhouse in Redmond, Oregon, causing $1 million damage, and also damaged a Fur Breeders Co-op in Sandy, Utah, estimated also at $1 million. (v8,#3)


Knickerbocker, Brad. "Turning Man-Made Creations Back to Nature." Christian Science Monitor 89 (26 September 1997): 1, 5. The Sierra Club has proposed breaching the Glen Canyon Dam and draining Lake Powell, the US's second largest water impoundment. At a congressional hearing in Washington, DC., draining the lake was compared to tearing down the Empire State Building in New York City. Yet, from Oregon to Maine, dams that are economically or environmentally detrimental are being taken out. (The Glen Canyon Dam is the target in Ed Abbey's novel The Monkeywrench Gang.)


Knickerbocker, Brad.  "New Green Council Appeals to All Sides."  The Christian Science Monitor, 5 July 1994, p. 11.  First introduced in 1989, the US legislative proposal for the National Institute for the Environment, which would oversee grants for research, has won support from conservative Republicans, liberal Democrats, Greenpeace, and Dow Chemical.  (v5,#2)


Knüttel, Paul F., *One Earth: Many Religions: Multifaith Dialogue and Global Responsibility*. Maryknoll, NY: Orbis, 1995. 218 pages. Paper. $17. Nothing less than enlisting the world's religions is likely to save the earth. Practical actions and projects that can be undertaken to stem the tide of environmental degradation and human suffering. (v7,#2)

Knize, Peri, "The Mismanagement of the National Forests," *Atlantic Monthly*, October 1991, pp. 98-112. The U. S Forest Service, protected from congressional scrutiny by pork-barrel politics and imaginative booking, is devastating America's national forests through needless and unprofitable timber sales. A feasible and inexpensive policy alternative is available. The once-proud and formerly revered U. S. Forest Service, the administrators of the national forests, are losing credibility as forty years of forest devastation come to light. (v2,#4)

Knopman, Debra S., Susman, Megan M. and Landy, Marc K., "Civic Environmentalism: Tackling Tough Land-Use Problems With Innovative Governance," *Environment* 41(no. 10, Dec 01 1999):24- . Citizen leaders who want to mobilize their deep concerns for a local place can make a significance difference in improving their environment. (v10,#4)

Kocieniewski, David, "Where Eagles Fly into Eco-Political Fray," New York Times, June 11, 2004, p. A25. In New Jersey, a pair of bald eagles nested and hatched an eaglet on a wooded island tucked in between a bustling container shipping port and an abandoned petroleum tank farm. The island is Petty's Island on the Delaware River between Camden, N.J. and Philadelphia. Citgo Petroleum Corporation decided to turn the entire 300 acre island into a nature preserve. But the Democratic government and developers are pushing instead to turn the island into a resort with hotel and golf course, 300 homes and a conference center. Jeff Tittel, executive director of the New Jersey Sierra Club commented, "It's kind of sad when Democratic elected officials make an oil company look environmentally friendly." (v. 15, # 3)


Koellner, Thomas, and Oswald J. Schmitz. Abiodiversity, Ecosystem Function, and Investment Risk. @ BioScience Vol. 56, no. 12 (2006): 977-85. Biodiversity has the potential to influence ecological services. Management of ecological services thus includes investments in biodiversity, which can be viewed as a portfolio of genes, species, and ecosystems. As with all investments, it becomes critical to understand how risk varies with the diversity of the portfolio. The goal of this article is to develop a conceptual framework, based on portfolio theory that links levels of biodiversity and ecosystem services in the context of risk-adjusted performance. We illustrate our concept with data from temperate grassland experiments conducted to examine the link between plant species diversity and biomass production or yield. These data suggest that increased plant species diversity has considerable insurance potential by providing higher levels of risk-adjusted yield of biomass. We close by discussing how to develop conservation strategies that actively manage biodiversity portfolios in ways that address performance risk, and suggest a new empirical research program to enhance progress in this field.

Koenig, Robert, "The Pink Death: Die-Offs of the Lesser Flamingo Raise Concern," Science 313(22 September 2006):1724-1725. Mass deaths of flamingos seem to be linked to changes in East Africa's lakes, but researchers are still investigating the causes. A likely cause is changes in pollutants and lake levels caused by development. The flamingos nest and feed in alkaline, soda-rich Rift Valley lakes and seem quite sensitive to upsets in the niche they occupy.


Koetsier, Peter, et al., "Rejecting Equilibrium Theory: A Cautionary Note," Bulletin of the Ecological Society of America 71(no. 4, December 1990):229-230. Equilibrium theory and non-equilibrium theory represent two ends of a spectrum with real ecosystems somewhere in between (Steward Pickett). Non-equilibrium theory is trendy, used to polarize ecologists, but may be no more true than equilibrium theory. Often whether one sees equilibrium or non-equilibrium depends on the level and scale of analysis. If density or community structure as a whole is studied, equilibria may appear never to be reached. However, at population levels, species diversity, or community composition, ecosystems may approach a predictable pattern or steady state. The four authors are in biological sciences at Idaho State University. (v.9,#4)


and living in an isolated mountain cottage as the basis of wide-ranging philosophical reflections. But Kohak is not a disciple of Thoreau; he is not calling for a "return to nature" in the sense of becoming less technological. Rather, like Robert Frost, he is using his "lived experience" of nature to ground fundamental philosophical conclusions about humans and the universe. The claim is made that anyone who lives in nature while "bracketing out" the technological objects of contemporary existence will come to see the order, unity, and harmony of the natural universe with humanity. But there are two problems here: first, it is not clear how practical environmental decisions can be derived from this reborn consciousness; the book contains little environmental ethics. And second, the argument ultimately rests on each person sharing/living these natural experiences. But ethics should not have to be based on experience. I can refrain from adultery, and know why it is wrong ethically, without having experienced it. I should be able to protect a wilderness-if it is a moral act-also without experiencing it. Nonetheless, an interesting book filled with philosophical speculations from the perspective of phenomenology and personalism. (Katz, Bibl # 1)

Kohák, Erazim, The Green Halo: A Bird's Eye View of Ecological Ethics. Chicago: Open Court, 2000. Czech environmental ethics -- now for everyone! Perhaps the most remarkable of the several introductions to environmental ethics in a growing literature--remarkable both for the unusual career of its author and the multi-dimensional nature of the work. First published in Czech. Kohák fled Czechoslovakia with the coming of the Soviet regime, had a distinguished career at Boston University, living in a one-room rural home without electricity, then returned to his native country after the Soviet collapse, and is on the Philosophical Faculty of Charles University in Prague. This was originally written as an introduction for his students there.

Kohák joins conviction and strategy, although he refrains from prescribing straight forth what we ought to do. He claims only to describe ideas, challenges, problems, opportunities, and invites readers to think for themselves. Readers who accept this invitation will find that conviction and action are inescapable. "Ecology"--the conscious search for long-term sustainable modes of cohabitation of humankind and the Earth--is no longer the hobby of nature lovers. It is the task of humankind and the meaning of our being" (p. 163).

Kohák's life in multiple worlds gives him resources lacking to other environmental philosophers. He knows the naturalists as well as the philosophers. He knows American philosophy with as much facility as European philosophy. In Europe he knows not only British and Western European sources, analytic and continental philosophy; he draws readily from scholars and original sources in Central and Eastern Europe, both those challenging as well as those within the former Soviet ideology. (v.11,#1)


Kohák, Erazim, The Green Halo: A Bird's Eye View of Ecological Ethics. Chicago: Open Court, 2000. Czech environmental ethics! -- now for everyone. Perhaps the most remarkable of the several introductions to environmental ethics in a growing literature--remarkable both for the unusual career of its author and the multi-dimensional nature of the work. First published in Czech. Kohák fled Czechoslovakia with the coming of the Soviet regime, had a distinguished career at Boston University, living in a one-room rural home, without electricity, then returned to his native country after the Soviet collapse, and is on the Philosophical Faculty of Charles University in Prague. This was originally written as an introduction for his students there.

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scholars and original sources in Central and Eastern Europe, both those challenging as well as those within the former Soviet ideology.

