

Forum on Religion and Ecology

Environmental Ethics Bibliography

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Journals:

Earth Ethics 1989+

Environmental Ethics 1979+

Environmental Values 1992+

Ethics and the Environment 1996+

Journal of Agricultural and Environmental Ethics 1988+

Books:

Abaidoo, Samuel. *The Role of Environmental Ethics in Human-Nature Interaction: The Case of Modern Agriculture*. Koeln, Germany: Lambert Academic Publishing, 2009.

Focusing on the intrusive forms of extraction used in modern agriculture, this book presents an account of the ethical and economic commitments underlying environmental practice and human-nature interaction. The author, a sociology professor, includes discussion of theoretical dimensions of environmental issues while also using concrete case-studies to indicate different ways in which ethics, economics, and agriculture shape one another. The author discusses the relevance of changing ethical structures for efforts to provide foundations for improving human-nature interactions.

Abram, David. *Becoming Animal: An Earthly Cosmology*. New York: Pantheon Books, 2010.

In *Becoming Animal*, Abram presents the same sort of vivid, embodied, and thoughtful style of narrative that has made his *The Spell of the Sensuous* a classic in environmental philosophy. Abram's writing brings to life the intimate interconnectedness between humans and the more-than-human world of plants, animals, and elements. Working with the possibility of constructing a cosmology by attending to the encounters that humans have with other creatures, Abram draws attention to the embeddedness of the human body in the breathing Earth. Abram urges humans to participate in intimate relationships with their cosmological context, becoming animal, becoming Earth, and thus becoming fully human. In contrast to *The Spell of the Sensuous*, this book is less focused on academic arguments and citations and more focused on providing evocative, lyrical, descriptions of the wonders of the natural world.

----- . *The Spell of the Sensuous: Perception and Language in a More-than-Human World*. New York: Vintage Books, 1997.

A magician and ecological philosopher, Abram elucidates the relationship between the human and the more-than-human world in terms of reciprocity and a participatory engagement with plants, animals, and the Earth. Abram focuses on the problem of language and the role of the phonetic alphabet in supporting the alienation of humans from the natural world, which Abram often contrasts with the more reciprocal relationship between humans and nature expressed in various indigenous traditions. In discussing questions of perception and language, Abram adopts a phenomenological perspective and invokes the works of Husserl, Heidegger, and Merleau-Ponty.

Acampora, Ralph R. *Corporal Compassion: Animal Ethics and Philosophy of Body*. Pittsburgh, PA: Pittsburgh University Press, 2006.

This book presents criticisms of various analytic approaches to animal rights and animal liberation and uses deconstruction, existentialism, hermeneutics, and phenomenology to develop an interspecies ethos and an animal ethic based on a philosophy of body that emphasizes the phenomenal and somatic commonality of living beings. The author, a philosophy professor, discusses practical applications such as animal experimentation and zoological exhibition and challenges animal practitioners to go beyond reform ethics, exploitation, and total noninterference toward a posthumanist culture of caring in a participatory manner.

Adams, William M. *Against Extinction: The Story of Conservation*. London: Earthscan, 2004.

In this book, William Adam provides a thorough articulation of the history of wildlife conservation from the nineteenth through the twentieth century, particularly as ideas of conservation arose in Western industrialized countries around end of the nineteenth and beginning of the twentieth century. Focusing on examples from the United Kingdom, the United States, and Africa, Adams discusses issues of sustainability, human rights, development, poverty, relationships between humans and nature, and various strategies used by conservationists.

Antholis, William and Strobe Talbott. *Fast Forward: Ethics and Politics in the Age of Global Warming*. Washington, DC: The Brookings Institution, 2010.

Bringing together information from science, history, policy, and ethics, this book provides a succinct presentation of the challenges of climate change and possible solutions. Antholis and Talbott, the respective managing director and president of Brookings Institution (a public policy organization), discuss national and international impediments to effective responses to climate change. They suggest incentives for countries to coordinate their efforts to cut emissions, and they recommend immediate congressional and diplomatic action. They situate these proposals in the ethical context

of obligations to future generations, which is, as the authors note, a theme emphasized in responses to climate change from religious leaders and communities.

Armitage, Kevin C. *The Nature Study Movement: The Forgotten Popularizer of America's Conservation Ethic*. Lawrence, KS: University Press of Kansas, 2009.

This is a comprehensive account of the nature study movement, which is a movement that began in late-nineteenth-century America and emphasized the importance of connecting scientific and spiritual perspectives on the natural world. The author, a history professor, presents the history of this movement and shows its relevance to the development of twentieth-century movements such as conservationism and environmentalism. Armitage argues that Aldo Leopold and Rachel Carson were influenced by the nature study movement. Armitage also draws attention to the efforts of nature study advocates to incorporate nature study in educational practices and school curricula.

Armstrong, Adrian C. *Here for Our Children's Children?: Why We Should Care for the Earth*. Charlottesville, VA: Imprint Academic, 2009.

Attempting to elucidate the source of conflict in environmental debates (and provide solution to that conflict), Adrian Armstrong integrates many perspectives on environmental issues. Armstrong responds to two main questions, the first asks whether current ethics can address environmental issues or whether new ethics are needed, and the second asks about different ways of valuing nature. Armstrong, a hydrologist and a priest for the Church of England, elaborates on five basic kinds of value that can be applied to the natural world: hedonistic, utilitarian, consequentialist, intrinsic, and extrinsic.

Armstrong, Susan, and Richard G. Botzler, eds. *The Animal Ethics Reader*, 2nd edition. New York: Routledge, 2008.

This is a comprehensive anthology of scholarly readings on theories and practices that address the ethical implications of human relations to animals. Readings are grouped into ten sections, which including the following: theories of animal ethics; animal capacities for pain, emotion, and consciousness; primates and cetaceans; animals for food; animal experimentation; animals and biotechnology; ethics and wildlife; zoos, aquariums, and animals in entertainment; animal companions; animal law/animal activism. Each section contains study questions and annotated recommendations for further reading. Readings are often brief excerpts from well-known figures in many fields related to animal ethics, including ethology, environmental ethics, animal rights, law, religious studies, philosophy, and more.

-----, *Environmental Ethics: Convergence and Divergence*. 3rd ed. New York: McGraw Hill, 2004.

This is a comprehensive anthology that gathers together more than 60 texts that deal with a variety of topics related to environmental ethics. The selections are gathered into

10 chapters, each of which deals with a particular theme or area of environmental ethics: 1) The Role of Science, 2) Morality, 3) Aesthetics, 4) Historical Context, 5) Religious and Cultural Perspectives, 6) Anthropocentrism, 7) Individualism, 8) Ecocentrism, 9) Ecofeminism, 10) Environmental Ethics in Society. Each chapter concludes with some class exercises and suggestions for further reading.

Attfield, Robin. *Environmental Ethics: An Overview for the Twenty-First Century*. Cambridge: Polity Press, 2003.

In this work, Attfield provides an overview of the issues and theories that are dealt with in the field of environmental ethics, including discussions of local and global environmental problems, criticisms of environmental ethics, debates about sustainable development, and human overpopulation. Furthermore, Attfield also discusses his own position, which he describes as biocentric consequentialism insofar as it is centered on the foreseeable consequences of actions on the value of life. Each of the book's six chapters ends with a brief summary as well as some suggestions for further reading and some useful websites. The book also contains a glossary of terms relevant to environmental ethics.

-----, *The Ethics of Environmental Concern*. 2nd ed. Atlanta: University of Georgia Press, 1991.

In this work, Attfield argues that a new approach to environmental ethics is not needed, because the ethics of "stewardship" found throughout the history of Western contains principles appropriate to the issues of environmental ethics. In particular, Attfield proposes an approach to environmental ethics based on a non-anthropocentric interpretation of utilitarianism, which is supposed to be able to account for the interests of all living things as well as of future generations. The second edition of this work is updated and contains a new introduction. The first edition was published in 1983 (New York: Columbia University Press).

Attfield, Robin, ed. *The Ethics of the Environment*. Aldershot, UK: Ashgate, 2008.

In this book Attfield brings together over thirty of significant contributions to environmental ethics, from pioneering essays to recent work in this field. Attfield provides an innovative introductory essay that honors both the strengths and weaknesses of various approaches to environmental ethics while also articulating a distinctive view of the field. Many topics are covered, including the land ethic, Deep Ecology, biocentrism, virtue ethics, feminism, equity future generations, preservation, sustainable development, and more. This book complements Attfield's previous book (*Environmental Ethics: An Overview for the Twenty-First Century*).

Bailey, Liberty Hyde. *The Holy Earth: Toward a New Environmental Ethic*. Mineola, NY: Dover publications, 2009.

Liberty Hyde is considered to be the father of American horticulture. This is a new edition of his 1915 classic text, *The Holy Earth*. Bailey's work includes reflections on Earth's divinity, applications of scientific principles to horticulture, and foundational ideas that paved the way for the ecology movement.

Baur, Gene. *Farm Sanctuary: Changing Hearts and Minds about Animals and Food*. New York: Touchstone, 2008.

The author of this book, Gene Baur, is the president and cofounder of Farm Sanctuary, a farm animal protection organization that advocates the fair treatment of farm animals. *Farm Sanctuary* is a book about the ideals and practices of this organization. Baur presents a compelling and accessible narrative that includes a critique of "factory farming" and the practices of contemporary industrialized agriculture. Baur shows discusses the efforts of Farm Sanctuary, including work rescuing abused, sick, and abandoned animals from farms, stockyards, and slaughterhouses. More generally, the efforts of Farm Sanctuary are oriented toward facilitating ethical and legal changes that would prevent factory farming and support healthy lives for animals.

Bender, Frederic L. *The Culture of Extinction: Toward a Philosophy of Deep Ecology*. Amherst, NY: Humanity Books, 2003.

In this work, Bender discusses the history and ethical implications of ecocide. The book is divided into three sections. The first section presents a discussion of ecocidal tendencies related to climate change, ozone depletion, species extinction, habitat destruction, and the attitudes and practices associated with anthropocentrism and human chauvinism, which are contrasted with the ecological philosophy implicit in the "old- ways." The second section discusses the history of ecocide, from the transition from Neolithic horticulture to agriculture, to the rise of anthropocentrism and patriarchy in biblical religion and in Greek philosophy, and through the rise of modernity and some of its defining expressions (e.g., capitalism, modern science, and nihilism). In the chapters in the final section, Bender provides his account of deep ecology and other ecological movements, including American environmentalism, Malthusian theories, radical ecology (e.g., social ecology, bioregionalism, ecofeminism), and the Gaia hypothesis.

Bendik-Keymer, Jeremy. *The Ecological Life: Discovering Citizenship and a Sense of Humanity*. Lanham, MD: Rowman & Littlefield, 2006.

This book presents a fictitious series of ecologically-oriented lectures at an imagined liberal arts campus. The book is organized by the lectures, each of which is dedicated to significant people in the life of the author, who is an ethics professor. Each lecture also contains questions from the class and occasionally includes writing from the blackboard, lists compiled by the class, and more. The book is written in a very accessible style. Overall, the book presents a view of humanity according to which being human means caring for self, others, and the Earth community.

Benson, John. *Environmental Ethics: An Introduction with Readings*. New York and London: Routledge, 2000.

The first half of this book presents an introduction to environmental ethics, including discussion of virtue, moral status, environmental goods, and relationships between humans and nature. The second half of the book is a collection of seventeen readings relevant to environmental issues, including contributions from Richard and Val Routley, Bryan Norton, E. O. Wilson, David Pearce, Garret Hardin, Paul Taylor, Holmes Rolston III, Arne Naess, Warwick Fox, Val Plumwood, Philip Larken, W. H. Auden, Gerard Manley Hopkins, John Stuart Mill, R. W. Hepburn, John O'Neil, J. L. Mackie, and Jane Howarth.

Benzoni, Francisco J. *Ecological Ethics and the Human Soul: Aquinas, Whitehead, and the Metaphysics of Value*. Notre Dame, IN: University of Notre Dame Press, 2008.

In this book, Francisco Benzoni, an ethics professor, examines the philosophies of Thomas Aquinas and Alfred North Whitehead to explore the view that there is a moral divide that separates human beings from other creatures. The philosophy of Thomas entails such a moral divide insofar as it claims that humans are ultimately separate from nature. In contrast, Whitehead claims that humans are continuous with the natural world, and that God is continuous with creation. These different philosophies support different ecological ethics. Benzoni criticizes Thomas's philosophy and argues in favor of Whitehead, whose philosophy supports the claim that all creatures have intrinsic value and moral worth independent of humans.

Brennan, Andrew. *Thinking About Nature: An Investigation of Nature, Value, and Ecology*. Athens, GA: University of Georgia Press, 1988.

In this investigation into environmental philosophy, Brennan uses ecological theory as well as various issues in the philosophy of science to argue for what he describes as an "ecological humanism," which is a holistic approach to understanding how humans are situated within natural contexts. Brennan is critical of Kantian morality, utilitarianism, and contract theory for not providing a sense of morality that could account for the holism that is articulated in ecological theory. Ecological humanism promotes an ethic that accounts of the natural contexts of human actions and policies.

Brennan, Andrew, ed. *The Ethics of the Environment*. Aldershot, Hampshire, UK: Dartmouth, 1995.

This large volume is an anthology of essays on issues in environmental ethics. Unlike many anthologies, this is not an introductory collection but a collection more appropriate for research and reference. Using academic journals as a primary source, this anthology gathers together over thirty unabridged essays by leading environmental thinkers who have participated in the rise of environmental philosophy and have significantly shaped dialogue on environmental ethics. This collection covers a variety of topics in environmental ethics, including intrinsic value, deep ecology, ecofeminism,

policy, relationships between humans and nature, and the interests of humans, species, and ecosystems.

Brown, Charles S. and Ted Toadvine, eds. *Nature's Edge: Boundary Explorations in Ecological Theory and Practice*. Albany: State University of New York Press, 2007.

