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Annotated Bibliography

Compiled by Holmes Rolston III

1. REFERENCE WORKS

The most comprehensive bibliography is that of the

International Society for Environmental Ethics, with more than 15,000 entries, updated annually. The bibliography is searchable and available from <http://www.cep.unt.edu/bib>.

Brennan, Andrew, ed. 1995. *The Ethics of the Environment*. Brookfield, VT: Dartmouth Publishing Company. International Research Library of Philosophy. A large, single-volume collection of about three dozen basic and classic papers through 1995.

Callicott, J. Baird, and Clare Palmer, eds. 2005. *Environmental Philosophy: Critical Concepts in the Environment*, London; New York: Routledge. This is the most comprehensive collection in a single multivolume work. Nearly a hundred of the now-classic and important articles in the field are reprinted in five volumes.

Jamieson, Dale, ed. 2001. *A Companion to Environmental Philosophy*. Maiden, MA: Blackwell. This is a major reference work with three dozen articles covering various aspects of environmental ethics. Topics covered include classical concepts of nature in philosophy and religion, and contemporary environmental ethics, not only in philosophy but also in literature, aesthetics, and economics. The volume deals with wilderness, population, sustainability, global warming, environmental justice, and related subjects.

2. SYSTEMATIC OVERVIEWS

Attfield, Robin. 1992. *The Ethics of Environmental Concern*. 2nd edition. Athens: University of Georgia

Press. The first edition, one of the early systematic works in the field by a British philosopher, was published by Columbia University Press and Blackwell, Oxford, UK, in 1983.

Brennan, Andrew. 1988. *Thinking about Nature: An Investigation of Nature, Value, and Ecology*. Athens: University of Georgia Press. An effort to think ecologically about value and ethics by a then-British philosopher who later moved to Australia.

Callicott, J. Baird, 1994. *Earth's Insights: A Survey of Ecological Ethics from the Mediterranean Basin to the Australian Outback*. Berkeley: University of California Press. An exercise in comparative environmental philosophy. It explores and critically evaluates environmental ethics grounded in all the world's major religious traditions (Judaism, Christianity, Islam, Hinduism, South Asian and East Asian Buddhism, Daoism, and Confucianism) and representative indigenous traditions (from Polynesia, North America, South America, Africa, and Australia) and tests their ecological merits against the Leopold land ethic, which is recommended as the international gold standard for environmental ethics.

Des Jardins, Joseph R. 2001. *Environmental Ethics: An Introduction to Environmental Philosophy*. 3rd edition. Belmont, CA: Wadsworth/Thomson Learning, 2001. Third edition of an introduction addressed to those previously unacquainted with the field.

Devall, Bill, and George Sessions, 1985. *Deep Ecology: Living as if Nature Mattered* Salt Lake City, UT: Peregrine Smith. Long a standard introduction to Deep Ecology, a philosophical position that seeks to raise ecological