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Kohák, Erazim. "Varieties of Ecological Experience." Environmental Ethics 19(1997):153-171. I draw on the resources of Husserlian phenomenology to argue that the way humans constitute nature as a meaningful whole by their purposive presence as hunter/gatherers (nature as mysterium tremendum), as herdsman/farmers (nature as partner), and as producer/consumers (nature as resource) affects the way they respond to its distress--as to a resource failure, as a to flawed relationship, or as to a fate from which "only a god could save us." I find all three responses wanting and look to a different experience, that of nature as an endangered species, as the ground for a more adequate response of accepting responsibility for our freedom, with the consequence of imposing ethical limits on the way that humans relate to all being, not to humans alone. Kohák now lives in the Czech Republic, in Prague, associated with Charles University. He is professor emeritus of Boston University. (EE)


Kohák, Erazim. "Speaking to Trees." Critical Review 6 (1992): 371-388. What is the epistemological status of a world within which speaking to trees would appear as appropriate behavior? It would be a world perceived as a community of autonomous beings worthy of respect. Such a world contrasts with the anthropocentric conception of the world as a value-free reservoir of raw materials, but neither worldview can or should claim descriptive accuracy. Both are equally "manners of speaking" and the choice between them must rest on whether they are conducive to ecologically constructive or ecologically destructive behavior. On that basis, speaking to trees is a legitimate, speaking of biomechanisms an illegitimate form of verbal behavior. Kohák is professor of philosophy at Boston University, and also in Prague, Czechoslovakia. (v6,#1)

Kohen, James L., Aboriginal Environmental Impacts. Sydney: University of New South Wales Press, 1995. ISBN 0 86840 301 6. Available in North America through International Specialized Book Services, Portland, Oregon 97213-3644. 503/287-3093. Fax 503/280-8832. $ 25.00. Kohen argues that the Aboriginal influence on many, but by no means all, of the ecosystems of Australia was profound and that any understanding of the Australian environment must take this into account. He cites many authorities who both agree and disagree with him. The latter typically see climatic change as the major determinant of the structure of the vegetation. He closes with the observation that, nevertheless, the Aboriginals had less impact on the landscape in 50,000 years than the Europeans have in the last 200 years. Kohen is a biologist at Macquarrie University, Sydney. (v7,#4)

Kohler, J., et al., "New Amphibians and Global Conservation: A Boost in Species Discoveries in a Highly Endangered Vertebrate Group," Bioscience 55(no. 8, August 2005): 693-696. Amphibians are characterized both by a strongly increasing number of newly discovered species and by a high degree of decline. The observed increase in species numbers, over 25 percent in 11 years, is largely due to the intensified exploration of tropical areas and the application of more efficient
techniques such as bioacoustics and molecular genetics, rather than to the elevation of subspecies to species rank or the distinction of species that were formerly considered synonymous. In the mantellid frogs of Madagascar, the many species newly described between 1992 and 2004 were as genetically divergent as those described in previous research periods, and most had not been collected previously, corroborating the lack of "taxonomic inflation" in this vertebrate class. Taxonomic exploration is still desperately needed to avoid misinterpretations in global conservation policy.


Kohler, Wolfgang R., "Is Man Morally Obligated Not to Destroy Nature?" Ratio 28 (1986):20-35. This German philosopher seems unaware of much of the environmental literature that has appeared in English. Nonetheless, this is a reasonable argument (heavy on Continental thought) that claims there is only an indirect obligation to preserve nature--an obligation to future generations of human beings. (Katz, Bibl # 1)


Kohm, Kathryn A., and Franklin, Jerry F. Creating a Forestry for the Twenty-first Century: The Science of Ecosystem Management. Washington, D.C.: Island Press, 1996. 576 pages. $50 cloth, $30 paper. Drawing upon the expertise of professionals in the field, here is an up-to-date synthesis of principles of ecosystem management and their implications for forest policy, after examining the current state of forestry and its relation to ecosystem management. (v7, #3)


Kolakowski, Leszek, "On Respect for Nature," in Freedom, Fame, Lying and Betrayal. London: Penguin Books, 1999. Boulder, CO: Westview Press, 1999. Respect for nature is puzzling; it may reside in a lingering sense of the sacred, that God created nature and humans ought to respect it. But "today we are constantly being told to respect nature, because our continued thoughtless devastation of it will ultimately bring about our own destruction. But such claims are an abuse of language. ... It makes no sense to insist, like the ecological slogans that harangue us at every turn, that we must protect and respect nature for its own sake; it is humanity that we
must respect. Nature alone, considered apart from the human costs and benefits of its preservation, deserves no respect" (p. 124)

But this logic is difficult to keep. "Often we are happy just to gaze at the various wonders of nature without any thought of the human benefits, amazed at how it is just the way it should be and glad that we are a part of it" (p. 126). It is difficult to find arguments for this too, and equally difficult to say it is unreasonable. In sum, "it may be that by extending our respect to nature we can gain a better understanding of our humanity" (p. 126).

Kolakowski is a Polish philosopher, now retired, once expelled from Poland, and sometime visiting professor at various U.S., U.K., and Canadian universities. (v.13, #3)

Kolarsky, Rudolf, "Sblizovani antropocentrickych a neantropocentrickych koncepci filosofie zivotniho prostredi (Reconciling the Anthropocentric and Non-anthropocentric Concepts of Environmental Philosophy)," Filosoficky Casopis 48(2000):717-729. Anthropocentric and nonanthropocentric concepts of environmental philosophy can be brought together not only in environmental policy (B. Norton) and the justification of the moral basis of a just solution of conflicts between people and nature (J. Sterba), but also in clarifying questions of what it means to be a human in an age of environmental crisis. These concepts make it possible to see the environmental crisis as an opportunity for the development of personality (A. Naess, H. Skolimowski, B. Norton, H. Rolston), and to defend the need to speak in the name of endangered natural entities (A. Naess, R. Nash, K. Ott, V. Hála). The possibilities of reconciling these concepts are signaled by reconciling the interest of people with those of other inhabitants of the planet. A main trouble is anthropocentrism with a preconceived idea that only instrumental relations with nature can be justified by philosophy. Kolarsky is with Filosoficky ustav AC CR [Philosophical Institute, Academy of Sciences, Czech Republic], Prague. (v.13, #3)

Kolasa, Jurek and Steward T. A. Pickett, eds., Ecological Heterogeneity. New York: Springer-Verlag, 1991. 332 pages. Volume 86 in the series Ecological Studies. With nearly two dozen contributors. What is ecological heterogeneity (roughly the ecosystem level word for diversity)? Does it differ from complexity? What dimensions need to be considered to evaluate heterogeneity adequately? Can heterogeneity be measured at various scales? Is heterogeneity a part of the organization of ecological systems? How does it change in time and space? What are the causes of heterogeneity and of its change? Philosophers will want to add: What is the value of ecological heterogeneity? One conclusion: "Heterogeneity emerges and disappears with scale. Scale is the window; heterogeneity is a characteristic of the view in it" (p. vi). An introductory problem is "the heterogeneity of heterogeneity" (p. 1). Kolasa is in biology at McMaster University, Hamilton, Ontario. Pickett is in the Institute of Ecosystem Studies, New York Botanical Garden. (v5,#2)

Kolata, Gina, "With Cloning of a Sheep, the Ethical Ground Shifts," New York Times (2/24/97): A1. See also Kirkpatrick Sale, "Ban Cloning? Not a Chance" New York Times (3/7/97): A35. For a useful discussion of the ethical issues, see Jessica Mathews, "Post-Clone Consciousness," Washington Post (3/7/97): A19. For helpful details on the science involved, see Rick Weiss, "Lost in the Search for a Wolf Are Benefits in Sheep's Cloning," Washington Post (3/7/97): A3. Mammal cloning stirs ethics debate. Scottish scientists took a mammary cell from a 6 year-old adult sheep, starved it of nutrients in order to turn off the genes that made it specifically a mammary cell, and then fused this undifferentiated cell with a sheep egg cell whose own DNA had been removed. The result was a sheep genetically identical to the adult donor of the mammary cell. A week later, scientists in Oregon revealed they had produced a pair of rhesus monkeys from cloned embryo cells. Some of the possible uses of this new technology include: Producing cloned herds of prized livestock (excellent meat or milk producers), cloning genetically-altered animals whose human-protein coated organs won't be rejected when transplanted, and cloning humans for various reasons. The cloning work might also help in developing techniques to turn specific genes on and off in order to correct genetic diseases or to genetically enhance people or animals. President Clinton quickly banned federal funding of
human cloning research and asked the National Bioethics Advisory Commission to produce a report by June assessing the legal and ethical implications of human cloning research. No U.S. law prohibits human cloning. The scientist who led the team that cloned the sheep said that there is no reason in principle why humans couldn't be cloned, but that "all of us would find that offensive." Others argue that there are times where human cloning might be acceptable. For example, a couple whose baby was dying might want literally to replace the child, or infertile couples desiring children might want to use cloning to insure that their children have good genes. Clinton's view is that "Each human life is unique, born of a miracle that reaches beyond laboratory science. I believe we must respect this profound gift and resist the temptation to replicate ourselves." Bioregional writer and neo-Luddite Kirkpatrick Sale says that "if cloning of human embryos is possible...it will happen." He points to "the technological imperative that is inevitable in a culture built on the myth of human power and the cult of progress." To support this assertion, he quotes two of the developers of the atomic bomb: "When you see something that is technically sweet you go ahead and do it" (Robert Oppenheimer) and "Technological possibilities are irresistible to man . . . . If man can go to the moon, he will. If he can control the climate, he will" (John von Neumann). (v8,#1)

Kolata, Gina, "Tough tactics in One Battle over Animals in the Lab," New York Times, March 24, 1998, B13, B14. Ingrid Newkirk of People for the Ethical Treatment of Animals charges that scientists at Huntington Life Sciences have broken beagles' legs and ripped organs from conscious, squirming animals while testing drugs for Colgate Palmolive. Alan Staple, Huntingdon's president, said PETA had engaged in baseless accusations, harassment, and threats. He sued the group under the Racketeering Influenced Corrupt Organizations Act. (v9,#2)