This is a collection of essays on the complex nature of boundaries and the place of boundaries in environmental issues and in ecological theory and practice. There is an introduction by Charles Brown, followed by two sections. The first section contains discussions of the nature of boundaries and the relationship between humans and nature, with essays by Max Oelschlaeger, J. Baird Callicott, Strachan Donnelley, Jon Jensen, Charles Brown, and Beth Dempster. With contributions from Irene J. Klaver, Firooza Pavri, Anna L. Peterson, T. Clay Arnold, Wes Jackson, Jerry Glover, Bruce Hirsch, and Ted Toadvine, the second section contains discussions of practical issues of boundary negotiations with regards to sustainability, community, and moral and political values.

----- . *Eco-Phenomenology: Back to the Earth Itself*. Albany: State University of New York Press, 2003.

This is a collection of essays that explore relationships between ecological philosophy and phenomenology, with a view to works of phenomenologists such as Edmund Husserl, Martin Heidegger, Maurice Merleau-Ponty, and Emmanuel Levinas. These essays present critical discussions of the relevance of phenomenology to issues in environmental philosophy, including ethical and moral issues as well as issues regarding the relationship between humans and their environment or between culture and nature. Contributors include Charles Brown, Erazim Kohák, Lester Embree, John Llewelyn, Michael E. Zimmerman, Monika Langer, Don Marietta, Ted Toadvine, Irene J. Klaver, Christian Diehm, Edward S. Casey, and David Wood.

Brown, Peter G. and Jeremy J. Schmidt, ed. *Water Ethics: Foundational Readings for Students and Professionals*. Washington, DC: Island Press, 2010.

This is an interdisciplinary collection of essays that address the ethical implications of water issues. The essays address topics relevant to scholars of environmental ethics as well as professionals involved in water management. The book has six parts. The first is an introductory chapter on water ethics and management. Each of the following five parts begins with a brief introduction. The second part discusses the ways in which religion, culture, values, and gender shape human relations with water. Part three outlines utilitarian perspectives on water as a resource, including discussion of water privatization. The next part outlines water as a community resource or commons. Part five proposes water ethics and ethics of ecosystem management. The chapters in the final part situate water ethics within complex systems, such that water ethics engages the dynamics of instability, uncertainty, and change that inhere in ecosystems and hydrological systems.

Bulbeck, Chilla. *Facing the Wild: Ecotourism, Conservation and Animal Encounters*. London: Earthscan, 2005.

Bulbeck, a professor of women's studies, discusses a variety of issues related to the cultural and environmental implications of the ecotourism industry. Bulbeck touches on many topics, including discussion of why people travel to encounter animals, the authenticity of such encounters, and what behavioral changes follow, particularly with regard to conservation. She describes the contradictions and ambivalence that people in industrialized societies experience when encountering "wild" nature (e.g., wanting to visit wilderness, yet damaging it by doing so). Attentive to such complexities, Bulbeck argues in support of an ethics of "respectful stewardship" of a "hybrid nature."

Cafaro, Philip. *Thoreau's Living Ethics: Walden and the Pursuit of Virtue*. Athens, GA: University of Georgia Press, 2004.

Philip Cafaro, a philosophy professor and former ranger with the US National Park Service, presents an account of the ethical implications of Thoreau's life and thought, situating Thoreau in the tradition of ethical philosophy from the ancients through the Romantics. Cafaro argues that Thoreau's ethical philosophy is an evolutionary and experimental form of virtue ethics. Describing Thoreau's environmental ethics, Cafaro discusses Thoreau's affirmation of the intrinsic value of wild nature and his emphasis on the value of connecting to nature to foster the flourishing of human self-development and moral character.

Callicott, J. Baird. *Beyond the Land Ethic: More Essays in Environmental Philosophy*. Albany, NY: State University of New York Press, 1999.

This collection of essays is a sequel to Callicott's pioneering work, *In Defense of the Land Ethic* (SUNY Press, 1989). The articles and book chapters in this collection discuss a variety of theoretical and practical issues in environmental ethics and environmental philosophy. Some of the issues reflected upon include environmental activism, the problem of ecofascism in relation to holistic environmental ethics, the debate between moral pluralism and moral monism, moral sentiments, sociobiology, deconstructive ecology, concepts of intrinsic value, ecosystem health, conservation, sustainability, and the metaphysics of ecology and the new physics.

-----, *In Defense of the Land Ethic: Essays in Environmental Philosophy*. Albany, NY: State University of New York Press, 1989.

In this pioneering work of environmental ethics, Callicott gathers together an introduction and fourteen essays on various issues in environmental ethics, including the following: the relationship between animal liberation and environmental ethics; holism and the land ethic of Aldo Leopold; non-anthropocentric value theory (including discussions of intrinsic value and of Hume's is/ought distinction); American Indian perspectives on land and nature; implications of the land ethic for environmental education and aesthetics; and the final essay discusses the moral significance of

extraterrestrial life.

Callicott, J. Baird, ed. *Encyclopedia of Environmental Ethics and Philosophy*. Detroit, MI: Macmillan, 2008.

This encyclopedia presents accounts of the fundamental values and issues regarding human relations with nature. The 300-plus entries cover concepts, institutions, topics, events and people, including global warming, animal rights, environmental movements, alternative energy, green chemistry, industrial ecology, and eco-sabotage. *Encyclopedia of Environmental Ethics and Philosophy* joins the suite of other MacMillan applied ethics titles: *Encyclopedia of Bioethics* and the *Encyclopedia of Science, Technology, and Ethics*. Additional features include 200 photographs and illustrations, thematic outline, annotated bibliography, and a comprehensive index. Entries about specific people are limited to individuals who have made a substantial contribution to the field and are either deceased or over 70 years old. Almost all of the contributors are academics.

Callicott, J. Baird and Michael P. Nelson, eds. *The Great New Wilderness Debate*. Athens: University of Georgia Press, 1998.

This is a large anthology of writings on multiple topics related to wilderness, with numerous contributors, including (but not limited to) Jonathan Edwards, Ralph Waldo Emerson, Henry David Thoreau, John Muir, Theodore Roosevelt, Aldo Leopold, Robert Marshall, Ramachandra Guha, Arne Naess, Roderick Nash, J. Baird Callicott, Michael P. Nelson, Holmes Rolston III, Dave Foreman, William Cronon, Val Plumwood, and more. The selections are divided into four parts. The first part contains writings on the idea of wilderness as it is conceived in modern Western cultures. The second part contains reflections on third and fourth world perspectives on wilderness. The third part presents criticisms and defenses of the idea of wilderness, and the fourth part contains selections that move “beyond the wilderness idea.”

Callicott, J. Baird and Clare Palmer, eds. *Environmental Philosophy: Critical Concepts in the Environment*. 5 vol. London and New York: Routledge, 2004.

This is a comprehensive five volume work that contains numerous essays by influential environmental thinkers from the late 1960s through the rest of the twentieth century. These essays present discussions of many predominant issues in environmental ethics and other areas of environmental philosophy (e.g., metaphysics, epistemology, aesthetics). Each volume deals with a specific set of topics: 1) Values and Ethics; 2) Society and Politics; 3) Policy, Pluralism, and Pragmatism; 4) Issues and Applications; and 5) History and Culture.

Castricano, Jodey. *Animal Subjects: An Ethical Reader in a Posthuman World*. Waterloo, ON, Canada: Wilfrid Laurier University Press, 2008.

This anthology includes essays from scholars from Canada and the United States who look at animals through the lens of Cultural Studies. The fourteen essays pose ethical

questions regarding the traditional boundaries that separate humans from other animals, thus opening questions of a “posthuman” world. Topics discussed include the following: animal experimentation, the personhood of animals, women and animals, monsters, animals in deconstruction, animals in cognitive science, sociobiology, and the place of chickens (including factual chickens and fabled chickens, e.g., Chicken Little) in technoscience, the possibility of animal immortality, and more.

Cataldi, Suzanne L. and William S. Hamrick, eds. *Merleau-Ponty and Environmental Philosophy: Dwelling on the Landscapes of Thought*. Albany: State University of New York Press, 2007.

This collection of essays explores theoretical and practical concerns of environmental philosophy in light of the works of the French philosopher Maurice Merleau-Ponty. The fourteen essays in this volume are gathered into two parts. The first part focuses on limits and boundaries between humans and the natural world, with attention to the significance of Merleau-Ponty’s phenomenology for concepts of nature, ecology, the environment, the Earth, and the feminine. With attention to issues of values, aesthetics, ethics, and society, the second part focuses on questions of embodiment and the ecological and social values implicit in Merleau-Ponty’s thinking.

Chamberlain, Gary. *Troubled Waters: Religion, Ethics, and the Global Water Crisis*. Lanham, MD: Rowman & Littlefield, 2008.

This book presents an overview of the current global water crisis and its implications for ethics and for religious worldviews. Chamberlain, a professor of Christian ethics, integrates perspectives from many fields of inquiry related to water issues, including science, economics, politics, religious studies, psychology, and ethical theory. Along with a discussion of the water crisis, Chamberlain includes a chapter on the scientific story of water, and he discusses water symbolism and rituals in Abrahamic, Asian, and indigenous religious traditions. Chamberlain also discusses problems of water privatization and the need for a new water ethic and for water rights.

Clowney, David and Patricia Mosto, ed. *Earthcare: An Anthology in Environmental Ethics*. Lanham, MD: Rowman and Littlefield, 2009.

This is an extensive anthology that gathers together readings related to environmental ethics as well as environmental science and environmental activism. The selections address specific issues, cases, and environmental problems, as well as philosophical theories and religious worldviews. The selections have a vast historical span, ranging from Aristotle and St. Francis of Assisi and ending with contemporary authors.

Coff, Christian. *The Taste for Ethics: An Ethic of Food Consumption*. Dordrecht: Springer, 2006.

Coff proposes a food ethic that extends traditional concepts of ethics and accounts for the moral value of foodstuffs and of the ecological systems that make food production possible. Coff discusses issues of food production and consumption, including

historical, hermeneutic, phenomenological, sociological, biological, and ecological methods of analysis. Fundamental to Coff's food ethics is the recognition of the traceability of food production, from its place in natural systems through the processes of its production and consumption.

Comstock, Gary L., ed. *Life Science Ethics*. New York: Springer, 2010.

This book, edited by philosophy professor Gary Comstock, is a collection of essays that address the ethics of many issues related to the life sciences. The essays are categorized in three main parts. The essays in the first part discuss some of the basic principles of ethical reasoning, with essays focusing on ethics, religion, reasoning, and method. The second part discusses the various areas of concern for life science ethics, including essays on the environment, land, farms, food, biotechnology, genetically modified foods, animals in agriculture, animals in research, climate change, and nanotechnology. The third part presents case studies on each of the aforementioned areas of concern. The book has two appendices, one with exercises for further study, and the other with notes for instructors. Some of the essays are from Comstock, but many (including all of the case studies) are from other contributors coming from various disciplines.

Cooper, David, ed. *The Environment in Question: Ethics and Global Issues*. London and New York: Routledge, 1992.

This is a collection of seventeen essays on the place of the environment in global and ethical issues, such as poverty, animal rights, radioactive waste, future generations, marine development, rain forests, water resource management, air pollution, technology, tourism, activism, and theoretical questions about concepts of nature, environment, environmental ethics, responsibility, and sustainability. Contributors include Barry Gower, Jennifer Trusted, Mary Midgley, Robert Prosser, F. G. T. Holliday, Philip Neal, Joy Palmer, Robert Allison, Holmes Rolston III, C. A. Hooker, David Cooper, Vandana Shiva, Mark Sagoff, Rosemary Stevenson, and Stephen Sterling.

Crist, Eileen and H. Bruce Rinker, ed. *Gaia in Turmoil: Climate Change, Biodepletion, and Earth Ethics in an Age of Crisis*. Cambridge, MA: MIT Press, 2010.

This book is a collection of essays on various issues related to the understanding of Earth as a self-regulating system, Gaia. Including essays by both James Lovelock and Lynn Margulis, who first articulated their Gaia hypothesis in the 1970s, the book includes contributions that approach the topic of Gaia from a wide variety of perspectives, discussing not only Gaian science (evolution, the biosphere, Earth's water supply), but also contemporary environmental issues (biodiversity loss, global warming), and the relevance of Gaia theory to environmental policy, ethics, technology, economics, and education.

Curry, Patrick. *Ecological Ethics: An Introduction*. Cambridge: Polity Press, 2006.

This text introduces some of the basic concepts involved with the field of ecological ethics, with particular attention to the distinction between anthropocentric, biocentric, and ecocentric ethics. Curry proposes an ecocentric ethic, which is characterized by a pluralistic approach that integrates various aspects of deontological, consequentialist, and virtue ethics together with a “post-secular” sense of eco-spirituality. Curry also includes a chapter that presents a case-study on the ecological impact of human overpopulation.

Curtin, Deane. *Environmental Ethics for a Postcolonial World*. Lanham, MD: Rowman and Littlefield Publishers, 2005.

In this book, Curtin argues that the intersection of environmental and social problems that have arisen in the wake of colonialism call for a new environmental ethic, which would engage these problems with a moral imagination that reflects the diversity of the peoples and places of the world. Curtin uses a narrative style to discuss moral and political themes of economic and environmental justice issues in the first and third world while calling upon a varied selection of examples from Gandhi’s approach to community development, Malthusian theories of population, Aldo Leopold’s land ethic, the Mall of America, feminist and indigenous resistance movements, the World Bank, the World Trade Organization, and fictitious figures like Edgar Rice Burrough’s *Tarzan* and Mary Shelley’s *Frankenstein*.

Dallmeyer, Dorinda G, ed. *Values at Sea: Ethics for the Marine Environment*. Athens: University of Georgia Press, 2003.