- consciousness and reveal the unity of humanity and nature, a consciousness thought of as an enlarged ecological self.
- Ehrenfeld, David. 1978. *The Arrogance of Humanism*. New York: Oxford, UK: Oxford University Press. Ehrenfeld, a biologist, not a philosopher, proved quite influential in awakening scientists to the anthropocentrism in their science and opening up the larger question of intrinsic values in nonhuman nature.
- Hargrove, Eugene C. 1996. *Foundations of Environmental Ethics*. Denton, TX: Environmental Ethics Books. A far-ranging investigation of the intellectual history of environmental attitudes, with a focus on aesthetic arguments as a historical and contemporary foundation of environmental ethics.
- Johnson, Lawrence E. 1990. *A Morally Deep World: An Essay on Moral Significance and Environmental Ethics*. Cambridge: Cambridge University Press. A rights-based theory of environmental ethics, extending rights to the kinds of things typically thought incapable of possessing them. Nonhuman animals and ecosystems are viewed as morally significant beings with interests and rights. Written for general readers.
- Kohák, Erazim. 2000. *The Green Halo: A Bird's-Eye View of Ecological Ethics*. Chicago: Open Court. Originally written for students in a Czech university, The author fled Czechoslovakia with the coming of the pro-Soviet regime, long taught philosophy in the United States, and returned after the Soviet collapse. His life in multiple worlds gives him facility with Soviet ideology, continental philosophy (especially phenomenology), Central and Eastern European thought, as well as British and American philosophy, all brought to bear on environmental ethics.
- Mathews, Freya. 1991. *The Ecological Self*. London: Routledge. A metaphysics of interconnectedness, based on the fundamental ecological intuition that humans are in some sense "one with" nature and that everything is connected to everything else; this work rejects the dominant atomistic metaphysics implicit in European and North American philosophy.
- Naess, Arne. 1989. *Ecology, Community, and Lifestyle: Outline of an Ecosophy*. New York: Cambridge University Press. Translated and revised by David Rothenberg from *Okologi, Samfunn, og Livsstil*, published in Norwegian in 1976. The original Naess article envisioning a Deep Ecology is "The Shallow and the Deep, Long-Range Ecology Movements: A Summary," *Inquiry* 16(1973): 95-100.
- Norton, Bryan G. 1991. *Toward Unity among Environmentalists*. New York: Oxford University Press. Norton seeks to unite environmentalists in the common cause of environmental protection and appreciation despite their multiple and varied value systems. Notwithstanding these diverse worldviews, he believes that there can be converging policies (his "convergence hypothesis"). Norton illustrates his thesis using Muir, Pinchot, and Leopold, and applies it to growth, pollution, biodiversity, and land use.
- Palmer, Clare. 1997. *Environmental Ethics*. Santa Barbara, California: ABC-CLIO. This reference work is especially good as a basic resource guide to materials, chronology, major figures, and principal issues.
- Passmore, John. 1974. *Man's Responsibility for Nature*. New York: Scribners. One of the earliest works in the field, by a prominent Australian philosopher, Passmore argues that classical humanistic ethics can be applied to new environmental problems, a view challenged by many who hold that environmental ethics has many novel, nonanthropocentric dimensions.
- Plumwood, Val. 2003. *Feminism and the Mastery of Nature*. London: Routledge. A magisterial critique of dualism as an ingrained habit of thinking, including male-female and human-nature instances of dualistic thinking.
- Rolston III, Holmes. 1988. *Environmental Ethics: Duties to and Values in the Natural World*. Philadelphia: Temple University Press. One of the earliest systematic works in environmental ethics, ranging across animals, plants, endangered species, ecosystems, environmental policy and business, and a personal environmental ethic. Rolston throughout claims there are intrinsic values in nature that humans ought to respect, in addition to considerations about how humans are helped or hurt by the condition of their environment (A critique of Rolston's work is found in Preston, Christopher J., and Wayne Ouderkirk, eds. 2006. *Nature, Value, Duty: Life on Earth with Holmes Rolston III*. Dordrecht, The Netherlands: Springer.)
- Rolston III, Holmes. 1994. *Conserving Natural Value*. New York: Columbia University Press. This survey is written for use in introductory college classes on biological and natural-resource conservation and environmental philosophy, ethics, and policy. There is extensive use of cases to provoke thought, and Rolston also applies his ethics using a number of axioms designed to help those who confront practical decisions.
- Stone, Christopher F. 1987. *Earth and Other Ethics: The Case for Moral Pluralism*. New York: Harper and Row. This book, by a lawyer, introduces a view of normative ethics that is pluralistic regarding the entities and situations that are morally relevant, foreshadowing later focus on a pragmatic environmental ethics. Different moral systems, he argues, must be used depending on levels of concern and relevant conditions of decision.
- Sylvan, Richard, and David Bennett. 1994. *The Greening of Ethics: From Human Chauvinism to Deep-Green*

Theory. Cambridge, UK: White Horse Press.
Environmental ethics from "down under" (Australia), claiming that the European/North American worldview is topsy-turvy. The authors set out a course for Australia's independent national development. They find environmental ethics in shallow, intermediate, and deep forms, and the authors delineate their deep-green theory.

Taylor, Paul. 1986. *Respect for Nature: A Theory of Environmental Ethics*. Princeton: Princeton University Press. *The classic defense of biocentrism. All living organisms seek their own good and are centers of inherent worth that warrant respect. The biocentric outlook denies human superiority, in theory at least, and calls for a radical bioegalitarianism, although Taylor recognizes situations in which humans, based on the principle of self-defense, can sacrifice the basic interests of wildlife to further their own basic interests.*

Wenz, Peter S. 2001. *Environmental Ethics Today*. New York: Oxford University Press. *Wide ranging; overpopulation, free markets, human rights, future generations, global warming, animal liberation, medical research with animals, species diversity, the land ethic, hunting as a conservation strategy, aesthetics, and conservation. Wenz argues that a synergy can and ought to exist between respect for people and respect for nature. He contends that simultaneous respect for people and nature improves outcomes for both.*