Kolb, T. E., M. R. Wagner, and W. W. Covington, "Concepts of Forest Health: Utilitarian and Ecosystem Perspectives," Journal of Forestry 92(no. 7, July 1994):10-15. Health is a metaphor for forest condition at the landscape level, borrowed from its primary use with individual organisms, and the extension is sometimes problematic. There are two main approaches: (1) Utilitarian health. The forest has few pests or pollutants, with biotic conditions for growth to meet management objectives. (2) Ecosystem health. The forest has the physical environment, biotic resources, and trophic networks to support productive forests during at least some seral stages; there is a functional equilibrium between supply and demand of essential resources (water, nutrients, light, growing space); there is a diversity of seral stages and stand structures that provide habitat for many native species and all essential ecosystem processes. Forest health needs to be scaled, from trees to ecosystems. A healthy forest will contain numerous unhealthy and dying trees. Mistletoe, a pest that makes a ponderosa pine forest unhealthy on the utilitarian definition, increases the diversity of bird species in the forest and enriches the community. The authors are in the School of Forestry, Northern Arizona University. This whole issue of the Journal of Forestry is on forest health. (v5,#4)

Kolk, Ans and van der Weij, Ewout. "Financing Environmental Policy in East Central Europe." Environmental Politics 7(no. 1, Spring 1998):53- . (v10,#4)


Kondro, Wayne, "Canadian High Court Rejects OncoMouse," Science 298(13 December 2002):2112-2113. Canada refuses to recognize patent on OncoMouse. After seventeen years of quest by Harvard University, the Canadian Supreme Court refused to grant patent permission on the OncoMouse, though some of the processes by which the animal is engineered may be patentable. Writing for the narrow majority, Justice Michel Bastarache made a philosophical argument for the ruling, which stands in contrast to that in seventeen other countries: "A
complex life form such as a mouse or a chimpanzee cannot easily be characterized as ‘something made by the hands of man’.


Kopstein, Patricia and Salinger, Jim, "The Ecocentric Challenge: Climate Change and the Jewish Tradition," Ecotheology Vol 6 (Jul 01/Jan 02):60-74. bshalom@ihug.co.nz j.salinger@niwa.cri.nz Environmental issues can be examined from an ecocentric or anthropocentric perspective. The latter approach places human, religious and financial values above the values of nature and the universe. Ecocentric perspectives stress the centrality of all ecosystems, their integration, and planetary processes above any individual or species. Greenhouse gases in the atmosphere have increased by 50%, and are expected to double during the twenty-first century. These are expected to produce unprecedented environmental change that could threaten the integrity of planetary life and systems. Jewish religious tradition views the entire complexity of creation, and commands us not to destroy any part of God's universe. Hence modern ecological sciences and Jewish theology give us both warnings and guidelines to value, sustain, recycle and restore the natural balance. This paper provides an ecocentric integration of the latest discoveries in climate science with 4000 years of Jewish beliefs.

Kopytoff, Verne G., "In Spring, Birds Return to the Salton Sea and Die in Droves," New York Times, March 24, 1998, B 16. Contaminants could leave the Salton Sea worthless to some 380 species of birds. The Salton Sea, 150 miles from Las Angeles, was formed in 1905 and 1906 after the Colorado River burst through a levee and drained into what had been an ancient dry lake bed, 270 feet below sea level. It became a major stop on the Pacific flyway, second only to the Texas coastline in the number of bird species counted there. Now birds are dying in great numbers from epidemics and contaminants, though the links are still under study. (v9,#2)


Korhonen, Jouni, "Industrial Ecology for Sustainable Development: Six Controversies in Theory Building," Environmental Values 14(2005):83-112. This article is building the theory for the scientific field of industrial ecology. For this, the industrial ecosystem (IE) concept is used. IE uses the model of sustainable ecosystems in unsustainable industrial systems for making progress towards the vision of the industrial ecosystem. Six controversies are revealed and identified as research challenges. I invite all those who are interested in industrial ecology to respond to this contribution. Korhonen is at the Research Institute for Social Sciences, University of Tampere, Finland. (EV)


Korten, David C., When Corporations Rule the World. West Hartford, CT: Kumarian Press, and San Francisco, CA: Berrett-Koehler Publishers, 1995 (a co-publication). 376 pages. "Each day half a million to a million people arise as dawn reaches their part of the world, turn on their computers, and leave the real world of people, things, and nature to immerse themselves in playing the world's most lucrative computer game: the money game." "It is played like a game. But the consequences are real... - a tale of money and how its evolution as an institution is transforming human societies in ways that no one intended toward ends that are inimical to the human interest. It is a tale of the pernicious side of the market's invisible hand, of the tendency of an unrestrained market to reorient itself away from the efficient production of wealth to the extraction and concentration of wealth ... The creation of money has been delinked from the creation of value." "So powerful has this force of money become that some observers now see the hot money set becoming a sort of shadow world government--one that is irretrievably eroding the concept of the sovereign powers of a nation state" (pp.185-187).

"This is a `must read' book--a searing indictment of an unjust international economic order, not by a wild-eyed idealistic left winger, but by a sober scion of the establishment with impeccable credentials. It left me devastated but also very hopeful. Something can be done to create a more just economic order." -- Archbishop Desmond M. Tutu, Nobel Peace Laureate. "Korten is an honest witness to the disastrous betrayal of common people and future generations that is being carried out by corporations, governments, and multilateral banks. He cuts through the loud rhetoric of economic growth and global economic integration to the facts of increasing poverty, inequality, and dependence. I hope that this book is widely read." --Herman E. Daly.

Chapter 21 is "The Ecological Revolution," This revolution, Korten, maintains, "will require transforming the dominant belief systems, values, and institutions of our societies--an Ecological Revolution comparable to the Copernican Revolution that ushered in the scientific-industrial era" (p. 282). Korten was formerly a faculty member of the Harvard University Graduate School of Business, afterward with the Harvard Institute for International Development, afterward Asia regional advisor on development for the U.S. Agency for International Development (USAID). (v.9,#4)
Korthals, Michiel, "The Struggle Over Functional Foods: Justice and the Social Meaning of Functional Foods," *Journal of Agricultural and Environmental Ethics* 15(no. 3, 2002):315-324. The social and scientific debate over functional foods has two focal points: one is the issue of the reliability and trustworthiness of the claims connected with functional foods. You don't have to be a suspicious person to be skeptical vis-a-vis the rather exorbitant claims of most functional foods. They promise prevention against all kinds of illnesses and enhancement of achievements like memory and vision, without having been tested adequately. The second issue is the issue of the socio-cultural dimension of functional foods and their so called detrimental effect on the social and normative meanings of food, with possibly the effect that food in general will be treated like a medicine, with radical individualizing effects. Finally, individuals would only be allowed to eat what their gene-profile prescribes them. In this paper, it is argued that food is a non-neutral public good that contributes inherently to the identity of vulnerable individuals. It should be treated in a non-neutral, but impartial way. Therefore, politics need to intervene in food markets from a justice and ethical point of view with two aims in mind. The first aim (as an implication of justice considerations) should be to establish safety conditions, and to identify and monitor food safety standards in an objective and impartial way. Preventive medical claims of foods should be allowed on the basis of appropriate and objective testing methods. The second aim (as an implication of ethical considerations) should be to shape conditions for a cohabitation of various food styles, including that of functional foods. Moreover, the cultural and symbolic meaning of food in a pluralistic society requires that the different food styles find some modus of living and interacting together. As long as functional foods comply with safety standards and respect other food styles, they should be allowed on the market, just like any other food product.

KEY WORDS: deliberative ethics, functional foods, justice. (JAEE)

Koshiba, T; Parker, P; Rutherford, T; Sanford, D; Olson, R, "Japanese Automakers and the NAFTA Environment: Global Context," *Environments* 29(no.3, 2001):1-14. (v.13, #3)

Koshland, Jr., Daniel E., "The Case for Biodiversity," *Science* 264(April 29, 1994):639. Tongue-in-cheek satirical editorial by the editor-in-chief of science, that could make a useful class discussion piece. Dr. Noitall has become a defender of all life forms. "And what species are you trying to save now?" "I am becoming the defender of the unpopular little species who have a poor media image--the Mycobacterium tuberculosis, the Salmonella typhi, the pneumococci, the syphilis spirochete, the AIDS virus, and the malaria parasite. ...." "But those are horrible pathogens that are out to kill humans. Why should you want to be on their side?" "That's typical `speciesism,' as despicable as racism. We biodiversity people do not limit ourselves to loveable species; all God's creatures deserve to live." "How can humans relate to bacteria and viruses that are basically stupid, without a cerebral cortex and devoid of higher moral concepts?"