In contrast to the general tendency to discuss issues of environmental ethics in relation to habitats and species on land, this volume explores ethical issues of the sea, including issues of marine life and biodiversity, aquaculture, oil spills, and indigenous knowledge of the marine environment. The fifteen essays in this volume were written by different scholars working with various disciplines.

Darier, Éric, ed. *Discourses of the Environment*. Oxford: Blackwell Publishers, 1999.

This book is an edited volume that contains eleven essays that explore the role of nature and the environment in the thinking of the French philosopher Michel Foucault. The essays discuss the ethico-political implications of some key concepts that appear throughout Foucault’s works, including bio-politics, sexuality, heterotopias, and technologies of the self. These essays present Foucauldian critiques of environmental ethics and various ecological movements, and they also present critiques of Foucault’s works in light of theories and practices in environmental and ecological movements.

De Jonge, Eccy. *Spinoza and Deep Ecology: Challenging Traditional Approaches to Environmentalism*. Aldershot: Ashgate, 2004.

This book is divided into two parts. In the first, de Jonge defines deep ecology and discusses its relationship to environmental ethics, care, and self-realization. The second

part elaborates on the contributions that Spinoza's philosophy can make to deep ecology in a way that accounts for its metaphysical, ethical, social, and political implications. Critical of much of the deep ecology movement, de Jonge argues that the theoretical and practical problems of deep ecology can be alleviated insofar as deep ecology can be grounded in Spinoza's system.

Derr, Patrick G. and Edward M. McNamara. *Case Studies in Environmental Ethics*. Lanham, MD: Rowman and Littlefield Publishers, 2003.

This book is a collection of numerous case studies that account for many different issues in environmental ethics, including animal rights, pollution, population, and environmental management. Each case study presents helpful data followed by ethical analysis of the topic under discussion, as well as questions for discussion. The book also includes a section with internet resources related to issues discussed in the various case studies.

DesJardins, Joseph. *Environmental Ethics: An Introduction to Environmental Philosophy*. 4th ed. Belmont, CA: Wadsworth, 2006.

This is an introduction to environmental ethics and some of the predominant issues and theories discussed in the field. The book opens with an articulation of some principles of ethical theory in general, and also includes discussion of applications of ethical principles to environmental problems and discussion of some of the main theories in environmental ethics, including biocentrism, ecofeminism, the land ethic, and environmental pragmatism. New to the fourth edition are discussions of sustainability, social justice, and religious aspects of environmental ethics. The first edition was in 1993; the second in 1997; the third in 2001.

DesJardins, Joseph, ed. *Environmental Ethics: Concepts, Policy, Theory*. Mountain View, CA: Mayfield Publishing, 1999.

This anthology of writings in environmental ethics covers theoretical and practical issues in the field. Topics include policy and economic issues, political theory, environmental justice, international relations, the meaning of nature and environment in the history of Western thought, debates about the environmental crisis, the aesthetic and spiritual significance of the environment, anthropocentrism, ethical extensionism, holism, wilderness preservation, environmental problems related to pollution, animals, and land, multicultural perspectives on the environment, and philosophical movements such as deep ecology, social ecology, ecofeminism, and environmental pragmatism.

Devall, Bill and George Sessions. *Deep Ecology: Living as if Nature Mattered*. Salt Lake City: Gibbs Smith, 1985.

In this classic work of deep ecology, Devall and Sessions discuss possibilities of an expanded sense of self that would overcome the anthropocentric suppositions that underlie much of the environmental crisis and the human domination of nature. This

work also contains appendices by thinkers who discuss topics relevant to deep ecology, with Arne Naess discussing ecosophy, Carolyn Merchant on feminism, Robert Aitken Roshi on Gandhi and Dogen, John Seed on anthropocentrism, George Sessions on process metaphysics, Dolores LaChapelle on ritual, and Gary Snyder on Buddhism and planetary culture. There is also a list of deep ecology action groups.

Drengson, Alan R. *Beyond Environmental Crisis: From Technocrat to Planetary Person*. New York: Peter Lang Publishing, 1989.

In this work, Drengson discusses the fundamental philosophical suppositions underlying the environmental crisis, particularly with a view to the possibility of moving away from the technological mastery of nature that has dominated the history of Western thought and moving toward a planetary consciousness. Such a transformation of consciousness implies not only that one live in accord with nature and ecological relationship but also with a spiritual “way,” which is a path that Drengson views as the core of all authentic spiritual traditions.

Drengson, Alan and Yuichi Inoui, eds. *The Deep Ecology Movement: An Introductory Anthology*. Berkeley, CA: North Atlantic Books, 1995.

This introductory anthology on deep ecology contains nineteen essays, which are followed by a list of references and an appendix (“The Ecoforestry Statement of Philosophy from the Ecoforestry Institute”). The essays are in three sections. The first section focuses on Arne Naess, with four essays by Naess, one by Naess and George Sessions, and one by Sessions discussing Naess. The second section contains elaborations of deep ecology in essays by Gary Snyder, Alan Drengson, Bill Devall, Freya Matthews, Warwick Fox, and David Rothenberg. The final section focuses on related topics, including feminism, environmental ethics, deep ecology, ritual, place, ecological consciousness, and ecocentrism, with essays by Michael Zimmerman, Patsy Hallen, Dolores LaChapelle, Pat Fleming and Joanna Macy, Gary Snyder, John Rodman, and Andrew McLaughlin.

Dunayer, Joan. *Speciesism*. Derwood, MD: Ryce Publishing Co., 2004.

According to Dunayer, an animal rights advocate, speciesism is defined as "a failure, in attitude or practice, to accord any nonhuman being equal consideration and respect." This book presents a critique of speciesism by examining perspective from inside and outside of the animal rights movement, including perspectives from moral philosophy, legal theory, animal advocacy, which she describes in terms of old speciesism, new speciesism, and species equality respectively. Old-speciesists limit rights to humans, whereas new-speciesists (e.g., Peter Singer, Tom Regan, and Steven Wise) support rights for only some nonhumans, but rights that are weaker than human rights. Nonspeciesists advocate radically egalitarian rights for every sentient being, which, according to Dunayer, means every being with a nervous system.

Easton, Thomas A. *Taking Sides: Clashing Views on Environmental Issues*. New York: McGraw-Hill, 2010.

This is the fourteenth edition of this book, which presents current controversial environmental issues in a debate-style format designed to stimulate student interest and develop critical thinking skills. Each environmental issue is framed with a summary, an introduction, and a postscript. An instructor's manual with testing material is also available. This reader features an annotated listing of selected internet sites and is supported by a website with a student center and instructor center, which can be accessed here: <http://www.mhhe.com/takingsides>. Issues covered include sustainability, politics, energy, food, population, genetic engineering, toxic chemicals, global warming, and much more.

Elliot, Herschel. *Ethics for a Finite World: An Essay Concerning a Sustainable Future*. Golden, CO: Fulcrum publishing, 2005.

In this book, Elliot Herschel, a professor of philosophy, proposes an evolutionary approach to ethics, which promotes sustainability by situating ethics within the finite limits of the natural world. Herschel addresses many theoretical and practical concerns for environmental ethics, including Darwinian ethics, a critique of ethics and rights in Western worldviews, the naturalistic fallacy, rationalism, biocentrism, justice, climate change, the global village, immigration, energy, food, and much more. Herschel aims to construct an approach to ethics that balances selfish and altruistic behaviors and thus also balance concerns of humans and of the rest of the planetary ecosystem.

Elliot, Robert. *Faking Nature: The Ethics of Environmental Restoration*. London: Routledge, 1997.

In this book, Elliot explores concepts of ecological restoration, discussing different interpretations of the relationship between humans and nature and considering arguments for and against restoration. Elliot discusses issues of intrinsic value, aesthetic value, obligation (deontological, consequentialist, and virtue theories), and the place of ecological restoration and preservation in relation to the distinction between artificial and natural.

Erhard, Nancie. *Moral Habitat: Ethos and Agency for the Sake of Earth*. Albany, NY: SUNY Press, 2007.

In *Moral Habitat*, Nancie Erhard, a professor of comparative religious ethics, explores how our moral imaginations and norms have been shaped through interactions with Earth in diverse biotic communities. Erhard includes perspectives from sciences, religions, indigenous traditions, and womanism, showing different ways of affirming the moral agency of the natural world and different ways of conceiving of the moral agency of humans. Articulating a complex and comprehensive sense of moral agency, Erhard proposes a pluralistic approach to ethics that addresses ecological and social issues.

Evanoff, Richard. *Bioregionalism and Global Ethics: A Transactional Approach to Achieving Ecological Sustainability, Social Justice, and Human Well-being*. New York: Routledge, 2011.

Environmental philosopher Richard Evanoff presents a bioregional and transactional approach to ethics. Evanoff criticizes current trends in globalization and development for their socially and environmentally destructive effects. In response, he proposes a cross-cultural approach to a bioregional global ethic, which would promote sustainability, social justice, and human well-being through economic self-sufficiency and political decentralization and confederation. This ethic is transactional insofar as it promotes the co-evolutionary and symbiotic relations between nature, society, and self. As a cross-cultural ethic, it facilitates dialogue that affirms the divergence and difference of cultures while also supporting convergences that allow for cross-cultural and international cooperation on shared problems.

Evans, J. Claude. *With Respect for Nature: Living as Part of the Natural World*. Albany: State University of New York Press, 2005.

Evans argues for a biocentric anthropocentrism, which is based on Kantian moral theory, Albert Schweitzer's principle of reverence for life, and Paul Taylor's account of a biocentric approach to environmental ethics. Evans also offers some criticisms of Schweitzer's concept of life and the egalitarianism of Paul Taylor's biocentric outlook. Evans uses examples of hunting and fishing (particularly catch and release fishing) to elaborate on the practical implications of his theory of biocentric anthropocentrism.

Fabel, Arthur and Donald St. John, eds. *Teilhard in the 21st Century: The Emerging Spirit of Earth*. Maryknoll, NY: Orbis Books, 2003.

This collection of essays focuses on the philosophy of Pierre Teilhard de Chardin. There is an introduction and fifteen essays, with contributions from Mary Evelyn Tucker, John Grim, Donald Gray, Thomas King, Ursula King, Thomas Berry, William Rees, Brian Swimme, Kathleen Duffy, Arthur Fabel, Eulalio Baltazar, John Haught, Eleanor Rae, and Joseph Grau. The essays are collected into four parts: part one focuses on Teilhard's life and thought, with biographical, spiritual, and ecological perspectives; part two elaborates on the ecological implications of Teilhard's philosophy; part three concentrates on Teilhard's evolutionary cosmology, and the fourth part discusses theological and social implications of Teilhard's thinking for liberation theology, ethics, feminism, and chaos and complexity theory. At the end of the book, there is helpful bibliographic material on Teilhard.

Fewings, Peter. *Ethics for the Built Environment*. New York: Taylor & Francis, 2009.

This book presents theories and case studies that address the complex issues related to the ethics of the built environment, issues which also relate to other areas of ethical inquiry (e.g., business ethics, environmental ethics). In the section on theories and applications, Fewings discusses numerous issues, including different ethical frameworks, decision-making, developmental stages of morality, business and professional practices, corporate social responsibility, sustainability, development planning, rights, safety, health, trust,

corruption, contractual good faith, and much more. Case studies address those issues in specific contexts, including examples from construction industries, contractors, employers, a hospital, a district council, and more.

Foltz, Bruce V. *Inhabiting the Earth: Heidegger, Environmental Ethics, and the Metaphysics of Nature*. Amherst, NY: Humanity Books, 1995.

Foltz provides an account of the relevance of Martin Heidegger's thought for environmental ethics and the philosophy of nature. The chapters are divided into two parts. The first part focuses on the metaphysics of nature by discussing Heidegger's interpretation of earth, nature, environment, and the objectification and domination of nature through science and technology. The second part discusses Heidegger's deconstruction of the traditional metaphysical determination of nature, thus preparing for a new interpretation of natural places. Foltz argues that a new environmental ethic can be found in Heidegger's thinking about dwelling and the way in which humans dwell poetically on the Earth.

Foltz, Bruce V. and Robert Frodeman, eds. *Rethinking Nature: Essays in Environmental Philosophy*. Bloomington: Indiana University Press, 2004.

This is a collection of essays that address questions regarding the meaning of nature from perspectives associated with Continental philosophy, with much attention devoted to phenomenological perspectives. The twenty essays in this volume contain discussions of a variety of issues in environmental philosophy, including environmental ethics, relations between humans and the environment, and questions of value, freedom, space, place, science and technology, gender, fieldwork, boundaries, reciprocity, elements, eroticism, and artworks.

Fox, Warwick. *A Theory of General Ethics: Human Relationships, Nature, and the Built Environment*. Cambridge, MA: MIT Press, 2006.

Fox articulates a theory of "general ethics" that integrates approaches to ethics that focus on human and interpersonal ethics as well as the ethics of natural and built environments. Such a general ethics is something like an ethical "theory of everything." Fox discusses numerous ethical issues, including animal rights, invasive species, environmental management, architecture, abortion, and euthanasia. Fundamental to Fox's theory of general ethics is his theory of responsive cohesion, according to which the elements that comprise any system hold together through their mutual responsiveness to one another.

------. *Toward a Transpersonal Ecology: The Context, Influence, Meanings, and distinctiveness of the Deep Ecology Approach to Ecophilosophy*. Boston: Shambhala Publications, 1990.

Fox discusses the implications of deep ecology for ecological philosophy and environmental ethics, particularly in light of transpersonal psychology, which studies

events that transcend or encompass the individual ego of the human psyche. A transpersonal perspective discloses the inherent value of all things, which is similar to the ethical position of deep ecology and other forms of ecophilosophy. Fox proposes a transpersonal ecology that includes insights from the deep ecology movement while avoiding some of its shortcomings.

Fox, Warwick, ed. *Ethics and the Built Environment*. London and New York: Routledge, 2000.