3, COLLECTED ESSAYS OF A SINGLE AUTHOR

Callicott, J. Baird. 1989. *In Defense of the Land Ethic: Essays in Environmental Philosophy*. Albany, NY: SUNY Press. *A collection of previously published essays by the leading philosophical interpreter of Aldo Leopold. (A critique of Callicott's work is found in Land, Value, Community: Callicott and Environmental Philosophy, eds. Wayne Ouderkirk and Jim Hill. 2002. Albany, NY: SUNY Press.)*

Callicott, J. Baird. 1999. *Beyond the Land Ethic: More Essays in Environmental Philosophy*. Albany, NY: SUNY Press. *A second collection of Callicott's essays, most of them written between 1989 and 1999 and previously published.*

Rolston III, Holmes. 1986. *Philosophy Gone Wild*. Buffalo, NY: Prometheus Books. *A collection of fifteen essays articulating and justifying values in nature, generally progressing from the more theoretical to the more personal. Values in nature, following nature, subjective versus objective values, endangered species, nature and human emotions; immediate personal experience of nature.*

Sagoff, Mark. 1988. *The Economy of the Earth: Philosophy, Law, and the Environment*. New York: Cambridge University Press. *In this collection of his previously published essays, Sagoff concentrates on the*

interconnections between environmental policy, law, economics, and environmental ethics. There is a systematic attack on the basic assumptions of welfare economics and cost-benefit analysis as a basis for environmental policy. Values are community-based, intersubjective goals that evolve throughout the history of the community, state, or nation and cannot be reduced to consumer preferences.

Sagoff, Mark. 2004. *Price, Principle, and the Environment*. New York: Cambridge University Press. *A collection of nine previously published essays further developing his critique of a purely economic approach to environmental concerns, particularly the claim that all values are preferences subject to expression in a monetary metric.*

4. ANTHOLOGY OVERVIEWS, COLLECTED ESSAYS BY MULTIPLE AUTHORS, TEXTBOOKS

Armstrong, Susan J., and Richard G. Botzler, eds. 2003. *Environmental Ethics: Divergence and Convergence*, 3rd edition. New York: McGraw-Hill. *Third edition of an anthology that has proven a classic anthology in previous editions. More than sixty articles. Comprehensive, but coverage is often limited.*

Attfield, Robin, and Andrew Belsey, eds. 1994. *Philosophy and the Natural Environment*. Cambridge, UK: Cambridge University Press. *Values in nature, restoration, awe in nature, order and disorder in nature, global environmental justice, genetic engineering, persons in nature, anthropocentrism, and more. This collection originated from the Royal Institute of Philosophy Conference, "Philosophy and the Natural Environment," held at the University of Wales in Cardiff in 1993.*

Chappell, Timothy D. J., ed. 1997. *Respecting Nature: Environmental Thinking in the Light of Philosophical Theory*. New York: Columbia University Press. *Features theory in environmental ethics in relation to classical philosophy. Plato and environmental ethics, nature as a social construct, aesthetics of environment, sustainability, animal welfare, whaling, zoos.*

Elliot, Robert, ed. *Environmental Ethics*. 1995. New York: Oxford University Press. *This collection focuses on philosophically seminal articles rather than seeking more comprehensive coverage by incorporating extracts from several dozen articles. Values in nature, anthropocentrism in environmental ethics, animal welfare, restoration, stability in natural systems, ecofeminism.*

Foltz, Bruce V., and Robert Frodeman, eds. 2004. *Rethinking Nature: Essays in Environmental Philosophy*. Bloomington: Indiana University Press. *Emphasizes continental philosophy. Aesthetics, ontology phenomenology, gender and the environment, and the role of science and technology in forming knowledge about the natural world.*