"Stupidity is in the eye of the beholder. Bacteria survive by swimming toward nutrients that are good for them and away from toxic substances that are bad for them--a simple strategy that *Homo sapiens* could learn to advantage. Bacteria exchange DNA rapidly to pass drug resistance genes from one bacterium to another, a bacterial Marshall Plan. One DNA transfer provides more information than a modern high school education." They could even help us solve the overpopulation problem. (v5,#2)

Kosloff, Laura H., "Climate Change Mitigation and Sustainable Development," *Natural Resources and Environment* 12 (Fall 1997):93-. (v.8,#4)

Kostecki, Dennis, "Lifestyle: In the Rainforest the Red-Eye Reigns," Ecotheology No 10 (Jan 2001):110

Kote-Nikoi, Nikoi. Beyond the New Orthodoxy: Africa's Debt and Development Crisis in Retrospect. Brookfield, VT: Ashgate, 1996. 343pp. $76.95 cloth. A study of the political economy of debt and development in Sub-Saharan Africa. (v8,#1)

Kothari, A., Singh, N., and Suri, S., eds. People and Protected Areas: Towards Participatory Conservation in India. New Delhi: Sage Publications, 1996. 272 pages. $ 38.00. ISBN 0-8039-9333-1. Current thinking about the role of resident peoples in the management of protected areas, with the conviction that such areas do not (always, or often) have to be "peopleless." The authors generally want to keep resident peoples in protected areas and to engage them in some form of cooperative management, holding this to meet both social justice and environmental goals. The anthology results from a workshop sponsored by the India Institute of Public Administration in 1994. Contributions are uneven in their detail and analytical quality. Kothari is a political scientist who has worked in both academic and activist circles. In the introduction Kothari finds both local problems: how to balance the rights of local communities with the protection of wildlife, and an underlying global problem. Conservation takes place in the context of a global industrial economic system. Conservationists are now active in India. "However, the conservationists and officials who brought in these important measures were a part of the same elite classes which have led India headlong towards ecological ruin" (p. 21). Antagonism between villagers and conservationists misinterprets the problem of protected areas because it neglects the social and economic reasons for ecological degradation, namely the urban industrial economy. Conservationists and local peoples are mistakenly divided against each other instead of united with each other against a common enemy. (v9,#2)

Kouneva, Penka Dinkova, Where Nature and Soul Meet, 1995, Duke University, Ph.D, thesis. 166 pages. A cantata for soprano and baritone soloists, mixed chorus and chamber orchestra. The advisor was Stephen Jaffe. The cantata addresses the relationship between humans and nature. The subject was prompted by two concerns: first, that an attitude of condescension, exploitation and senseless destruction of nature will deepen the present ecological crisis; second, that dualisms such as nature/culture, emotion/reason, matter/spirit, body/soul, historically formative in much of Western culture, result in alienation and division, and in turn, reinforce such an attitude. The underlying poetic premise of the cantata is that the human soul can be fully realized only through a new environmental ethics based on integration and partnership with nature. The cantata is an attempt to critique, through music and poetic texts, an alienated world view, and to celebrate in song a new environmental ethic. (v.10,#1)


Kovel, Joel, "Reflections on a Dialectical Ecology," in Race, Class, and Community Identity, eds. Andrew Light and Mechthild Nagel (Amherst, NY: Humanity Books, 2000). The overwhelming contribution to the ecological crisis made by the accumulation of capital gives renewed importance to Marxism and places it in a radically new light. It will be necessary however to rethink those aspects of Marxist discourse which have alienated it from ecological movements, namely, a fetish of production and the tendency toward an instrumental view of nature. A possible resolution of this impasses may be found through the rethinking of the theory of dialectic. Once this exercise has been completed a renewed account of the relationship between Marxism and ecological movements can be completed.

Kowalski, Gary, The Bible According to Noah: Theology As If Animals Mattered (New York, USA. Lantern Books, 2001), reviewed by Marilyn Holly, Journal of Agricultural and Environmental
Kowalski, Gary. The Souls of Animals. Available for $12.50 from Culture and Animals Foundation, 3509 Eden Croft Drive, Raleigh, NC 27612. (v3,#2)

Kowalsky, Nathan. "Following Human Nature." Environmental Ethics 28(2006):165-183. Any mediation of the humanity-nature divide driven by environmental concern must satisfactorily account for ecologically destructive human behavior. Holmes Rolston, III argues that human cultures should "follow nature" when interacting with nature. Yet he understands culture to necessarily degrade ecosystems, and allows that purely cultural values could legitimate the destruction of nature itself. Edward O. Wilson, meanwhile, argues that culture's evolutionary function is to fit humanity to its niche; culture necessarily follows "epigenetic rules" naturally selected for this purpose. However, because humanity cannot but follow these rules, any human behavior even (post)modern societies' ecologically catastrophic behavior is entirely natural. Therefore, Rolston's reconciliation is too weak and Wilson's too strong. Yet the two can be mutually modifying. Rolston's "pure" culture should follow the natural value of human nature; yet, humans must be free to disobey (at their peril) Wilson's epigenetic rules. Humanity thus becomes reconciled to nature by freely following its own nature, which is violated when the wider natural world is treated unnaturally. (EE)


Kozlowski, Stefan, W drodze do ekorozwoju (On the Way to Eco-Development), PWN, 1997. (v9,#2)

Kozlowski, J., Peterson, A., eds. Towards Sustainable Ecosystem Management Through Buffer Zone Planning. Brookfield, VT: Ashgate, 1998. 150 pp. $67.95. he potential contribution of buffer zones in professional planning and ecosystem management in the process of reversing the continuing deterioration of the natural environment. Both authors are at the University of Queensland, Australia. (v9,#2)


Kraft, M. E., "Leverage and Sustainable Communities: Overcoming Policy Obstacles at the Local Level," *Conservation Biology* 15(no.6, 2001): 1483-84. (v.13,#2)

Kraft, Steven, Steven Keffer and Sallie King. "Process Philosophy and Minimalism: Implications for Public Policy." *Environmental Ethics* 13(1991):23-47. Using process philosophy, especially its view of nature and its ethic, we develop a process-based environmental ethic embodying minimalism and beneficence. From this perspective, we criticize the philosophy currently underlying public policy and examine some alternative approaches based on phenomenology and ethnomethodology. We conclude that process philosophy, minus its value hierarchy, is a powerful tool capable of supporting both radical and moderate changes in environmental policy. Keffer is in the department of Zoology, King is in the department of philosophy, Kraft is in the department of Agribusiness Economics, Southern Illinois University at Carbondale, Carbondale, IL. (EE)


Krajick, Kevin, "The Lost World of the Kihansi Toad," *Science* 311(3 March 2006): 1230-1232. The Kihansi spray toad lived in a biodiversity hotspot, Kihansi Gorge in Tanzania's remote Udzungwa Mountains, where a great waterfall and cascade produced a perpetual spray. The spray toad had probably the smallest range of any vertebrate, two hectares. In 2000, a hydropower dam cut off 90% of the water and the ecosystem withered. The toad has virtually disappeared, though a few survive in captivity in U.S. terraria, where they are difficult to breed and subject to parasites and diseases. The World Bank funded the dam, and made largely inept efforts to save the toad, with spray systems designed to mimic the waterfall spray, also the sprinklers were not in place when the water was cut off. Tanzania gets one third of its electricity from the dam, and Tanzanians say, "Who cares about the toad; we want our electricity." One remarked that the captive toads were flown to New York in a jet and Tanzanians could not afford to fly in such jets.

Krajick, Kevin, "Winning the War Against Island Invaders," *Science* 310(2 December 2005):1410-1413. To make islands safe for rare native species, biologists are mounting increasingly complex campaigns to shoot, trap, or poison exotics. Birds, insects, rats, goats, mongooses, cats, pigs, foxes, rabbits, amphibians/reptiles. It's often working.

Krajick, Kevin, "Methuselahs in our Midst," *Science* 302(31 October 2003):768-769. Scientists and tree lovers are discovering old-growth trees--and clues to the past--in places where they were long thought to be lost. Often in precipice slopes and talus, and sometimes gnarled and twisted, cedars and oaks may be 500 years old; bald cypress in swamps 1700-2000 years old, white cedars in Canada 1000 years old.

Krakowiak, J. L., (ed.), *Ziemia domem czowieka (The Earth's Home of Human):* -vol.1: Wspó-tworzenie wiadomo ci ekologicznej - ku federacji ycia (The Co-Creation of Environmental Consciousness - Towards A Federation of Life); -vol.2: Teoria i praktyka ochrony rodowiska w Polsce (The Theory and Practice of Environmental Protection in Poland)], Polskie Towarzystwo Uniwersalizmu, Centrum Uniwersalizmu przy Uniwersytecie Warszawskim, Polska Federacja ycia (Polish Society for Universalism & Warsaw University), 1997. (v.13,#1)

Krakowiak, J. L., (ed.), *Ziemia domem czowieka (The Earth's Home of Human):* -vol.1: Wspó-tworzenie wiadomo ci ekologicznej - ku federacji ycia (The Co-Creation of Environmental Consciousness - Towards A Federation of Life);

Kramer, Steve, "Naturalness and Restoration Ecology," *From the Center: A Newsletter, The Center for Values and Social Policy*, University of Colorado, Boulder. Vol. 14, no. 1, spring 1998, pages 1-3. Replies to Patrick D. Hopkins, "Value, 'Nature', and Copies of 'Nature'," earlier in the same newsletter. Hopkins's arguments that copies are as good as the originals in nature are unpersuasive. Natural objects and their accompanying values cannot be fully restored through human agency, even in principle, much less in practice, although restoration ecology is nevertheless a laudable goal. Nature is created through a process of evolution that is not intentional, deliberative, or teleological. Recognition that the diversity, complexity, and beauty we find in the natural world is not the result of intentional design supports and magnifies its intrinsic values. We stand in awe of a world that is beyond intentional design and construction. Kramer is in philosophy, University of Colorado, Boulder. (v9,#2)

connected with sweeping changes in land use, the agricultural production system and socio-economic biomass metabolism. In this paper an empirical analysis of the development of the human appropriation of net primary production in Austria since the early 19th century in connection with the changes in the socioeconomic energy system is presented. This focus is of interest not only from an environmental history perspective, but also reveals important aspects about possibilities and limitations of a development towards a modern version of a society based on solar energy. (v.11,#4)


Krauthammer, Charles, "Saving Nature, But Only for Man." Time, June 17, 1991, p. 82. "Man should accommodate only when his fate and that of nature are inextricably bound up. ... The sentimental environmentalist will call this saving nature with a totally wrong frame of mind. Exactly. A sane--a humanistic--environmentalism does it not for nature's sake but for our own."