This anthology includes seventeen essays that discuss the ethical implications of building and the built environment (in contrast to the natural environment), with particular attention to ecological or “green” building and architectural design. The essays are grouped into three sections: the first includes discussions of some basic principles and ethical implications of green building, the second focuses on the sensitivity of green building to issues of particular people(s) and places, and the third concentrates on conceptual and theoretical issues regarding various approaches to the ethics of the built environment.

Freyfogle, Eric T. *Agrarianism and the Good Society: Land, Culture, Conflict, and Hope*. Lexington, KY: The University Press of Kentucky, 2007.

Law professor Eric Freyfogle criticizes contemporary environmental problems and many of standard ways of framing those issues. He proposes an agrarian vision that emphasizes the value of healthy land and the benefits of a society that affirms its dependence on the land. Freyfogle analyzes American history, noting how the values that worked on the American frontier are not working in their contemporary context. With a hopeful message of cultural change for a healthier future for society and the land, Freyfogle raises issues related to education, the public-private divide, democracy, and community. The book also includes a fictitious job advertisement that calls for a national environmental leader who is critical of obstacles to a better society while also possessing the knowledge and skills for shifting toward such a society.

------. *Why Conservation Is Failing and How It Can Regain Ground*. New Haven, CT: Yale University Press, 2006.

In this work, Eric Freyfogle, a professor of law, presents an account of the conservation movement, showing how it has failed to address the cultural and economic issues of the day, and how it can address those issues and present a viable vision of healthy land use and healthy human communities. Articulating a compelling message in support of conservation, Freyfogle discusses conservation in relation to topics of American history, sustainability, private property, individuality, liberty, equality, etc. Freyfogle also includes a comprehensive annotated bibliography on texts related to the conservation movement.

Gardiner, Stephen et al., ed. *Climate Ethics: Essential Readings*. New York: Oxford University Press, 2010.

This is a collection of scholarly interdisciplinary readings that focus on various issues related to the ethical implications of global climate change. The readings are gathered into five sections, including the following: 1) an introductory overview; 2) an examination of the complex nature of the problem, which weaves global warming together with sciences, ethics, economics, and policy; 3) an examination of issues related to global justice, human rights, and the moral status of future generations; 4) an exploration of multiple policy responses to global warming, 5) an elucidation of the role of individual responsibility in climate ethics.

Garvey, James. *The Ethics of Climate Change: Right and Wrong in a Warming World*. London and New York: Continuum, 2008.

James Garvey, Secretary of the Royal Institute of Philosophy, provides an overview of the ethical implications of global climate change. Garvey discusses the scientific consensus regarding climate change, and then discusses ethical issues such as questions of moral theories, moral intuitions, environmental ethics, the importance of justifying moral beliefs, justice, the tragedy of the commons, and sustainability. Garvey includes chapters that indicate the problems of “doing nothing” in response to climate change, including waiting for a technological solution or waiting for others to act, and the importance of “doing something,” including efforts to support international responses to climate change (such as the United Nations Framework Convention on Climate Change) and efforts to cultivate personal responsibility and even civil disobedience.

Gilcrest, David. W. *Greening the Lyre: Environmental Poetics and Ethics*. Reno: University of Nevada Press, 2002.

Reflecting on the aesthetic as well as the ethical and political responsibilities of poets during the current time of unprecedented environmental destruction, Gilcrest discusses the works of contemporary environmental poets such as Wallace Stevens, Robert Frost, Adrienne Rich, Charles Wright, and more. Gilcrest proposes a “skeptical environmental poetics” that seeks to communicate through language an awareness of a mysterious and evolving universe while acknowledge that such awareness exceeds any possible linguistic expression.

Gorke, Martin. *The Death of Our Planet's Species: A Challenge to Ecology and Ethics*. Translated by Patricia Nevers. Washington D.C.: Island Press, 2003.

Gorke discusses the ecological and ethical challenges implicit in the current rate of species extinction. Bringing together philosophical and scientific perspectives, Gorke argues for the conservation of species based on a moral recognition of the intrinsic value of nature and of all living beings. Gorke devotes particular attention to the task of defining ecological science and its normative implications and discussing debates about theoretical and practical issues of anthropocentrism and holism.

Gottwald, Franz-Theo et al., ed. *Food Ethics*. New York: Springer, 2010.

This book is an international and interdisciplinary anthology of essays discussing the ethical implications of contemporary food issues, including issues like obesity, traceability, agro-food biotechnology, dairy industry, transgenic plants, novel food, bio-fuels, world-trade system, etc. The essays include an introduction to food ethics, followed by a section on issues of policy and consumerism, a section on the production of genetically-modified foods, and a final section of essays that situate food issues in relationship to water issues (and the need for water democracy) and the challenges of globalization.

Grant, Robert L. *A Case Study in Thomistic Environmental Ethics: The Ecological Crisis in the Loess Hills of Iowa*. Lewiston, NY: Edwin Mellen Press, 2007.

Catholic priest and theology professor Robert Grant proposes an approach to environmental ethics based on the work of Thomas Aquinas. Grant applies his Thomistic vision of environmental ethics to a case study in the United States involving the restoration and preservation of the plains of the Loess Hills in Iowa. Crossing boundaries between ethics, philosophy, theology, and ecology, Grant tells the story of the Loess Hills, provides an overview of the history of environmental ethics, and finally proposes a Thomistic environmental ethic (called “eudaimonistic ecoregionalism” by Grant), which is oriented toward the mutual flourishing of human communities and ecosystems.

Gruen, Lori, and Dale Jamieson, eds. *Reflecting on Nature: Readings in Environmental Philosophy*. New York: Oxford University Press, 1994.

This is an anthology of writings on a variety of topics in environmental philosophy, with selections for a diverse groups of thinkers, including Aristotle, John Locke, John Stuart Mill, Charles Darwin, Stephen Jay Gould, Lynn White Jr., John Muir, Aldo Leopold, Peter Singer, Holmes Rolston III, Paul Taylor, Bill Devall, Murray Bookchin, Val Plumwood, Vandana Shiva, J. Baird Callicott, Paul Ehrlich, and more. The essays are gathered into five sections. The first part discusses various images of the natural world that have been articulated throughout the history of the West. The second section focuses on various positions in the field of environmental ethics. The third section discusses alternative ecological perspectives, including deep ecology, feminism, and social ecology. The fourth section discusses issues of sustainability, development, and justice. The fifth section involves contemporary controversial issues, including wilderness preservation, animal rights, biodiversity, and population.

Gudorf, Christine E. and James E. Huchingson. *Boundaries: A Casebook in Environmental Ethics*. Washington, D.C.: Georgetown University Press, 2003.

This book presents a series of case studies in environmental ethics. With thirteen chapters, the book is divided into three parts. Following the first chapter and its overview of theories of environmental ethics, the next five chapters (2-6) focus on environmental management, looking at the everglades, persistent organic pollutants and the POPs elimination treats, endangered ecosystems and cultures in Madagascar, forests in Java, and future generations and nuclear waste. The four chapters (7-10) of the second part

focus on ecological restoration in cases of coral reefs, hydropower, desertification, and re-wilding, and the final three chapters (11-13) concentrate on innovative interventions in nature (e.g., hunting, genetically modified foods, and xenotransplants). There is also an appendix that discusses the use of environmental case studies in classroom settings.

Hargrove, Eugene C. *Foundations of Environmental Ethics*. Englewood Cliffs, NJ: Prentice-Hall, 1989.

This text by one of the pioneers in the field examines foundational issues in environmental ethics. The first part of the book discusses traditional concepts of nature in the history of philosophy and attitudes toward land use in modern Western history (from early German and Saxon freemen through Thomas Jefferson, John Locke, and more modern positions). The second part of the book discusses contemporary debates about the aesthetic and scientific significance of the environment and debates about the protection of wildlife. The third part of the book contains two essays: the first discusses the role of therapeutic nihilism in environmental management, and the second proposes an ontological argument that grounds environmental ethics in aesthetic experience. There is a short afterword regarding economics and environmentalism.

Harris, Paul G. *World Ethics and Climate Change: From International to Global Justice*. Edinburgh: Edinburgh University Press, 2009.

Paul Harris, professor of global and environmental studies, addresses the ethical implications of global climate change. This work focuses specifically on the need for international environmental politics that include the development of practical cosmopolitan ethics, which emphasizes individual rights, obligations, and responsibilities. Harris defends the rights of the poor while criticizing the trends in affluent nations where citizens contribute disproportionately to the climate crisis. Harris calls for people in developing countries to limit their greenhouse gas emissions to help lead developed countries to limit their emissions and address their inequitable relations with developing countries.

Hawkins, Gay. *Ethics of Waste: How We Relate to Rubbish*. Lanham, MD: Rowman and Littlefield, 2006.

This book presents an in-depth analysis of the ethical and moral dimensions of waste. The author, a professor of media and communications, seeks to transform the ecologically destructive relations with waste that pervade affluent countries, specifically without recourse to morals of guilt or despair. Examining the historical, cultural, and ecological implications of waste, Hawkins divides into six chapters, each dealing with a different aspect of waste, including chapters on overflowing garbage bins, plastic bags, a dumped car, empty bottles, and worms. Hawkins criticizes commodity culture in an effort to show the relations between bodies, ethics, and waste management, including discussion of the complex relations between personal and public responsibility, individual habits and public policy.

Henning, Brian G. *The Ethics of Creativity: Beauty, Morality, and Nature in a Processive Cosmos*. Pittsburgh, PA: University of Pittsburgh Press, 2005.

This book presents an approach to environmental ethics based on process philosophy, specifically the philosophy of Alfred North Whitehead, which articulates a transition from a reductionistic philosophy of mechanism to a holistic philosophy of organism. Henning puts Whitehead in dialogue with other important philosophers and environmental thinkers, including William James, John Dewey, C. S. Pierce, Aldo Leopold, Peter Singer, Albert Schweitzer, and Arne Naess. Proposing a “kalocentric worldview,” Henning focuses on the value and well-being of wholes, particularly as they manifest beauty in a dynamic cosmos that aims toward the generation of beauty (i.e., a kalogenic cosmos).

Heyd, Thomas. *Encountering Nature: Toward an Environmental Culture*. Aldershot, UK and Burlington, VT: Ashgate, 2007.

Philosophy professor Thomas Heyd argues that attentive encounters with the natural world are an integral ingredient in the transition to an environmental culture. Heyd includes perspectives from philosophy, religious worldviews, and indigenous traditions, including attention to the Americas and East Asia. Heyd advocates a moral and aesthetic appreciation with nature, which discloses the interconnectedness of nature and culture. Some of the issues discussed include community and political resistance in Latin America, the wandering aesthetics of the poet Basho, botanic gardens, Earthworks, Japanese gardens, environmental ethics in the workplace, heterotopias (Foucault), and much more.

Hill, Julia. *One Makes the Difference: Inspiring Actions that Change our World*. New York: HarperCollins, 2002.

In this book, well-known activist and environmentalist Julia “butterfly” Hill calls for actions to change the world. She discusses the importance of recognizing how one person can make a difference, especially insofar as that one person works toward “speaking up” and making his or her voice heard. Hill discusses possibilities for responding to contemporary environmental issues, including issues related to food, water, air, recycling, global warming, consumption, and much more. This is a very accessible book with numerous inspiring ideas and practical solutions for contributing to a more sustainable world.

Horsfield, Alan. *Talking About Food and the Environment*. New York: Gareth Stevens Publishing, 2010.

This is a book that discusses the impact of human food and water use on the environment. It is written in a popular and easily accessible style that includes numerous suggestions for the reader to learn more about his or her environmental impact and to implement practical solutions for supporting a healthier relationship to the environment. The book

discusses issues of population, consumption, waste, genetically modified foods, recycling, energy, and connections between human health and environmental health.

Imamichi, Tomonobu. *An Introduction to Eco-Ethica*. Trans. Judy Wakabatashi. Lanham, MD: University Press of America, 2009.

In this book, the Japanese philosopher Tomonobu Imamichi presents an introductory overview of the field of “eco-ethica,” which explores the ethical and moral dimensions of ecological issues. Such issues include not only topics related to the natural environment, but also those related to human consciousness and society (including social structures such as technologies, companies, governments, etc.). Imamichi distinguishes eco-ethica from environmental ethics and ecological ethics insofar as the latter two fields refer primarily to ethics of the natural environment whereas eco-ethica, drawing on a more comprehensive sense of “eco” (from the Greek *oikos*), includes consciousness and society together with the natural environment.

Ip, King-Tak, ed. *Environmental Ethics: Intercultural Perspectives*. New York: Rodopi, 2009.

This book is an environmental ethics anthology that includes an introductory essay followed by nine chapters. The aim of the book is to bring intercultural perspectives together to enlist the moral, philosophical, and spiritual resources of the world’s traditions to support the development of responses to the ecological crisis. The essays draw on resources from Western philosophy and from religious worldviews, including Christianity, Islam, Buddhism, and Daoism. Some of the issues addressed include environmental aesthetics, sustainability, climate change, global ethics, norms in nature, and much more.

Jamieson, Dale. *Ethics and the Environment: An Introduction*. Cambridge, UK and New York: Cambridge University Press, 2008.

This book is an introduction to the philosophical issues of environmental ethics, including discussions of ethics as well as aesthetics and politics. The author discusses topics such as contemporary environmental issues, meta-ethics, normative ethics, human-animal relations, the value of nature, and the future of nature. This is an accessible introductory text that would be suitable for students or general readers who are interested in environmental ethics or environmental philosophy. The author, Dale Jamieson, is the director of environmental studies and a professor of environmental studies and philosophy at New York University.

Johnson, Lawrence E. *A Morally Deep World: An Essay on Moral Significance and Environmental Ethics*. Cambridge: Cambridge University Press, 1991.