Krebs, Angelika, Ethics of Nature: Basic Concepts, Basic Arguments of the Present Debate on Animal Ethics and Environmental Ethics. Ph.D. dissertation at the University of Frankfurt, Germany. 1993. This thesis is also the concluding report of a project on "Value Systems and Attitudes towards Nature" at the Stockholm Environment Institute, and the thesis will be published by that institute.

Krebs develops a taxonomy of arguments for the value in nature. Part A lists anthropocentric arguments: A1, the instrumental value of nature for satisfying basic human needs; A2, the instrumental value of nature for sensual human delight; A3, the aesthetic intrinsic value of beautiful and sublime nature; A4, the instrumental value nature has for relieving us of "aesthetic responsibility" by its having a form of its own; A5, the role the native landscape plays for the identity or individuality of human beings; A6, the pedagogic value of treating nature with care; and A7, the meaning of life and the intrinsic value or sacredness of the wise person who knows the meaning of life. Part B features a holistic argument, neither purely anthropocentric nor purely physicocentric, that to accord intrinsic value to nature is to further the good life of persons, since humans are part of nature. Part C lists five physicocentric arguments that give reasons why we should respect the good of nature for its own sake: C1, the value of sentient nature; C2, the intrinsic value of teleological nature; C3, respect for life; C4, a higher order of values of or in nature; C5, a theological order of value.

In a critical section, Krebs finds that all anthropocentric arguments are good arguments. The holistic argument (Part B) and all the physicocentric arguments (Part C) are bad arguments, except for C1, C2, and C3 when restricted to certain animals. Except for animal nature, the rest of nature lacks moral or absolute intrinsic value. There is nothing we owe to nonanimal nature itself. Krebs is now Associate Professor at the Faculty of Philosophy, University of Frankfurt, Germany. (v4,#3)

Krebs, Angelika, ed. Naturethik. Grundtexte der gegenwärtigen tier- und ökoethischen Diskussion (Ethics of Nature: Fundamental Texts Discussing Contemporary Animal and Ecological Ethics). Frankfurt: Suhrkamp. April 1997. 400 pages. ISBN 3-518-28862-8. This reader brings together basic readings on the intrinsic value of nature both from the English-speaking and the German-speaking discussion. By translating ten influential English papers it makes them available to a wider German-speaking audience. By including seven important German texts, it attempts to overcome the somewhat imperialistic influence that the English-speaking ethics of nature tends to exert in international philosophical circles. This anthology is only the second systematic
reader in German on the ethics of nature, the first having been Dieter Birnbacher's Ökologie und 
Ethik (Stuttgart, 1980, with articles by Fraser-Darling, Tribe, Rock, Birnbacher, Feinberg, 
Spaemann, and Passmore). The book has two sections. In the first section on animal ethics 
Peter Singer, Tom Regan and Ursula Wolf argue for the moral status of animals, while Raymond 
Frey, Jürgen Habermas and Ernst Tugendhat argue against it. The second section on 
environmental ethics has Paul Taylor, Stephen Clark, Hans Jonas, Arne Naess, J. Baird Callicott 
and Holmes Rolston on the "pro" side, and William Frankena, Bernard Williams, Martin Seel, 
Friedrich Kambartel and Angelika Krebs on the "contra" side. (v8,#1)

Krebs, Angelika, "Haben wir moralische Pflichten gegenüber Tieren?" (Do We Have Moral Duties 
to Animals?), Deutsche Zeitschrift für Philosophie (Berlin) 41:(1993)6, 995-1008. Subsections: 
The nature-ethics debate in general; The pathocentric argument in nature-ethics; four objections 
to the pathocentric argument: (1) The rationalist argument, (2) The formal ethical argument, (3) 
The "First comes eating, then animals" argument, (4) The "policing nature" argument. Krebs is in 
philosophy at the Johann Wolfgang Goethe-Universität, Frankfurt/Main. (v5,#1)

nature's value only instrumental value for human beings or does nature also have intrinsic value? 
It answers this question, first, by clarifying basic concepts such as "nature," "intrinsic value," 
and "epistemic" versus "moral" anthropocentrism. Second, it develops a critical taxonomy or 
"map" of thirteen arguments for the conservation of nature and defends the moral intrinsic value 
of sentient animals, but not of nonsentient nature. The book refers to an extensive range of 
publications, in the English and German languages, and also draws on texts, philosophical and 
literary, that lie outside the recent professional controversies. An effort is made to frame the 
arguments in a concise, simple, and unladen language. Moral philosopher Bernard Williams of 
Oxford provides a guest foreword. Krebs is in the faculty of philosophy, University of Frankfurt, 
Germany. (v.10,#1)

by Bernard Williams. 162 pages. Paper. In English. The ethics of nature is an inquiry into the 
value of nature. Is nature's only value instrumental for humans, or does nature also have 
intrinsic value? Can anthropocentrism be defended or must we move to a physiocentric moral 
position? Contents:

Pathocentrism: All sentient beings have moral status. Biocentrism: All living beings have moral 
status. Radical physiocentrism: All of nature has moral status.

Part II. Seven anthropocentric arguments for the value of nature. 1. The basic needs 
argument. 2. The aisthesis argument: nature is the source of many pleasant sensations and 
feelings. 3. The aesthetic contemplation argument. 4. The natural design argument. 5. The 
heimat argument: sense of native inhabited place. 6. The pedagogic argument: human virtues 
encountering nature. 7. The meaning of life and true joy of living argument.

Part III. A hermaphroditic argument for the value of nature: holistic thinking opposing 
dualism.

Part IV. Five physiocentric arguments for the value of nature. 1. The pathocentric 
argument. 2. The teleological argument. 3. The reverence for life argument. 4. The following 
nature argument. 5. The theological argument.

Between anthropocentrism as instrumental value for nature and physiocentrism as 
absolute value for nature lie enlightened anthropocentrism 
and extensionist physiocentrism. Enlightened anthropocentrism accords nature various kinds of 
eudaemonic intrinsic value, aesthetic intrinsic value, heimat value and sacredness.
Extensionalist physiocentrism extends elements of human moral nature, notably respect for the well-being of others, to nature. The ethics of nature should not be anthropocentric in the instrumentally-truncated sense but neither should it be anthropocentric in the extensional sense. Rather, it should be moderately physiocentric, more precisely, pathocentric. The ethics of nature must, however, remain anthropocentric in the epistemic sense. Those who press for a radical change, a paradigm shift, in our moral attitude toward nature, and brand anthropocentrism as the source of all ecological evil in the world are therefore wrong. We ought to orient our conduct toward nature based on the good of those beings, animal and human, who have a subjective good, who now live, and who will in the future live on Earth.

Krebs is in philosophy at the University of Frankfurt, Frankfurt am Main, Germany. This work expands her 1993 dissertation at the University of Frankfurt, also work at Oxford University and the University of California, Berkeley. (v.10,#2)

Krebs, Angelika, "Discourse Ethics and Nature," Environmental Values 6(1997):269-280. ABSTRACT: The question this paper examines is whether or not discourse ethics is an environmentally attractive moral theory. The answer reached is: no. For firstly, nature has nothing to gain from the discourse ethical shift from monological moral reflection to discourse, as nature cannot partake in discourse. And secondly, nature (even sentient animal nature) has no socio-personal integrity, which, according to discourse ethics, it is the function of morality to protect. Discourse ethics is a thoroughly anthropocentric moral theory. Faculty of Philosophy, University of Frankfurt, Dantestrassen 4-6, 60054 Frankfurt am Main, Germany. (EV)

Krebs, Angelika. "Ökologische Ethik I: Grundlagen und Grundbegriffe." In Angewandete Ethik, pp. 346-85. Ed. Julian Nida-Rümelin. Stuttgart, 1996. (Reprinted in Naturethik, ed. Angelika Krebs [Frankfurt, 1997], pp. 337-79.) This article presents a critical taxonomy of arguments for the conservation of nature. Six physiocentric and seven anthropocentric arguments are distinguished. The six physiocentric arguments are: pathocentric (sentience-centered), teleological, reverence-for-life, naturam-sequi, theological, and holistic. Krebs argues that only the first is valid. The seven anthropocentric arguments are: basic-needs, aisthesis, aesthetic-contemplation, natural-design, "Heimat," pedagogic, and the meaning of life. All seven, Krebs contends, are valid. Next, Krebs proposes a position that can be described as a rich anthropocentrism in which nature has both intrumental and intrinsic (aesthetic) value, and in which sentient nature has intrinsic moral value (that is, pathocentrism). (v8,#3)


Krimsky, Sheldon, Biotechnics and Society. New York: Praeger, 1991. Krimsky concludes with what he calls a critical school of technology assessment with seven relevant criteria: (1) ecological impacts, (2) health effects, (3) ethical soundness, (4) economic productivity, (5) distributive justice, (6) social needs, and (7) market demand. A technology assessment index, resulting from evaluation by such criteria, is applied to sample cases of pending biotechnology, such as bovine growth hormone and herbicide resistant-plants (crop plants that survive, while weeds are killed). Krimsky is at Tufts University. (v7,#1)

Krimsky, Sheldon. "Biotechnology Safety," Environment 39(no.5, 1997):27. Two recent reports on the regulation of biotechnology show too little concern about the harm novel organisms could do to the environment and human health. (v8,#2)


Krishnamurti, J., On Nature and the Environment. San Francisco: HarperSanFrancisco. 1991. 112 pages. $ 8.95 paper. Thirty four rather brief selections from the work of Krishnamurti, who died in 1986 at the age of ninety. Sensitive descriptions of nature but rather little reflection on nature from the perspective of the ecological crisis. Nature supports and sustains us and we ought to protect it, but we are so increasingly concerned with our own little selves that we are out of touch with nature. All of our personal, social, political, economic, and environmental pains and problems are caused by our spiritually confused selves and can only be ameliorated by spiritually changing ourselves. (v4,#3)

Krishnan, Rajaram, Jonathan M. Harris, and Neva R. Goodwin, eds., A Survey of Ecological Economics. Washington, DC: Island Press, 1995. 384 pages. Several dozen short articles and extracts: historical perspectives; definition, scope, and interdisciplinary issues; theoretical frameworks and techniques; energy and resource flow analysis; accounting and evaluation; international economic relations, development, and the environment; ethical and institutional issues in ecological economics; The authors are with the Global Development and Environment Institute at Tufts University. (v6,#4)


Kristiansen, Roald E., "Worldviews and Ultimate Values in Ecology: A Further Contribution to Ecological Anthropology," *Ultimate Reality and Meaning* 18(no. 3, 1995):176-191. The task is clear but complex: to develop worldviews and value systems that might improve our chances for ecological survival and a meaningful future development for all life on earth within a global biotic community. One step toward accomplishing this task might be to seek to rediscover the significance of the worldviews and the ultimate values of traditional cultures. We cannot copy or simply take over their worldviews, but we can learn from the ways they perceive their unity with all living beings, and we can learn from the ways they are able to adapt to present life conditions, and from the ways such cultures seek to transform the world so that the human presence will continue to exist for generations along with other forms of life in the biotic community.

Kristiansen is at Finnmark College, Follums, Alta Norway.


Kroll, Andrew J., and Barry, Dwight, "Integrating Conservation and Community in Colorado's San Juan Mountains," *Wild Earth*, Fall 1997, pp. 81-87. The possibilities of keeping the San Juan Mountains wild, including the restoration of big predators, such as wolves and grizzly bears, coupled with local ranching communities on the lower slopes and valleys, coupled with a growing recreational and ranchette trend. Kroll is an apprentice ecologist and Barry a conservation biologist focussing on the southwestern United States. (v9,#1)


Kronlid, David 2005, Miljöetik i praktiken -- atta fall ur svensk miljö- och utvecklingshistoria (Practical Environmental Ethics: Eight Cases from Swedish Environment-and Development History), Studentlitteratur, Lund. In Swedish. Practical environmental ethics; a methodological approach that starts with specific cases. Practical environmental ethics is not an alternative to theoretical and applied environmental ethics, rather it is a complement for different descriptive,
normative and meta ethical analyses. Catch-and-release fishing. A witch trail and execution of about 70 men and women in the mid-north of Sweden in 1675, and ecofeminism. Nuclear power plant waste storage in the community of Mar on the east coast north east of Stockholm. The first GMO labelled food in Sweden. The heavy rains on Tjernobyl and global environmental ethics. An eco-village near Uppsala as a sustainable neighbourhood. A fishing trip in the mid-north of Sweden. A trial between Swedish railway workers working with pesticides and the railway company. Contact: david.kronlid@ilu.uu.se


Krueger, Jonathan, "What's to Become of Trade in Hazardous Wastes?: The Basel Convention One Decade Later," Environment 41(no. 9, Nov 01 1999):10-. A controversial ban on the export of hazardous wastes to developing countries highlights the need for more environmentally sound management of such wastes and less hazardous waste generation overall. (v10,#4)


Kruger, Jeff, "Historic Trees," American Spirit, May-June 2004, pages 27-43. Nice photos and text about historic U.S. trees, some remaining that were one large stately landmarks in early American history. Thirteen trees at Mount Vernon were planted by George Washington. (v. 15, # 3)


environmental laws, and the scientific background necessary to understand each law. Both authors are at Bowling Green State University. (v7,#4)

Kube, Hanno, "Private Property in Natural Resources and The Public Weal In German Law--Latent Similarities to the Public Trust Doctrine," Natural Resources Journal 37(No.4 1997):857-. (v.10,#2)


Kuchar, Catharine Brockman. "An Expansion in the Recognition of Rights: Where Will Nature Find Its Place?" Master of Theological Studies thesis, Emory University, Candler School of Theology, Atlanta, GA, 1996. The basic assumption of this thesis is underscored in the idea that the notion of "human rights" has been expanded over history, from the Magna Carta, the Bill of Rights, the Nineteenth Amendment to the U.S. Constitution, and so on. Working from Roderick Nash’s work, The Rights of Nature: A History of Environmental Ethics, a next logical step in history might seem to be an expansion toward the environment. Unlike Nash and other advocates of the rights of nature, however, the argument is made that the fundamental understanding of "rights" is inappropriate when looking for a way to protect the environment. Such talk cannot be transposed to the natural world. Three alternative, value-based approaches to placing "moral boundaries" around the environment are humanistic, naturalistic, and theocentric value. In humanistic values, based on relation to human welfare, the inherent values of nature become lost. Naturalistic value is guided by intrinsic value, but this approach fails to recognize the special role and enormous responsibility of humans in the equation. Theocentric value moves the measure of value from humankind and/or the natural world to God. The best hope for nature is found in the affirmation of its dignity and in an overdue understanding of our own special role as stewards on this planet. Thesis advisors were Jon Gunnmann and Richard Bondi. Address: Catharine Brockman Kuchar, 510 Valley Brook Crossing, Decatur, GA 30033. (v7, #3)


Kwiatkowska, Teresa and Issa, Jorge (eds). Los Caminos De La Etica Ambiental II. Published by Plaza Y Valdes, Conacyt, Mexico, 2003. 270 pp. The second volume of the first Spanish language textbook in environmental ethics. Includes:
- Etica ambiental de la virtud - Philip Cafaro
- Suspirando por la naturaleza: Reflexiones sobre la etica ambiental de la virtud - T.Kwiatkowska.
- Walden - Henry David Thoreau.
- El mundo real que nos circunda - Rachel Carson
- Thoreau, Leopold y Carson: Hacia una etica ambiental de la virtud - Philip Cafaro 45-61.
- Valores de la naturaleza - Stephan R. Kellert
- El giro pragmático en etica ambiental - Jorge Issa
- Mas alla del valor intrínseco: El pragmatismo en la etica ambiental - Anthony Weston
- Por que no soy no-antropocentrista: Callicot y el fracaso - Bryan G. Norton
- Pragmatismo en etica ambiental:Democracia, pluralismo, administracion - Ben A. Minteer y Robert E.Manning
- Integridad: un proyecto o una ilusion? - Teresa Kwiatkowska y Ricardo Lopez Wilchis
- De Aldo Leopold al Proyecto de las Areas Silvestres: la etica de la integridad - Laura Westra-La integridad ecologica y los objetivos de Proyecto de Integridad Global - Laura Westra, Peter Miller, James R. Karr, William E. Rees y Robert E Ulanowicz
- Integridad: un proyecto o una ilusion? - Teresa Kwiatkowska y Ricardo Lopez Wilchis
- De Aldo Leopold al Proyecto de las Areas Silvestres: la etica de la integridad - Laura Westra
- La inregridad ecologica y los objetivos de Proyecto de Integridad Global - Laura Westra, Peter Miller, James R. Karr, William E. Rees y Robert E Ulanowicz
- Restauracion ecologic:limitaciones academicas y tecnicas - Teresa Kwiatkowska y Ricardo Lopez Wilchis
- Falsificando la naturaleza - Robert Elliot
- La gran mentira: la restauracion humana de la naturaleza - Eric M. Katz
- Restauracion ecologica y la cultura de la naturaleza: una perspectiva pragmatica - Andrew Light

Kuhn, Scott, "Regulation of Pollutants: Federal, State, and Local," *Ecology Law Quarterly* 25(No.4, 1999):647-. Expanding public participation is essential to environmental justice and the democratic decisionmaking process. (v.10,#2)


Kultgen, John. "Saving You for Real People." *Environmental Ethics* 4(1982):59-67. I criticize John Tallmadge's attempt to derive an environmental ethic from Buber's suggestion that we can enter into "I-Thou" relations with nature. "I-Thou" relations flourish only with beings who enter into dialogue with us, viz. human beings, and we can value other natural kinds without anthropomorphizing them. Kultgen is in the department of philosophy, University of Missouri, Columbus, MO. (EE)


Kumagai, Yoshitaka; Carroll, Matthew S; Cohn, Patricia, "Coping with Interface Wildfire as a Human Event: Lessons from the Disaster/Hazards Literature", *Journal of Forestry* 102(no.6, September 2004):28-32(5).