Writing in an accessible style, Johnson argues that animals and ecosystems have interests and moral significance, and that the ethical universe thus extends beyond human beings. With considerable breadth and depth, Johnson considers various philosophical issues in moral theory and environmental ethics in reflecting on ethical

questions about the relationship between humans and the non-human world. The book begins with a discussion of human ethics and proceeds to extend toward discussion of the moral significance of the non-human world.

Katz, Eric, Andrew Light, and David Rothenberg. *Beneath the Surface: Critical Essays in the Philosophy of Deep Ecology*. Cambridge, MA: MIT Press, 2000.

This collection of essays explores the philosophical principles of deep ecology while also presenting comparisons between deep ecology and other philosophical orientations, including ecofeminism, social ecology, moral pluralism, continental philosophy, postmodernism, non-Western traditions (e.g., Hinduism, Buddhism). With an introduction and fourteen essays, this anthology includes contributions from the editors (Katz, Light, and Rothenberg) as well as John Clark, William Grey, Val Plumwood, Mathew Humphrey, Ariel Salleh, Michael Zimmerman, Arran Gare, Jonathan Maskit, Knut A. Jacobsen, Deane Curtin, and Bron Taylor.

Keller, David R., ed. *Environmental Ethics: The Big Questions*. Malden, MA: Wiley-Blackwell, 2010.

This is an interdisciplinary collection of readings that provide an introduction to and overview of the field of environmental ethics, including the roots of the field in Western philosophy and the explicit development of the field beginning in the 1970s. The book begins with an introductory essay, which is followed by eight sections (each with its own brief introduction), and a concluding section that features an essay by Holmes Rolston on “The Future of Environmental Ethics.” The other sections are as follows: part one includes comments from numerous environmental thinkers on the importance of environmental ethics; part two looks at the anthropocentric roots of philosophy and science, with readings from Thomas Aquinas, Isaac Newton, Immanuel Kant, etc.; part three discusses non-anthropocentrism; part four examines different scopes of moral considerability (e.g., biocentric egalitarianism, ecocentric holism, etc.); part five explores contributions from deep ecology, continental philosophy, virtue ethics, social ecology, ecofeminism, pragmatism, an activism; part six investigates the philosophy of technology and the debates between realism and social constructionism; parts 7 and 8 explore the ethical implications of ecological science and environmental public policy respectively.

Kennedy, Greg. *An Ontology of Trash: The Disposable and its Problematic Nature*. Albany: State University of New York Press, 2007.

Kennedy provides philosophical reflections on the relationship between humans and nature in terms of different interpretations of trash, waste, garbage, disposable objects, etc. In articulating an ontological account of trash, Kennedy also discusses possibilities for transforming our relationship to trash and to the value and worth of what is considered to be trash. There are implications for topics such as environmentalism, food, farming, technology, consumerism, embodiment, and ethical issues of gluttony, guilt, care, and compassion.

Kirkman, Robert. *Ethics of Metropolitan Growth: The Future of Our Built Environment*. London and New York: Continuum, 2010.

This book presents an examination of issues related to metropolitan growth and changes in the built environment, specifically with regard to the ethical implications of those issues. Professor of philosophy and public policy, Robert Kirkman (author of *Skeptical Environmentalism: The Limits of Philosophy and Science*) discusses a wide range of issues, covering the everyday practices of homeowners and commuters to concerns of national policy. Kirkman discusses the financial crisis that began in the home mortgage system, unstable fuel prices, oil depletion, climate change, air pollution, traffic, and other problems that are entangled in issues of metropolitan growth. This book is written in an accessible academic style, with chapters six chapters that provide overviews of the areas covered: 1. Ethics, 2. Ethics and Environment, 3. Metropolitan Growth, 4. The Ethics of Metropolitan Growth, and two concluding chapters that consider the applications and limits of frameworks for the ethics of metropolitan growth.

Kohák, Erazim V. *The Green Halo: A Bird's-Eye View of Ecological Ethics*. Translated by Erazim V. Kohák. Chicago and La Salle, IL: Open Court, 2000.

This text can function as an introduction to environmental ethics, and it also makes novel contributions to theoretical and practical issues in the field. The author discusses the problematic relationship between humans and the environment and considers various ethical theories that attempt to account for the moral significance of the natural world. The text also includes discussions of strategies for ecological ethics, including perspectives from deep ecology, ecofeminism, the Gaia hypothesis, and systems theory. There is also a postscript on the minimalist stance of the author.

Korthals, Michiel. *Before Dinner: Philosophy and Ethics of Food*. Dordrecht: Springer, 2004.

Korthals discusses ethical and philosophical questions related to the production and consumption of food. Some of the issues discussed include nutrition, globalization, consumerism, agriculture, genetic modification and other technological developments, the welfare and rights of animals, environmental pollution, and problems of hunger and global famine. Korthals also considers the responsibilities of scientists in light of the ethical implications of food and the ethical dilemmas that accompany scientific information that is contradictory or that supports conflicting perspectives.

Light, Andrew, and Eric Katz, eds. *Environmental Pragmatism*. London: Routledge, 1996.

This collection of essays explores the role of pragmatism in environmental theory and practice, with reflection on works of William James, C. S. Peirce, John Dewey, G. H. Mead, and other philosophers who have contributed to the development of pragmatism. Following an introduction by the editors, there are 17 essays, which are divided into four parts. The first part focuses on the place of pragmatism and classical American philosophy in environmental thought. The second part contains reflection the implications of pragmatist theory for environmental philosophy. The third part concentrates on pragmatist approaches to various environmental problems, such as

policy, politics, law, resource management, and education. The fourth part features essays that discuss a debate between Anthony Weston and Eric Katz on the relationship between environmental philosophy and environmental pragmatism.

Light, Andrew and Holmes Rolston III, eds. *Environmental Ethics: An Anthology*. Malden, MA: Blackwell Publishers, 2003.

This environmental ethics anthology contains an introductory essay followed by forty essays by leading theorists in the field. The essays are grouped into seven parts. The first part contains essay that define environmental ethics in general. The second part provides accounts of the roles of animals, plants, and ecosystems within environmental ethics. The third part presents reflections on the intrinsic value of nature. The fourth part presents essays for and against moral pluralism. The fifth part contains discussions of environmental ethics from perspectives of deep ecology, ecofeminism, and environmental pragmatism. The sixth part provides the ethics, economics, and policy issues of sustainability as well as different perspectives on the restoration of nature and the preservation of wilderness. The essays in the seventh part present reflections on the relationships between human/social issues and environmental issues.

Lim, Alvin. *Buberian Environmentalism: Towards an Environmental Ethics of Dialogue*. Saarbrücken, Germany: VDM Verlag, 2009.

This brief book presents a scholarly argument in support of an approach to environmental ethics based in the philosophy of Martin Buber, who developed a philosophy of dialogue that recognizes the interconnectedness of self, society, and the natural world. Lim contrasts Buber's philosophy of dialogue with the traditional ethical schools of thought that often frame discussions of environmental ethics (deontology, utilitarianism, virtue ethics). Lim also applies this Buberian approach to environmental ethics in developing a defense of vegetarianism.

Llamas, M. Ramon et al., ed. *Water Ethics: Marcelino Botin Water Forum 2007*. London: Taylor and Francis, 2009.

This interdisciplinary anthology on water ethics is the result of the *3rd Marcelino Botin Water Forum*, which was held in Santander (Spain) in June, 2007. Focusing on the role of ethics and values in framing global water policy, the contributions come from experts who have different cultural, geographical, and religious backgrounds. There are nineteen essays, collected into eight sections, dealing with topics such as the ethics of water management, Integrated Water Resources Management, water as a human right, water and poverty, groundwater use, water ownership, water disasters, and political issues of corruption, transparency, and public participation.

Marietta, Don E. *For People and the Planet: Holism and Humanism in Environmental Ethics*. Philadelphia, PA: Temple University Press, 1995.

Marietta proposes a holistic approach to humanistic and environmental ethics. Marietta argues that humans are a distinct part of nature and that moral concepts can thus account for the value of nature (including plants, animals, non-living things, and the planet) while still recognizing values that apply distinctly to human concerns. Marietta considers such a holistic philosophy to be a critical holism.

Marietta, Don E. and Lester Embree, eds. *Environmental Philosophy and Environmental Activism*. Lanham, MD: Rowman and Littlefield, 1995.

This collection of essays addresses the question of whether environmental ethics and philosophy can be considered as applied philosophy or practical philosophy and the question of how environmental philosophy comes to be practiced in everyday lives and in the lives of academics in particular. Contributors to this volume include J. Baird Callicott, Timothy Casey, Lester Embree, Irene Klaver, Don Marietta, Ullrich Melle, Bryan Norton, Kate Rawles, Gary Varner, Red Watson, and Peter Wenz.

Masson, Jeffrey Moussaieff. *The Face on Your Plate: The Truth About Food*. New York: W. W. Norton & Co., 2010.

In this book, animal rights advocate and author Jeffrey Mason articulates an ethical defense of veganism. He describes how meat eating entails animal suffering and environmental destruction, particularly in the modern agricultural-industrial complex. The book is written in a popular and thought-provoking style, with many personal stories from the author, including references to his own diet and daily menus.

Mathews, Freya. *Reinhabiting Reality: Towards a Recovery of Culture*. Albany: State University of New York Press, 2005.

Mathews considers the current environmental crisis to have come about, at least in part, because of the materialistic metaphysical suppositions of peoples in Western industrialized nations. In contrast to the alienation of the human from nature that accompanies this metaphysical, Mathews proposes a panpsychism according to which the presence of the soul (psyche) is evident in the human and the non-human world. This work is a sequel to a prior work by Mathews on the subject of panpsychism and the metaphysical foundations of the environmental crisis: *For Love of Matter: A Contemporary Panpsychism* (SUNY Press, 2003).

----- *For Love of Matter: A Contemporary Panpsychism*. Albany, NY: State University of New York Press, 2003.

Mathews argues that the environmental crisis is part of a more fundamental crisis of metaphysics, particularly in light of the tendency of the metaphysical assumptions of Western science, which separate the human from nature and consider the soul to be the exclusive property of humans. In contrast, Mathews proposes a panpsychist metaphysics, according to which the human exists dialogically within a realm of eros that encompasses the self and the world. For Mathews, this shift in metaphysics from materialism to panpsychism is a necessary component of any viable response to the

environmental crisis.

-----, *The Ecological Self*. London: Routledge, 1991.

Mathews articulates the metaphysical foundations of ecological ethics and the environmental crisis. The ecological self can be described as a self that is at one with the nature or a self that is in a world where all things are intimately interconnected with one another. Mathews criticizes the worldview that has accompanied Newtonian mechanics, wherein things are isolated individuals, and she revises this worldview by proposing a new metaphysics that views all things as interconnected and whole. An approach to ecological ethics is implicit within this new metaphysics, which draws on Spinoza's philosophy and on contemporary research in cosmology and systems theory.

McDonald, H. P. *John Dewey and Environmental Philosophy*. Albany: State University of New York Press, 2004.

McDonald discusses the relevance of John Dewey's philosophy for environmental philosophy. The first chapter considers in general the problem of intrinsic value in environmental ethics. The next three chapters (2-4) discuss Dewey's naturalism, instrumentalism, and (moral) holism respectively, with a prologue before chapter two that presents critical reflections on the relationship between pragmatism and environmental ethics. The fifth chapter presents an argument for Dewey's ethics as a foundation for environmental ethics. There is also an epilogue, wherein McDonald argues in support of pragmatism as a viable approach to environmental ethics.

McKenna, Erin and Andrew Light, ed. *Animal Pragmatism: Rethinking Human-Nonhuman Relationships*. Bloomington, IN: Indiana University Press, 2004.

This anthology is a collection of essays that apply environmental pragmatism to issues of animals and human-animal relations. Following an introductory essay, there are three parts to this book. The essays in the first part discuss the role of animals in the thinking of Ralph Waldo Emerson, William James, John Dewey, and C. S. Peirce. The second and third apply pragmatism to a variety of issues, including animal rights, animal welfare, hunting, farming, food, animal experimentation, companion animals, and more. This book is an important contribution to studies of animal ethics and environmental pragmatism.

McLaughlin, Andrew. *Regarding Nature: Industrialism and Deep Ecology*. Albany, NY: State University of New York Press, 1993.

McLaughlin introduces some of the basic theoretical and practical concerns of the deep ecology movement. In ten accessible chapters, he discusses the environmental significance of capitalism, socialism, industrialism, and ideology that views nature as an object of control. McLaughlin describes the environmental ethics of deep ecology in light of the radical ecocentrism of deep ecology and its accompanying critique of anthropocentrism and traditional approaches to ethics.

Minteer, Ben A. *Nature in Common?: Environmental Ethics and the Contested Foundations of Environmental Policy*. Philadelphia, PA: Temple University Press, 2009.

This anthology is a collection of essays focusing on a basic divide in environmental ethics between positions that value nature for human interests and those that value nature for itself. The essays explore this divide in terms of the “convergence hypothesis,” a pragmatic approach to environmental ethics for which those different ethical positions can converge when being applied in environmental policy. The book covers the emergence and twenty-year development of the convergence hypothesis, while also showing how this hypothesis is related to contemporary issues and debates. There is also a reply from Bryan G. Norton, who was the first to articulate the convergence hypothesis.

Moore, Kathleen Dean and Michael P. Nelson, ed. *Moral Ground: Ethical Action for a Planet in Peril*. San Antonio, TX: Trinity University Press, 2010.

This anthology brings together inspiring and compelling accounts from over eighty visionaries calling for individual and collective moral responsibility for the planet’s ecological and social crises. These visionaries come from diverse geographical, cultural, and religious backgrounds, including theologians, religious leaders, scientists, elected officials, business leaders, naturalists, activists, and writers. Contributions are in various forms, such as letters, poems, economic analyses, proclamations, essays, and stories. The book also includes a section, “what next,” which helps readers put the ideas expressed in the book into practice in their everyday lives.

Naess, Arne. *Ecology, Community, and Lifestyle: Outline of an Ecosophy*. Translated by David Rothenberg. New York: Cambridge University Press, 1989.