Kummer, Katharina. *Transboundary Movements of Hazardous Wastes at the Interface of Environment and Trade*. Geneva: United Nations Environmental Program - Environment and Trade, # 7, 1994. 93 pp. Topics covered include the international transfer and regulation of the transfer of hazardous wastes; environmentally sound management of hazardous wastes and sustainable industrial activity; and reconciling environmental and economic aims in the context of hazardous waste management. (v8,#2)

Kung, Hans, *A Global Ethic for Global Politics and Economics*. New York: Oxford University Press, 1998. 336 pages. Arguing against both an amoral realpolitik and an immoral resurgence of laissez faire economics, Küng defines a comprehensive ethic founded on the bedrock of mutual respect and humane treatment of all beings that would encompass the ecological, legal, technological, and social patterns that are reshaping civilization. If we are going to have a global economy, a global technology, a global media, Küng argues we must also have a global ethic to
which all nations, and peoples of the most varied backgrounds and beliefs, can commit
themselves. Küng is a well known Roman Catholic theologian. (v.9,#4)

Kung (Küng), Hans, and Schmidt, Helmut, eds., A Global Ethic and Global Responsibilities: Two
Declaration of Human Rights, here reprinted, but the authors contend that this needs to be
supplemented by the Universal Declaration of Human Responsibilities, here printed, with
discussion. Küng, a Roman Catholic theologian, is president of the Global Ethic Foundation.
Schmidt is a former Chancellor of the Federal Republic of Germany. (v.9,#3)

Küng, Hans, ed., Yes to a Global Ethic: Voices from Religion and Politics. New York: Continuum,
1996. 320 pages. $16.95. Leading world figures in politics, culture, and religion urging a new
global awareness and a new ethical consensus. (v7,#2)

14.95. A vision of a better world order, and ways in which this vision might be put into practice
in politics and economics. Global politics and economics need a basic ethical orientation that is
binding on all, and this is not so remote from reality that it will always remain a dream. (v8,#1)

180 pages, 1991. $18.95. A famous Roman Catholic theologian makes a bold new proposal for
planetary morality, on which rests, he claims, the fate of the Earth. (v2,#3)

Kunin, William, Gaston, Kevin, eds. The Biology of Rarity: Causes and Consequences of Rare-
Documented patterns of differences in rare species in terms of their body size, dispersal,
reproduction, etc. and the methodological difficulties plaguing their interpretation. The causes and
consequences of rare-common differences and an analysis of the processes responsible for
the creation and maintenance of interspecific differences more generally. (v8,#3)

Kunkel, H. O. & Thompson, Paul B., "Interest and Values in National Nutrition Policy in the United
States", Journal of Agricultural Ethics 1(1988):241-246. This paper examines the case of
nutrition policy in the United States, which has been both at the interface between agriculture
and medicine and the object of serious discord concerned with the strength and validity of the
scientific evidence and the responsibility for action. Our analysis suggests that the tension
between libertarian and utilitarian social values of scientists is at least as important as
disagreements relative to validity and strengths of the scientific evidence. Kunkel and Thompson
are in animal science, philosophy, and agricultural economics at Texas A & M University, College
Station.

Kuo, Frances E., and William C. Sullivan, "Aggression and Violence in the Inner City: Effects of
Investigates whether contact with nature mitigates mental fatigue, and reduces aggression and
violent behavior. Compares 145 urban public housing residents with various levels of nearby
nature (trees and grass). Residents living in relatively barren buildings reported more aggression
and violence than did their counterparts in greener buildings.

Vegetation Reduce Crime?" Environment and Behavior 33(no. 3, May 2001):343-367. Although
vegetation has been positively linked to fear of crime and crime in a number of settings, recent
findings in urban residential areas have hinted at a possible negative relationship. Residents
living in "greener" surroundings report lower levels of fear, fewer incivilities, and less
aggressive and violent behavior. This study uses police crime reports to examine the
relationship between vegetation and crime in an inner city neighborhood. Crime rates for 98
apartment buildings with varying levels of nearby vegetation were compared. Results indicate that the greener a buildings surroundings were, the fewer crimes reported. This pattern held for both violent crimes and violent crimes. The authors are at the Human Research Laboratory, University of Illinois, Urbana-Champaign. For further articles on the same and related topics: https://webs.aces.uiuc.edu/herl/pubs.html


Kurien, John. "Resistance to Multinationals in Indian Waters," The Ecologist 25(no.2/3, Mar. 1995):115-. Attempts to open up India's fisheries to foreign industrial fishing fleets has met with fierce resistance from local fishers who have forced the government to think again; The historical background; the threat to fish stocks; resistance and change. (v6,#4)


Kursar, Thomas A., Catherina C. Caballero-George, Todd L. Capson, Luis Cubilla-Rios, William H. Gerwick, Mahabir P. Gupta, Alicia Ibañez, Roger G. Linington, Kerry L. McPhail, Eduardo Ortega-Barria, Luz I. Romero, Pablo N. Solís, and Phyllis D. Coley. ASecuring Economic Benefits and Promoting Conservation through Bioprospecting. @ BioScience Vol. 56, no. 12 (2006): 1005-12. Bioprospecting has frequently been cited as a sustainable use of biodiversity. Nevertheless, the level of bioprospecting in biodiversity-rich tropical regions falls below its potential with the result that bioprospecting has produced only limited economic benefits. We present a bioprospecting program that, in addition to promoting drug discovery, provides economic benefits to and promotes conservation in Panama through the sustainable use of biodiversity. The program was initiated using insights from 20 years of nonapplied ecological research to enhance the likelihood of finding treatments for human disease. Samples are not sent abroad; rather, most of the research is carried out in Panamanian laboratories. Panama has received immediate benefits for the use of its biodiversity in the form of research funding derived from sources outside Panama, training for young Panamanian scientists, and enhanced laboratory infrastructure. Over the long term, discoveries derived from bioprospecting may help to establish research-based industries in Panama.

Kurttila, M; Pukkala, T, "Combining holding-level economic goals with spatial landscape-level goals in the planning of multiple ownership forestry," Landscape Ecology 18(no.5, 2003):529-541. (v.14, #4)

Kusel, Jonathan, Kocher, Susan, and Schuster, Ervin, "Effects of Displacement and Outsourcing on Woods Workers and their Families.," Society & Natural Resources 13 (No. 2, Mar 01 2000): 115-. (v.11,#2)

Kushner, Thomasine. "Interpretations of Life and Prohibitions against Killing." Environmental Ethics 3(1981):147-54. While Eastern and Western cultures agree that life is sacred, and that morality demands its protection, they differ sharply as to how the term life is to be interpreted, and therefore what prohibitions against killing should entail. I examine some of these conflicting perspectives, explore life as an ambiguous term, and suggest a reinterpretation of the concept, which permits moral rules against killing to be applied more rationally. Kushner is at the School of Medicine, University of Miami, Miami, FL. (EE)

Kutsch, Werner L., et al., "Environmental Indication: A Field Test of an Ecosystem Approach to Quantify Biological Self-Organization," *Ecosystems* 4(2002):49-66. An ecosystem approach to examine the degree of biological self-organization at the ecosystem level. The study is rooted in the concept of ecosystem integrity, and influential idea at the interface of ecological and environmental debate that has acquired a number of different meanings. Among other interpretations it can be viewed as a guiding principle for sustainable land use that aims at long-term protection of ecological life-support systems. Effective use of any interpretation of this concept requires a theoretically consistent and applicable set of indicators. The authors are with the Ökologiezentrum der Christian-Albrechts-Universität zu Kiel, Germany. Article in English. (v.13, #3)


Kutty, Krishnan, "India: A Wildlands and Recreation Overview," *International Journal of Wilderness* 3(no. 1, 1997):6-7. India is home to about one third of the known life forms of the world. In colonial India, all forests, wildlife, and other natural resources were the property of the crown. Since independence, there has been meaningful involvement of rural people in the stewardship of wildland, natural, and reforested areas. There were 45 national parks in 1960; there are 450 today. The only areas similar to the American concept of wilderness are in the Himalayas, increasingly visited both by internationals and Indians, often with adverse environmental impact. Kutty is from Bangalore, and runs the National Outdoor Leadership School (NOLS) program in India. (v8,#2)

Kvakkestad, Valborg, Frøydis Gillund, Kamilla Anette Kjølberg and Arild Vatn, "Scientists= Perspectives on the Deliberate Release of GM Crops,@* Environmental Values* 16(2007): 79-104. In this paper we analyse scientists' perspectives on the release of genetically modified (GM) crops into the environment, and the relationship between their perspectives and the context that they work within, e.g. their place of employment (university or industry), funding of their research (public or industry) and their disciplinary background (ecology, molecular biology or conventional plant breeding). We employed Q-methodology to examine these issues. Two distinct factors were identified by interviewing 62 scientists. These two factors included 92 per cent of the sample. Scientists in factor 1 had a moderately negative attitude to GM crops and emphasised the uncertainty and ignorance involved, while scientists in factor 2 had a positive attitude to GM crops and emphasised that GM crops are useful and do not represent any unique risks compared to conventional crops. Funding had a significant effect on the perspective held by the scientists in this study. No ecologists were associated with factor 2, while all the scientists employed in the GM-industry were associated with this factor. The strong effects of training and funding might justify certain institutional changes concerning how we organise science and how we make public decisions when new technologies are to be evaluated. Policy makers should encourage more interdisciplinary training and research and they should make sure that representatives of different disciplines are involved in public decisions on new technologies. The authors are at the Norwegian University of Life Sciences, Ås, Norway.
Kvaloy, Sigmund. "Norway Vs. the EU: 38 Years of Beating the Odds." The Ecologist 29(no. 3, May 1999):206-. (v.11,#1)