This book by Arne Naess, the founder of deep ecology, provides an overview of the ecological philosophy that Naess calls ecosophy or “ecosophy T.” Naess discusses the environmental crisis and the roles of deep ecology and ecosophy therein. Naess discusses issues related to the fact/value distinction, technology, economics, politics, and concepts of identity, wholeness, and self-realization. This book also contains an introduction by Donald Rothenberg.

Nanda, Ved, ed. *Climate Change and Environmental Ethics*. Brunswick, NJ: Transaction Publishers, 2010.

This is an interdisciplinary and international collection of essays exploring the challenges of climate change and the need for a new environmental ethic to respond to those challenges. Contributions come from experts in fields of ethics, ecology, philosophy, economics, political science, history, and international law. Showing the need for more robust responses to climate change at levels of prevention, mitigation, and adaptation, these essays call for international cooperation and collaboration, and they call for dialogue between scientific and technical perspectives and perspectives of ethics, morals, and values.

Nash, Roderick. *Wilderness and the American Mind*. 4th ed. New Haven, CT: Yale University Press, 2001.

Initially published in 1967, this text has become a classic in the study of wilderness in American environmental history. This newest edition is revised and updated to include discussion of current issues in wilderness management and in philosophical debates about wilderness.

----- . *The Rights of Nature: A History of Environmental Ethics*. Madison: University of Wisconsin Press, 1989.

In this work, Nash provides a historical overview of the development of environmental ethics. For Nash, the history of environmental ethics is a history of ethical extension accompanied by environmental and ecological movements. Nash focuses in particular on an expanding concept of rights that gives rights to humans and then expands to include living organisms and their habitats. This book includes discussion of various movements that have had an impact on the development of environmental ethics, including American environmental movements, the development of ecological science, and religious and philosophical movements oriented toward nature or the environment.

Nash, Roderick, ed. *American Environmentalism: Readings in Conservation History*. New York: McGraw-Hill, 1990.

This is an extensive collection of primary and secondary readings that discuss the history of conservation in American environmental movements, from the beginning of United States history through the much of the twentieth century. This is a revised edition of an earlier collection of readings, *The American Environment* (1968).

Nelson, Michael P. and J. Baird Callicott. *The Wilderness Debate Rages on: Continuing the Great New Wilderness Debate*. Athens, GA: University of Georgia Press, 2008.

A continuation of *The Great New Wilderness Debate*, this 700-page anthology includes numerous essays further exploring the controversial theories and practices surrounding “wilderness.” Contributions come from a variety of academic experts, including ecologists, environmental philosophers, conservation biologists, cultural geographers, and environmental activists. Showing how the wilderness debate is raging outside the academy, narrative writers such as Wendell Berry, Scott Russell Sanders, Marilynne Robinson, Kathleen Dean Moore, and Lynn Laitala are also given a voice. The essays come span the early twentieth-century through the early twenty-first century. This book makes an important contribution to efforts to clarify and rethink the concept of wilderness at multiple levels, from one’s personal experience to federal wilderness policy.

Newton, Lisa H. *Ethics and Sustainability: Sustainable Development and the Moral Life*. Upper Saddle River, NJ: Prentice Hall, 2003.

In this work, Newton outlines an approach to environmental ethics in terms of virtue, particularly the virtue of simplicity. For Newton, sustainable development is possible with the help of new technologies and through the cultivation of a virtuous life that expresses commitment to the preservation of the environment.

Newton, Lisa H. and Catherine K. Dillingham. *Watersheds 3: Ten Cases in Environmental Ethics*. Belmont, CA: Wadsworth, 2002.

This is the third edition of this collection of case-studies in environmental ethics. This edition includes discussions of genetically modified organisms, the threatened species of great apes, and the emergence of antibiotic resistance.

----- . *Watersheds 2: Ten Cases in Environmental Ethics*. Belmont, CA: Wadsworth, 1997.

This is the second edition of this collection of case-studies in environmental ethics. It adds some new cases to the previous edition, including cases on population growth, pesticides, fisheries, property rights, and toxic waste.

----- . *Watersheds: Classic Cases in Environmental Ethics*. Belmont, CA: Wadsworth, 1994.

This book of case-studies contains detailed accounts of nine events, particularly with a view to the way in which these events manifest complex relationships between humans, law, economics, biological systems, and the environment. Through these accounts, Newton and Dillingham consider the ethical implications of the relationships between humans and the environment, specifically in light of problems of environmental damage. This is the first of four edition of this book.

Newton, Lisa H., Catherine K. Dillingham, and Joanne Choly. *Watersheds 4: Ten Cases in Environmental Ethics*. Belmont, CA: Wadsworth, 2006.

This is the fourth edition of this collection of case-studies in environmental ethics. This edition retains many of the case-studies from the previous editions, while adding cases on issues of chlorine chemistry, biodiversity, and alternatives to energies based on fossil-fuels.

Norton, Bryan G. *Toward Unity Among Environmentalists*. New York: Oxford University Press, 1991.

Norton discusses the history and basic principles of environmentalism, particularly in a attempting to disclose the unity of the diverse expressions of the environmental movement. Of the three parts to this text, the first discusses the history of environmentalism in light of Muir, Pinchot, Leopold, and contemporary conservationists and preservationists. The second part focuses on environmental policy in light of population growth, pollution, biodiversity, and land use. The third part discusses principles of environmental philosophy with a view to divergences between different theories, different species, and different senses of time and place,

but also with a view to convergences between environmental policies.

O'Brien, Karen, et al., ed. *Climate Change, Ethics and Human Security*. New York: Cambridge University Press, 2010.

This anthology is an interdisciplinary and international collection of essays that reframe the challenges of climate change in terms of ethics and human security, such that problems of climate change cannot be thought in isolation from larger problems of moral obligations to the poor and to future generations. This volume is helpful for policymakers, researchers, and advanced students interested in integrating perspectives on climate change from the humanities and social sciences.

O'Neil, John, Allan Holland, and Andrew Light. *Environmental Values*. New York: Routledge, 2008.

This is an accessible book intended to serve as an introduction to environmental ethics. It is an interdisciplinary volume, and could be relevant to students of philosophy, environmental science, geography, economics, politics, and sociology. The authors defend a pluralistic approach to environmental values and decision-making, an approach that is grounded in the values that emerge through narratives and histories of places, rather than being grounded in the two dominant approaches to environmental values (environmental economics and environmental philosophy). The authors discuss the insights and limitations of multiple ethical frameworks and their relation to environmental ethics, including utilitarianism, consequentialism, egalitarianism, and pluralism. The final section of the book includes chapters that focus on the environmental values implicit in narratives, including attention to issues of biodiversity, sustainability, and public decisions.

Oelschlaeger, Max, ed. *Postmodern Environmental Ethics*. Albany: State University of New York Press, 1995.

This volume collects essays that discuss various postmodern perspectives on issues in environmental ethics. These essays include discussion of various postmodern philosophers and their relationship to ecological movements in the sciences, in religions (including Judeo-Christian and Native American perspectives), and in eco-philosophy (including deep ecology, ecofeminism, and environmental ethics).

Ouderkirk, Wayne and Jim Hill, eds. *Land, Value, Community: Callicott and Environmental Philosophy*. Albany: State University of New York Press, 2002.

This is a collection of seventeen essays that present critical reflections on the environmental philosophy of J. Baird Callicott and the land ethic that he is famous for defending. There are contributions from Wayne Ouderkirk, Ernest Patridge, John Barkdull, Robert McIntosh, Kristin Shrader-Frechette, Wendy Donner, Holmes Rolston III, Bryan Norton, Eugene Hargrove, Catherine Larrere, Clare Palmer, Peter Wenz, Andrew Light, Lori Gruen, Angus Taylor, Susan Power Bratton, Lee Hester,

Dennis McPherson, Annie Booth, and Jim Cheney. There is also a reply by Callicott himself.

Palmer, Clare. *Environmental Ethics and Process Thinking*. New York: Oxford University Press, 1998.

This book presents an exploration of the environmental significance and the ethical implications of process thinking, particularly with a view to process thinkers such as Alfred North Whitehead, John Cobb, and Charles Hartshorne. Palmer takes a comparative approach in considering how process thinking relates to and is subject to criticism from some of the common theories articulated in the field of environmental ethics. Palmer also devotes a chapter to the relationship between process thinking and deep ecology.

Peterson, Anna L. *Being Human: Ethics, Environment, and Our Place in the World*. Berkeley, CA: University of California Press, 2001.

Peterson proposes an “ethical anthropology” that articulates different ways in which humans relate to the natural world. Peterson discusses relationships between humans and nature in Western traditions, which she compares and contrasts with relationship between humans and nature expressed in Asian and Native American worldviews. Peterson also takes into account the ethical implications of narrative, feminist, evolutionary, and ecological perspectives for the construction of a viable environmental ethic.

Pojman, Louis. *Global Environmental Ethics*. New York: McGraw-Hill, 1999.

This book contains discussions of numerous theories and practical concerns relating to issues in environmental ethics. Pojman discusses problems of relativism and considers the objectivity of value and the differences between anthropocentric, biocentric, and ecocentric perspectives. Pojman reflects on a variety of environmental issues including, air and water pollution, population, energy, wilderness preservation, economics, and future generations.

Pojman, Louis P., ed. *Environmental Ethics: Readings in Theory and Application*. 5th ed. Belmont, CA: Wadsworth, 2007.

This is the fifth edition of a popular anthology of writings on theories and applications of environmental ethics. The essays are arranged in a way that juxtaposes writings that present arguments for and against different positions with respect to a variety of environmental issues. Each edition of this volume slightly changes its content and broadens its scope, including issues of intrinsic value, deep ecology, animal rights, biodiversity, human population, immigration, future generations, the Gaia hypothesis, ecofeminism, and non-Western perspectives (e.g., Hinduism, Buddhism, African traditions). The fifth edition includes a new section on climate change. The first edition was published in 1994.

Pratarelli, Marc. *Paradigm Shift: Environmental Psychology/Ethics for Environmentalists*. Pittsburgh, PA: Medici Publishing, 2008.

In this interdisciplinary book, Marc Pratarelli, a professor of psychology, discusses various connections between fields of environmental psychology and environmental ethics. The essays in this volume cross boundaries between bioethics, environmentalism, psychology, and anthropology. An overall theme of the book is the promotion sustainability through a new naturalism that situates human behavior within the limits of its evolutionary context.

Preston, Christopher J. *Saving Creation: Nature and Faith in the Life of Holmes Rolston III*. San Antonio, TX: Trinity University Press, 2009.

This book is an overview of the life and thought of the environmental philosopher and founding figure in environmental ethics, Holmes Rolston III. This work functions as an accessible intellectual biography of Rolston, tracing Rolston's life and career with specific attention to Rolston's conviction that the natural world is intrinsically moral. The author also draws attention to Rolston's appreciation for the beauty of nature and his commitments to dialogue between science and perspectives from theology and religion.

Preston, Christopher J. and Wayne Ouderkirk, eds. *Nature, Value, Duty: Life on Earth with Holmes Rolston, III*. Dordrecht: Springer, 2006.

This is an anthology of essays that focus on the environmental ethics of Holmes Rolston, III, who is often considered one of the founders of the field. This collection includes fourteen selections, including an essay by Rolston himself, where he responds to his critics. The other essays discuss a variety of issues relating to Rolston's philosophy, including his approach to value theory, religion (including theology and theodicy), beauty and aesthetics, language, ecofeminism, animal rights, environmental management, and urban environments.

Rabhi, Pierre. *As in the Heart, So in the Earth: Reversing the Desertification of the Soul and the Soil*. Trans. Joseph Rowe. Rochester, VT: Park Street Press, 2006.

Rabhi, a French-Algerian agroecologist and expert on desertification, discusses the importance of spirituality for addressing the challenges of desertification. Translated from the French 1996 edition, this book is presented as an ethnographic parable about a fictional African village, in which the intrusion of industrialized agriculture has created a crisis that blends ecology, agriculture, and spirituality. For Rabhi, technological means alone cannot reverse desertification. A necessary component of a long-term solution to desertification involves cultivating a harmonious relationship between the human heart and Earth.

Rawlings, Scott. *A Dissensual Ecosophy: Literature and Environmental Ethics*. Saarbrücken, Germany: VDM Verlag, 2010.

In this book, Rawlings discusses ways in which literature and the philosophies implicit within literature contribute to environmental ethics and to public policy. Rawlings gives an overview of literary representations of human-nature relationships throughout history. In particular, literature that reflects insights of postmodern ecology is seen to be particularly beneficial for enacting imaginative possibilities for new human-nature relations and new ways of being in the world.

Regan, Tom, ed. *Earthbound: New Introductory Essays in Environmental Ethics*. New York: Random House, 1984.

This is an anthology of ten essays that cover a wide range of topics in environmental ethics. Some of the topics covered include theoretical issues of meta-ethics and normative ethics, the relations of the environment to economics and law, the problem of future generations, global justice, hard and soft energy, species preservation, and the difference between anthropocentric and non-anthropocentric ethics.

Reynolds, Martin, Chris Blackmore, and Mark J. Smith, ed. *The Environmental Responsibility Reader*. London and New York: Zed Books, 2009.

This is an interdisciplinary anthology of readings on environmental decision-making. The essays discuss many environmental issues, including corporate responsibility, fossil-fuel consumption, fresh water quality, industrial pollution, habitat destruction, global warming, biodiversity loss, and more. The essays are gathered into four parts, each of which has its own introduction and concluding summary. Part one and two outline different approaches to theories of environmental ethics and values (land ethic, deontology, virtue ethics, pragmatism, systems thinking etc.). The essays in the third part explore the tensions between individual and collective responsibility, discussing issues of autonomy, individualism, obligations to future generations, the commons, and social learning. The final part focuses on ecological citizenship, with attention to environmental justice, sustainability, feminism, Buddhist perspectives, and more.

Roach, Catherine M. *Mother/Nature: Popular Culture and Environmental Ethics*. Bloomington: Indiana University Press, 2003.

Using religion, psychology, and gender as tools of analysis, the author examines imagery related to “Mother Nature” from popular culture, particularly with a view to the ethical implications of these images. The chapters are gathered into three parts: 1) Nature as Good Mother; 2) Nature as Bad Mother; and 3) Nature as Hurt Mother. Taking a critical stance, Roach considers ways in which these different images of Mother Nature create problems or open possibilities for viable approaches environmental ethics.

Rogers, Karel. *Thinking Green: Ethics for a Small Planet*. Scotts Valley, CA: CreateSpace, 2010.

In this book, activist and biology professor Karel Rogers articulates a vision of ethics that situates the human within the evolutionary and ecological processes of the natural world.

Rogers addresses numerous issues, including theoretical and practical concerns, such as the environmental crisis, ethical frameworks, sustainability, globalization, different interpretations of evolution, the commons (and the tragedy of the commons), ecological economics, land use, ideals of freedom and prosperity, new technologies, and more. Rogers includes concrete suggestions for ethical actions (e.g., eating local food, using energy efficiently, buying local products, etc.).

Rolston, Holmes III. *Philosophy Gone Wild: Environmental Ethics*. Buffalo, NY: Prometheus Books, 1989.

This is a compilation of fifteen essays wherein Rolston discusses various aspects of environmental ethics. The four essays in the first section discuss general questions about the ethical significance of nature, life, and the environment. The three essays in the second section focus on the place of nature in value theory. The three essays in the third section discuss practical issues in environmental philosophy (e.g., business, wilderness, endangered species). The five essays in the fourth section contain reflections on various ways in which nature is experienced.

----- . *Environmental Ethics: Duties to and Values in the Natural World*. Philadelphia, PA: Temple University Press, 1988.

This is a classic text on theoretical and practical issues in environmental ethics by one of the pioneers in the field. The book has nine chapters that proceed with an extending ethical scope. The first chapter discusses the ways in which humans value the natural environment. The next four chapters (2-5) discuss duties to higher animals and sentient life, to organisms, to endangered species, and to ecosystems. The sixth chapter elaborates on questions of value theory. The seventh and eighth chapters discuss environmental ethics in relation to policy and business. The final chapter presents a worldview according to which persons are located historically and naturally on the Earth.

Sandler, Ronald L. *Character and Environment: A Virtue-Oriented Approach to Environmental Ethics*. New York: Columbia University Press, 2007.

Philosophy professor Ronald Sandler proposes an approach to environmental ethics based on virtue theory in *Character and Environment*. Virtue ethics is an alternative to ethics of deontology and utilitarianism. Sandler's work makes a significant contribution to virtue ethics and to environmental ethics insofar as virtue ethics have not been used in as many cases of environmental ethics or applied ethics as have deontology and utilitarianism. Sandler's environmental virtue ethic is a pluralistic ethic that focuses on the cultivation of character in all aspects of one's life, personal, social, and environmental. The final chapter applies this approach to environmental ethics to issues of genetically modified crops.

Sandler, Ronald and Philip Cafaro, eds. *Environmental Virtue Ethics*. Lanham, MD: Rowman and Littlefield Publishers, 2005.

This is an anthology of ten original and four reprinted essays that discuss environmental virtue ethics, both with respect to the role that virtue has played in environmental movements and the possible role that virtue can play in the future of environmentalism. In discussing virtue ethics and various environmental virtues and vices, these essays consider theoretical and applied approaches to environmental issues. Contributors to this anthology include Philip Cafaro, Geoffrey Frasz, Thomas Hill Jr., Holmes Rolston III, Ronald Sandler, David Schmidtz, Bill Shaw, Charles Taliaferro, Louke van Wensveen, Peter Wenz, Laura Westra, and Matt Zwolinski.

Sarkar, Sahotra. *Biodiversity and Environmental Philosophy: An Introduction*. New York: Cambridge University Press, 2005.

Proposing a tempered anthropocentrism, Sarkar discusses epistemological and ethical issues relating to environmental philosophy in general and the problem of biodiversity in particular. Sarkar provides a discussion of concepts of biocentrism and anthropocentrism, intrinsic value and transformative value, the history of conservation biology, and perspectives on ecology from the philosophy of science and from developments in modeling, e.g., individual-based and Geographic Information Systems (GIS)-based models. The concluding chapter focuses on future issues for environmental philosophy and the conservation of biodiversity.

Schalow, Frank. *The Incarnality of Being: The Earth, Animals, and the Body in Heidegger's Thought*. Albany: State University of New York Press, 2006.

This work presents critical reflections on the significance of the body and embodiment in the thought of Martin Heidegger. Schalow considers the implications of Heidegger's understanding of embodiment for ecological issues, including the relationships of humans to the earth, to animals, to technology, to sexuality, to politics, and to future generations. Schalow discusses the ethical dimension of Heidegger's works on these issues in an effort to address the problems emerging with the ecological crisis. This book contributes to the debate about the extent to which Heidegger can be understood as a proto-ecologist.

Scherer, Donald and Thomas Attig, eds. *Ethics and the Environment*. Englewood Cliffs, NJ: Prentice-Hall, 1983.

This is a collection of essays that present accounts of some theoretical and practical issues related to environmental ethics, including discussions of animal rights, environmental policy, value theory, and more. Contributors include leading environmental thinkers, including J. Baird Callicott, Holmes Rolston III, and Mark Sagoff.

Schmidtz, David and Elizabeth Willott, eds. *Environmental Ethics: What Really Matters, What Really Works*. New York: Oxford University Press, 2002.

This is an anthology of numerous essays on environmental ethics, with contributions from classic and contemporary writers. The essays are gathered into fifteen sections,

which are grouped into two parts. The first eight sections comprise the first part of the book, with essays on various topics related to the value of nature, including animal rights, the land ethic, the extension of rights, wild nature, restoration, ethics and the good life, and ecofeminist theories and practice. The final seven sections comprise the second part of the book, with essays on various topics related to human ecology, including population, wilderness preservation, sustainability, poverty, resource management, cost-benefit analysis, and environmental activism and practice.

Scriven, Tal. *Wrongness, Wisdom, and Wilderness: Toward a Liberation Theory of Ethics and the Environment*. Albany: State University of New York Press, 1997.

In this work, Scriven develops a libertarian approach to ethics. The first part of the book describes his libertarian social ethics, the second part elucidates the moral significance of individual lives, and the third part contains reflections on environmental ethics and the relationship between society and nature. Scriven argues that the libertarian theory developed in this book supports biocentrism, but does not go as far as ecocentrism. Scriven includes discussion of numerous philosophers, including Plato, Hume, Rousseau, Kant, Mill, Schopenhauer, Nietzsche, and Dewey.

Sessions, George, ed. *Deep Ecology in the 21st Century*. Boston: Shambhala Publications, 1994.

This anthology of writings on deep ecology includes 39 selections from leading thinkers related to the deep ecology movement, with contributions from Arne Naess, George Sessions, Thomas Berry, Fritjof Capra, Gary Snyder, Dave Foreman, Paul Shephard, Warwick Fox, Jerry Mander, Donald Worster, and more. The selections are gathered into six parts: the first and second parts focus on definitions and historical origins of deep ecology respectively; the third part focuses specifically on Arne Naess; part four contains discussions of movements related to deep ecology (e.g., ecofeminism, social ecology, the Green, and New Age movements); the fifth part concentrates on issues of the wild and wilderness; and part six contains reflections on the social and political implications of deep ecology for the twenty-first century.

Sideris, Lisa H. and Kathleen Dean Moore, ed. *Rachel Carson: Legacy and Challenge*. Albany, NY: SUNY Press, 2008.

This is an interdisciplinary collection of essays exploring the life and thought of the American biologist and nature writer Rachel Carson. The essays include reflections on Carson's *Silent Spring*, a foundational text in environmental activism. The essays also explore other aspects of Carson, including her approach to scientific inquiry, her engagement with gender issues, her early work on the oceans and their inhabitants, and the intersection of science with ethics and advocacy. This volume includes contributions from noted environmental thinkers, including Terry Tempest Williams, Susan Bratton, J. Baird Callicott, Philip Cafaro, and others.

Skrimshire, Stefan, ed. *Future Ethics: Climate Change and Apocalyptic Imagination*. London and New York: Continuum, 2010.

This anthology is an interdisciplinary collection of essays that examine different possibilities for thinking about the future, specifically with regard to the way this thinking is conditioned by apocalyptic images and by the ethical challenges of responding to global climate change. Following an introductory essay, there are four sections. The essays in the first section discuss the history of the concepts addressed in the book (i.e., climate change, apocalypse, the future). The next two sections focus on the ethical implications of climate change, including calls for ethical actions, social change, paradigm shifts, empathy, and new relations between science and politics. The essays in the final section discuss the religious implications of the issues of climate change and apocalyptic imagination.

Smith, Mick. *An Ethics of Place: Radical Ecology, Postmodernity, and Social Theory*. Albany: State University of New York Press, 2001.

Smith shows how movements of social theory and radical ecology can contribute to a critique of modernity and modern conception of selfhood, nature, and place. Smith argues for a postmodern ethics of place for which environmental ethics is intimately tied to an ecological sense of self and to sociocultural contexts. Although Smith has a primarily sociotheoretical perspective, this text takes an interdisciplinary approach in referring to numerous philosophers, social theorists, and ecologists.

Smith, Pamela. *What Are They Saying About Environmental Ethics?* Mahway, NJ: Paulist Press, 1997.

This is part of the What Are They Saying About (WATSA) series of books published by Paulist Press that provide general overviews of their subject matter, which in this case is environmental ethics. This brief introductory text includes chapters of deep ecology, ecofeminism, animal rights, environmental holism, ecotheology, sustainability, and other issues related to the ethical or moral status of the environment.

Sterba, James P., ed. *Earth Ethics: Environmental Ethics, Animal Rights, and Practical Applications*. Englewood Cliffs, NJ: Prentice-Hall, 1995.

This is a collection of excerpted writings on various themes related to the theory and practice of environmental ethics. With contributions from leading environmentalists, this anthology contains 36 essays, which are grouped into 11 sections. The selections cover a wide range of topics, including the following: animal rights, biocentrism, the land ethic, ecofeminism, social ecology, global warming, endangered species, environmental activism, and economic growth.

Stone, Christopher F. *Should Trees Have Standing? And Other Essays on Law, Morals, and the Environment*. 25th anniversary edition. New York: Oxford University Press, 1996.

Arguing that non-persons have legal and moral standing, Stone's essay "Should Trees Have Standing?" (originally published in 1972) has become a classic in the study of

environmental ethics and law. This anniversary edition contains the classic essay along with other articles that contain discussions of related issues, including sustainability, future generations, biodiversity, and moral pluralism.

-----, *Earth and Other Ethics: The Case for Moral Pluralism*. New York: Harper and Row, 1987.

This text presents critical discussions of the ethical and legal status of nonpersons (e.g. trees, rivers, animals, etc.). Stone rejects any approach to ethics that would rely on a single framework (including deontological and utilitarian frameworks). Instead of a single framework or moral monism, Stone proposes a moral pluralism.

Sylvan, Richard and David Bennett. *The Greening of Ethics: From Human Chauvinism to Deep- Green Theory*. Tucson, AZ: University of Arizona Press, 1994; Cambridge: White Horse Press, 1994.

This text contributes to articulating the contributions to the greening of ethics that are found in, although not exclusive to, Australia. With some similarity to deep ecology, the authors propose a deep-green approach to ethics that is contrasted with shallow and intermediate forms of environmental or “green” ethics. The deep-green theory proposed in this book is based on a concept of the intrinsic value of the natural world. Practical applications are considered in the final chapter.

Taylor, Paul. *Respect for Nature*. Princeton: Princeton University Press, 1986.

In contrast to the dominant anthropocentric approach to environmental ethics, for which living things are valued as mere objects or instruments of human use, Taylor proposes a biocentric approach to environmental ethics, according to which all living things have inherent worth. The biocentric attitude expands on a Kantian account of respect for persons to include an egalitarian respect for nature, wherein living things have the moral value that Kant attributed to rational agents. Taylor reflects on some of the problems that arise for a biocentric outlook on competing values between humans and non-humans.

Thayer, Robert. *Lifepace: Bioregional Thought and Practice*. Berkeley, CA: University of California Press, 2003.

Robert Thayer, professor of landscape architecture, provides an accessible overview of the theoretical and practical commitments of bioregionalism. Thayer introduces the idea of a bioregion or “lifepace,” while also discussing possibilities for living within the natural boundaries of a lifepace and engaging in practices of planning and building for one’s own lifepace. Emphasizing the importance of taking personal responsibility for one’s place and spreading local wisdom, Thayer discusses numerous aspects of bioregional culture, including its values, art, and spirituality.

Thompson, Paul B. *The Agrarian Vision: Sustainability and Environmental Ethics*. Lexington, KY: the University Press of Kentucky, 2010.

In this work, philosophy professor Paul Thompson criticizes modern concepts of progress and practices of industrial agriculture as he presents a new agrarian philosophy, which supports sustainability by facilitating the creation of environmentally conscious communities. Drawing on the agrarian ideals present throughout American history, Thompson discusses contributions to agrarianism from notable figures of American history, such as Thomas Jefferson, John Steinbeck, and Wendell Berry. This book brings together insights from philosophy, ethics, politics, policy, farming, and American history to present a practical vision of a more sustainable world. This book is relevant for scholars, policymakers, and students who are interested in sustainability, environmental philosophy, and agrarianism.

----- *The Spirit of the Soil: Agriculture and Environmental Ethics*. London and New York: Routledge, 1995.