Kverndokk, Snorre. "Tradeable CO2 Emission Permits: Initial Distribution as a Justice Problem." Environmental Values 4(1995):129-148. One characteristic of tradeable emission permits is that efficiency and justice considerations can be separated. While Pareto optimality is an accepted efficiency principle, there is not a consensus on a 'best' equity principle. In this article, conventional justice principles are used to evaluate alternative allocation rules for tradeable CO2 permits, and a distribution proportional to population is recommended. Arguments against the population rule are discussed, especially those pertaining to political feasibility. While justice and political feasibility may indeed contrast, it still may be possible to emphasise the population rule in the future. KEYWORDS: Global warming, tradeable emission permits, justice principles, political, feasibility. Kverndokk is in statistics research, Oslo. (EV)


KwaZulu Conservation Trust, "An African Dilemma: Conservation Must Be Balanced by Human Needs," Financial Mail (South Africa), November 23, 1990, pp. 57-75. A sensitive study of the tradeoffs between wildlife conservation and the needs of the poor, largely blacks, in South Africa. Focuses on KwaZulu, the land of the Zulu, a self-governing yet non-independent state made up of fragmented chunks of the province of Natal, carved out by the vagaries of colonial and subsequent apartheid politics. This is also a region of spectacular wildlife, with some of the principal designated conservation areas in South Africa. The blacks, although often on their own original lands, have been marginalized from white society, have seriously overpopulated, and do not always make intelligent use of their own lands (for example their large numbers of cows used as status symbols). Many examples are given of how blacks can derive income and sustainable harvest from reserved lands, with continuing populations of wildlife. In this region, more than elsewhere in South Africa, blacks have been incorporated into the professional personnel of wildlife management. A good contact on these matters is Wayne Elliott, P. O. Box 145, Melmoth 3835, South Africa, who is a white South African employed as a professional wildlife manager by the black KwaZulu government. (v2,#1)

Kwiatkowska, Teresa, and Wilchis, Ricardo Lopez, "Critical Reflections on the 'Ethics of Integrity' (Reflexiones criticas sobre la `etica de la integridad') Contactos no.27, May-June 1998. The article revises the use of some ecological concepts like ecosystem and biodiversity within the ethical environment. It deals as well with the concept of nature preservation with little or no human influence. The modern understanding of environmental conservation implies the management of natural resources defined as a design of ecosystems for the mutual benefit of humans and nature. The integrated approach that includes human society and natural systems permits the attainment of social goals and evolutionary potential of natural ecosystems. (v.9,#3)

--Francisco Pinon G., "Los orígenes de la eticidad. Hombre, Naturaleza y universo en la filosofia griega. (The origins of the ethicity. Human being, Nature and the Universe in Greek philosophy)"
--Blanca Garcia M., "Un bestiario de Indias: los grabados de Prodigios (The Bestiary of Indies: the pictures of Prodigies)"
--Teresa Kwiatkowska, "Nueva armonia: cultura y naturaleza en la prosa de F. Schiller (New Harmony: culture and nature in the prose of F. Schiller)"
--Leonardo Tyrtania, "Ecologia de la mente (Ecology of mind)"
--Jorge Martinez C., "Ecologia y evolucion (Ecology and Evolution)"
--Miguel Angel Sobrino, "Ecologia y bioetica (Ecology and Bioethics)"
Kwiatkowska, Teresa, and Wilchis, Ricardo López, eds., Ingeniería Genética y Ambiental (Genetic and Environmental Engineering: Philosophical and Social Problems of Biotechnology) Plaza y Valdez, Mexico 2000. This is a collection that takes up some of the challenges of recent biotechnology development regarding human being and the environment. Kwiatkowska teaches philosophy at the Universidad Autonoma Metropolitana-Iztapalapa, Mexico.

I. El reto de la ingeniería genética (The challenge of genetic engineering)
- Francisco Pinon, "Las incognitas del hombre y los suenos y recreaciones del espíritu cientifico: una reflexion filosofica (The unknown of human being and the dreams and recreations of the spirit of science: a philosophical reflection)"
- Daryl Koehn, "Etica de los biogocios, de la tecnologia y de la ingenieria genetica (The ethics of biobusiness, technology and genetic engineering)"
- Camilo Jose Cela Conde, "Patente de genes: ¿de que hablamos cuando hablamos de patentar algo? (Patenting genes: what do we talk about when we talk about patenting something?)"
- Rodolfo Vazquez, "Justificacion liberal de la clonacion (Liberal justificacion of clonning)"
- Celso Vargas, "Organismos geneticamente modificados: la perspectiva etica (Genetically modified organisms: an ethical perspective)"
- Gustavo Viniegra Gonzalez, "La bioetica y la biotecnologia (Bioethics and biotechnology)"
- Jorge Martinez Contreras, "Los retos eticos de la ingenieria genetica (The ethical challenges of genetic engineering)"
- Florentina Luna, "Desafios eticos en los ensayos clinicos en países en desarrollo (Ethical problems in clinical tests in developing countries)"

II. Conservacion y restauracion edologicas (Conservation and Restoration Ecological)
- Francisco Pedroche, "Biodiversidad. Divino tesoro! (Biodiversity. Divine treasure!"
- Teresa Kwiatkowska, Ricardo Lopez Wilchis, "Crear o recrear: algunas reflexiones en torno a la restauracion ecologica (Create or recreate: some thoughts on ecological restoration)"
- Ricardo Rossi, Francisco Messardo, "Implicaciones ecologicas y sociales de la bioingenieria: un analisis desde sur de Latinoamerica (Social and ecological implications of bioengineering: an analysis from the south of Latin America)"
- Andrew Light, "Restauracion ecologica y la reproduccion del arte (Ecological restoration and art reproduction)"
- Sven Arntzen, "Haciendole bien a la naturaleza? Ecofilosofia y la etica de la restauracion ecologica (Doing good to nature? Ecophilosophy and the ethics of ecological restoration)"
- Baird Callicott, "Normas con sustento cientifico para la restauracion ecologica (Scientific norms for ecological restoration)"
- Witold Jacobynski, Desde preservacionismo hasta la revolucion verde y la ecologia profunda (From preservation to green revolution and deep ecology) (v.11,#2, expanded)
2. Aesthetic approach (Las razones esteticas)
   Introduction by E. Hargrove & T. Kwiatkowska
   Eugene Hargrove. Ontological Argument

3. Ecological Approach (Un alegato ecologico)
   Introduction by T. Kwiatkowska
   Aldo Leopold, The Land Ethic

4. Ethics & nature (Etica y naturaleza)
   Introduction by Ricardo Rossi
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Part Two: Environmental ethics proposals (Aproximaciones a la etica ambiental)
1. Traditional humanism (Vindicacion del humanismo tradicional)
   Introduction by T. Kwiatkowska

2. Animal liberation (En defensa de los animales)
   Introduction by Alejandro Herrera
   Peter Singer, The Value of Life
   Tom Regan, Animal Rights

3. Biocentrism (Un enfoque biocentrico)
   Introduction by Jorge Issa
   Paul Taylor, Respect for Nature

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Kwiatkowska and Issa both teach philosophy at the Universidad Autonoma Metropolitana-Iztapalapa, Mexico City. (v9,#1)

Kwiatkowska-Szatzscheider, Teresa. "From the Mexican Chiapas Crisis: A Different Perspective for Environmental Ethics." Environmental Ethics 19(1997):267-278. The social unrest in Chiapas, a southern Mexican state, revealed the complexity of cultural and natural issues behind the idealized Western version of indigenous ecological ethics and its apparently universal perspective. In accordance with the conventional interpretation of traditional native beliefs, they are often pictured as alternative perspectives arising from challenges to the scientific worldview. In this paper, I point toward a more comprehensive account of human-environmental relation rooted in the particular type of social and natural conditions. I also discuss changes of place, changes of identity related to changes of place, and respective changes in modes of environmental sustainability. I conclude that modernization endangers two fundamental ethical insights: "openness" to the environment and respect for nonhuman living beings.
Kwiatkowska-Szatzscheider is in philosophy at the Universidad Autonoma Metropolitana-Iztapalapa. (EE)


Kwok, Pui-Lan, Christology for an Ecological Age. New York: Cassell/Continuum, 1999. 170 pages. $ 20.00. Reinterpreting Christology from a postcolonial, multifaith, and ecofeminist perspective, the challenging issues are anthropocentrism, Christian imperialism, and the myth of Christian uniqueness. Pui-Lan offers a constructive presentation of three approaches for proclaiming Christ for an ecological age: organic models of Christ, Jesus as the wisdom of God, and Jesus as the epiphany of God. Kwok is a Chinese Christian. (v.9,#4)