In this work, Thompson elucidates the role of farming in theories and practices of environmental ethics. Thompson considers issues such as biotechnology, pesticides, pollution, genetic engineering, resource economics, and land management. There are four worldviews Thompson enumerates in discussing these issues: productionism, economics, stewardship, and holism. This work includes discussion of Aldo Leopold, Rachel Carson, Wes Jackson, Wendell Berry, Baird Callicott, and others. Thompson argues for an incomplete and open-ended concept of sustainability that can revive the spirit of the soil and bring together agriculture and environmental ethics.

Thompson, Paul B., ed. *The Ethics of Intensification: Agricultural Development and Cultural Change*. New York: Springer Science, 2008.

This volume, edited by environmental philosopher Paul Thompson, is a diverse collection of papers from international and interdisciplinary scholars responding to the ethical implications of agricultural intensification and on intensification in animal agriculture. The essays refer specifically to the approach to intensification articulated by the Food and Agriculture Organization (FAO). The book includes an introductory chapter, followed by the full text of the FAO intensification paper, which is then followed by chapters that address the ethics of intensification in relation to issues like agricultural technology, environmental protection, globalization, animal welfare, agricultural development policy. All of these essays contribute to efforts to include ethics more in agricultural development.

Traer, Robert. *Doing Environmental Ethics*. Boulder, CO: Westview Press, 2009.

This is a scholarly overview of the field of environmental ethics, including perspectives from religious worldviews, philosophical systems, international law, economic theory, and environmental sciences. Traer addresses problems of sustainability, consumption,

pollution, industrialization, agriculture, endangered species, urban ecology, global warming, and regulations for resource use. According to Traer, “doing” environmental ethics is a pragmatic way of deriving one’s ethical position from philosophical traditions. In particular, Traer calls for the construction of ethical positions derived from senses of duty, character, relationships, and rights, while also attending to possible consequences of those positions.

VanDeVeer, Donald, and Christine Pierce, eds. *The Environmental Ethics and Policy Book: Philosophy, Ecology, Economics*. 3rd ed. Belmont, CA: Wadsworth, 2003.

This is a collection of numerous writings that explore the intersection of environmental ethics and policy. The essays cover a variety of issues and topics, including feminism, religion (particularly Western religions), indigenous ecological knowledge, population, biodiversity, property, cost-benefit analysis, future generations, environmental activism, environmental degradation, and more. There are many writings included in this anthology, so they tend to be relatively short excerpts. Previous editions of this anthology discuss similar issues, with some slight variation. New to the third edition are discussions of fast food, genetically modified foods, the patenting of life, and the place of humans within evolution.

-----, *People, Penguins, and Plastic Trees: Basic Issues in Environmental Ethics*. 2nd ed. Belmont, CA: Wadsworth, 1995.

This is a collection of essays that explore some basic issues of environmental ethics, including animal rights, debates about the significance of ecosystems and land for life on Earth, and discussions about the relationship between personal and ecological responsibility. In articulating various environmental issues, these essays focus on the normative implications of decision making, both in light of the ground for and the consequences of decisions. The first edition of this volume was published in 1986.

Varner, Gary E. *In Nature’s Interests? Interests, Animal Rights, and Environmental Ethics*. New York: Oxford University Press, 1998.

Arguing that each living organism has interests, Varner articulates a biocentric individualism. Varner embraces aspects of animal rights and anthropocentric perspectives, particularly insofar as priority is given to humans and to conscious organisms over those that are less conscious or non-conscious. Varner is critical of holistic approaches to environmental ethics and of what he calls “two dogmas of environmental ethics,” according to which animals rights and anthropocentric perspectives are bad for environmental policy.

Wemmer, Christen and Catherine A. Christen, ed. *Elephants and Ethics: Toward a Morality of Coexistence*. Baltimore, MD: Johns Hopkins University Press, 2008.

In *Elephants and Ethics*, the editors gather together contributions from an international cohort of experts to discuss the history of human-elephant relations, current issues

concerning elephant welfare, and prospects for the ethical coexistence of humans and elephants. The book has three parts. The first part is an overview of human-elephant relations and elephants' experiences of stress, pain, suffering, and selfhood. The second part explores human instrumental use of elephants (tools, entertainment, domestic uses, training, etc.). The third part focuses on human-elephant relations in the wild. The chapters explore problems of balancing species preservation, maintaining biodiversity in protected areas, and responding to problems of hunting, tourism, human-elephant competition on rural land, differing cultural and economic values of elephants, and more.

Wenz, Peter. *Environmental Ethics Today*. New York: Oxford University Press, 2001.

With accessible prose, Wenz presents a thorough introduction to issues in environmental ethics at the beginning of the twenty-first century. Following a brief introduction, Wenz's book has four main sections. Discussing problems of overpopulation, energy, and economics, and human rights, part one considers issues of anthropocentrism and the conflicts of human-centered values. Part two deals with nonanthropocentric approaches to environmental ethics, including chapters that discuss questions of animal liberation, medical experimentation with animals, species extinction and the Gaia hypothesis, and the land ethic. Part three is "Environmental Synergism," which reflects on the contributions of ecofeminism, environmental justice movements, hermeneutics, and deep ecology in dealing with issues of sustainability, species extinction, human rights, and religion. The fourth part involves practical applications of environmental ethics, at an individual level and at levels of public policy and of globalization.

Weston, Anthony. *The Incomplete Eco-Philosopher: Essays from the Edges of Environmental Ethics*. Albany, NY: SUNY Press, 2009.

This is a collection of essays by Anthony Weston, a renowned professor of philosophy and environmental studies. These essays present Weston's pragmatic environmental philosophy, calling for reconstruction and imagination in response to contemporary ecological, social, and conceptual developments. The book touches on many themes, ranging from philosophy of education to applied ethics, space exploration, environmental philosophy, and more. For Weston's pragmatism, environmental values are natural, open-ended, and in flux. Weston proposes an environmental etiquette that would facilitate an ongoing process of humans negotiating their place amidst the complexity and diversity of the natural environment. This ongoing process is also expressed as "multicentrism," whereby humans and more-than-human others enter the moral sphere on their own terms, from their own separate but mutually implicated centers.

Weston, Anthony, ed. *An Invitation to Environmental Philosophy*. New York: Oxford University Press, 1999.

This text contains an introduction and epilogue written by the editor (Weston) and five essays written by various environmental philosophers (David Abram, Anthony Weston, Val Plumwood, Holmes Rolston III, and Jim Cheney). In general, the essays focus on the current environmental crisis, the alienation of humans from the natural world, and the

need for a viable approach to environmental ethics. The epilogue presents a survey of environmental philosophy, including various theoretical frameworks, suggestions for practical engagements, further readings, and contact information for environmental organizations.

Westphal, Dale, and Fred Westphal, eds. *Planet in Peril: Essays in Environmental Ethics*. Fort Worth, Tex.: Harcourt Brace, 1994.

This is a collection of essays on issues in environmental ethics, with contributions from Al Gore, J. Baird Callicott, Peter Singer, Holmes Rolston III, Tom Regan, and other. The essays are grouped into four sections. The first deals with the possibility of a biocentric ethic; the second presents discussions of wilderness; the third involves a variety of issues related to pollution; and the fourth section contains discussions of the rights of animals.

Wilber, Ken. *Sex, Ecology, Spirituality: The Spirit of Evolution*. 2nd rev. ed. Boston, MA: Shambhala Publications, 2000.

This work of integral theory is Ken Wilber's presentation of a holistic theoretical matrix that attempts to integrate a variety of scientific, metaphysical, and spiritual interpretations of reality in such a way as to account for subjective, objective, individual, and collective aspects of the world as they develop through the process of evolution. Wilber uses his integral theory in presenting critical discussions of a variety of themes related to environmental philosophy, including eco-spirituality, deep ecology, eco-feminism, and environmental ethics.

Wimberly, Edward T. *Nested Ecology: The Place of Humans in the Ecological Hierarchy*. Baltimore, MD: Johns Hopkins University Press, 2009.

In this book, Wimberly, a professor of ecological studies, develops an approach to environmental ethics based on the embeddedness of humans within ecology as an integrated whole, which includes all of the nested hierarchies of the natural world. The chapters discuss increasingly expansive scales of ecology, from personal ecology through social ecology and environmental ecology to cosmic ecology and the ecology of the unknown. Wimberly claims that a pragmatic ethic must situate human decisions and householding within the householding needs of larger social and environmental systems. Wimberly attempts to extend the psychologist Abraham Maslow's "hierarchy of needs" to the needs of nested ecological hierarchies that are mutually supportive and reinforcing.

Wirzba, Norman, ed. *The Essential Agrarian Reader: The Future of Culture, Community, and the Land*. Lexington, KY: University Press of Kentucky, 2003.

This is a collection of scholarly essays on agrarian principles and their relevance to contemporary issues of agriculture, urbanization, sustainability, globalization, industrialization, property rights, and more. The book includes fifteen essays, with contributions from notable figures such as Wendell Berry, Wes Jackson, Vandana Shiva, Eric Freyfogle, David Orr, Herman Daly, and others. Overall, the essays in this reader

call for critical perspectives regarding many contemporary practices, and they call for ethics based on honest work and respect for the land.

Witoszek, Nina and Andrew Brennan, eds. *Philosophical Dialogues: Arne Naess and the Progress of Ecophilosophy*. Lanham, MD: Rowman and Littlefield, 1999.

This is a collection of essays, correspondence, TV interviews, and other exchanges that show the progress of Arne Naess's approach to issues in ecological philosophy and his polemics with other thinkers and movements. This work shows how Naess's ecophilosophy developed and how it has come to integrate more perspectives, including feminist and third world perspectives.

Wolfe, Cary. *Animal Rites: American Culture, the Discourse of Species, and Posthumanist Theory*. Chicago: University of Chicago Press, 2003.

In this work, Cary explores articulations of ethics and humanism in contemporary culture by discussing discourses on animals from the works of Ludwig Wittgenstein, Stanley Cavell, Jean-François Lyotard, Emmanuel Lévinas, Jacques Derrida, Slavoj Žižek, Humberto Maturana, and Francisco Varela. Arguing for a postmodern ethical pluralism, Cary reflects critically on fundamental concepts relevant to relationships between humans and animals, including concepts of species, subjectivity, language, and posthumanism.

Wolfe, Cary, ed. *Zoontologies: The Question of the Animal*. Minneapolis: University of Minnesota Press, 2003.

This book contains essays on various philosophical and ethical matters relating to animals. The essays account for numerous examples from contemporary culture while also making reference to various theorists (including Heidegger, Freud, Singer, Lyotard, Deleuze, Levinas, Derrida) and their positions regarding animals and the relationship between humans and non-humans. Contributors to this volume include Steve Baker, Judith Roof, David Wills, Charlie LeDuff, Alphonso Lingis, Ursula Heise, Paul Patton, and Jacques Derrida.

Wood, Katherine. *Past the Summit: Metaphors and Environmental Ethics in Mountaineering Narratives*. Saarbrücken, Germany: VDM Verlag, 2010.

This book, which developed out of a Master's thesis in English, considers the impact of mountaineering literature on environmental ethics, exploring ways in which metaphors in that literature reveal underlying ethical attitudes. Such metaphors have a wide range of meanings, describing mountains variously as objectives, enemies, arenas for human competition, goddesses, spiritual powers, etc. Some metaphors encourage a sustainable environmental ethics, particularly those that imply interconnected relations between humans and Earth. Wood argues that understanding the assumptions in language facilitates choices that resist metaphors with harmful implications in favor of metaphors that support a flourishing biotic community.

Zimdahl, Robert L. *Agriculture's Ethical Horizon*. Burlington, MA: Elsevier, 2006.

Robert Zimdahl, a professor of bioagricultural sciences, describes the ethical horizon of agriculture, that is, the boundary where different values and practices of agriculture intersect with knowledges and views of the world. This book blends scholarly inquiry with autobiographical reflections, outlining the intellectual and spiritual transformations of Zimdahl through a lifetime of learning about scientific truth, myth, ethics, agriculture, sustainability, and biotechnology. This book is written in an academic and easily comprehensible style very accessible to students. It includes sidebar information throughout the chapters, and a companion website for further study.

Zimmerman, Michael E. *Contesting Earth's Future: Radical Ecology and Postmodernity*. Los Angeles and Berkeley, CA: University of California Press, 1994.

This work presents a critical discussion of the philosophical implications of movements in radical ecology, including social ecology, ecofeminism, and deep ecology. Zimmerman devotes much attention to the philosophy of Martin Heidegger and to various postmodern thinkers (e.g., Jacques Derrida, Michel Foucault, Donna Haraway). Often appealing to the works of integral theorist Ken Wilber, Zimmerman is critical of environmental and philosophical movements that simply oppose modernity or modern technology. Zimmerman proposes a postmodernism that integrates the contributions of modern rationality and technological development while still remaining critical of modernity and technology.

Zimmerman, Michael E., J. Baird Callicott, Karen J. Warren, Irene J. Klaver, and John Clark, eds. *Environmental Philosophy: From Animal Rights to Radical Ecology*. 4th ed. Upper Saddle River, NJ: Prentice-Hall, 2005.

This is the fourth edition of an anthology of texts on key issues in environmental philosophy. The essays in this edition are collections into four parts: 1) Environmental Ethics, 2) Ecofeminism and Social Justice, 3) Environmental Continental Philosophy, and 4) Political Ecology. These essays present discussions of a variety of issues, including the following: moral and ethical implications of environmental problems; social justice issues regarding women, children, and indigenous peoples; political and socioeconomic questions regarding environmental policy, the free market, sustainability, and the problem of ecofascism; and perspectives on environment philosophy influenced by continental thinkers like Martin Heidegger, Maurice Merleau-Ponty, Jürgen Habermas, Jean-Luc Nancy, etc. Previous editions of this anthology contained a section on deep ecology (edited by George Sessions). New to this edition is the section on continental philosophy (edited by Irene Klaver) and the expansion of the ecofeminism section to include social justice issues.