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- Frodeman, Robert, ed. 2000. *Earth Matters: The Earth Sciences, Philosophy, and the Claims of Community*. Upper Saddle River, NJ: Prentice-Hall. *Brings together fifteen essays on environmental matters from a multidisciplinary group of authors, including scientists, policy analysts, and philosophers.*
- Gruen, Lori, and Dale Jamieson, eds. 1994. *Reflecting on Nature: Readings in Environmental Philosophy*. Oxford. *Highlights the problems of environmental justice and sustainable development from a multicultural perspective; features feminist and minority scholars and scholars from developing countries. Biodiversity loss, the significance of wilderness, population and overconsumption, and the human use of animals.*
- Light, Andrew, and Rolston III, Holmes, eds. 2003. *Environmental Ethics: An Anthology*. Oxford: Blackwell. *Forty classic and recent full-length articles in environmental ethics organized for classroom use. What is environmental ethics? Who counts morally? Intrinsic value in nature, environmental pluralism, Deep Ecology, ecofeminism, restoration, wilderness, sustainability, social choices, and environmental values.*
- List, Peter C, ed. 1993. *Radical Environmentalism: Philosophy and Tactics*. Belmont, CA: Wadsworth. *Radical activism in environmental ethics critically examined. The Monkey Wrench Gang (Edward Abbey). Greenpeace; Earth First!; the Sea Shepard Society (Paul Watson); civil disobedience and tree spiking; activist protests against the destruction and pollution of natural systems.*
- List, Peter, ed. 2000. *Environmental Ethics and Forestry. A Reader*. Philadelphia: Temple University Press. *Both forestry and philosophy have been rethinking their foundations; each needs the other. John Muir versus Gifford Pinchot; Leopold's land ethic; values in forests, both instrumental and intrinsic; aesthetic experience in forests; global forests; foresters as advocates. A particular feature is examination of codes of ethics as formulated by foresters.*
- Pierce, Christine, and Donald VanDeVeer, eds. 1995. *People, Penguins, and Plastic Trees*. 2nd edition. Belmont, CA: Wadsworth. *Long a best-selling text, first published in 1986 and widely regarded as the easiest text to use with freshmen and sophomores. Ecofeminism, Deep Ecology, Native American land ethics, critiques of industrialized nations by those in less-industrialized nations, environmental racism, sustainability, biocentric views, intrinsic value, biodiversity, animal liberation, land ethics.*
- Pojman, Louis, P., and Paul Pojman, eds. 2008. *Environmental Ethics: Readings in Theory and Application*. 5th edition. Belmont, CA: Thomson/
- Wadsworth. *A perennially popular anthology that has gone through five editions since 1994. The Pojmans include articles on both sides of issues. The historical roots of our ecological crisis, animal rights, biocentrism, the land ethic, Deep Ecology, intrinsic natural value, ecofeminism, the Gaia hypothesis, biodiversity, obligations to future generations, Asian concepts of nature, world population, hunger, sustainable development.*
- Schmidtz, David, and Elizabeth Willott, eds. 2002. *Environmental Ethics: What Really Matters, What Really Works*. New York: Oxford University Press. *Sixty-two selections, addressing the principal areas of inquiry in the field. Value in nature, the land ethic, animal liberation, environmental holism, rights in nature, wilderness, biodiversity, sustainability, poverty, cost-benefit analysis, and more.*
- VanDeVeer, Donald, and Christine Pierce, eds. 2003. *The Environmental Ethics and Policy Book: Philosophy, Ecology, Economics*. 3rd edition. *Environmental ethics with a focus on how it affects public policy. Future generations, sustainability, corporate responsibility, population, consumption, marine environmental ethics, genetically modified foods, transgenic organisms, the impact of fast food production, patenting life. Jewish, Christian environmental ethics, aboriginal ecological knowledge. One feature is an Internet environmental resources section.*
- Weston, Anthony, ed. 1999. *An Invitation to Environmental Philosophy*. New York: Oxford University Press. *Offered as an alternative to heavy academic anthologies, this compact anthology features five original essays by prominent environmental philosophers; intended as a first invitation to environmental philosophy.*
- Zimmerman, Michael E., et al., eds. 2005. *Environmental Philosophy: From Animal Rights to Radical Ecology*. 4th edition. Upper Saddle River, NJ: Pearson/Prentice Hall. *Fourth edition of a time-tested and popular anthology. Animal welfare, biocentrism, the land ethic, ecofeminism, continental environmental philosophy, ecophenomenology, ecofascism, free-market versus political environmentalism, sustainability, social ecology.*

5. CASE STUDIES

- Derr, Patrick G., and Edward M. McNamara. 2003. *Case Studies in Environmental Ethics*. Lanham, MD: Rowman and Littlefield. *More than forty cases, typically three or four pages each: includes Hawaiian feral pigs, oil and the Arctic National Wildlife Refuge (ANWR), golden rice, Bhopal, monkeywrenching, great apes, the Delhi Sands fly, and a host of other topics.*

Gudorf, Christine E., James E. Huchingson. 2003. *Boundaries: A Casebook in Environmental Ethics*. Washington, DC: Georgetown University Press. *The Everglades, Java forests, endangered ecosystems and endangered cultures in Madagascar, nuclear waste, coral reef, hydropower versus free-flowing rivers, genetically modified foods, hunting in India, xenotransplants.*

Newton, Lisa H., and Catherine K. Dillingham, eds. 1997. *Watersheds: Classic Cases in Environmental Ethics*. 2nd edition. Belmont, CA: Wadsworth. *Impressive detail and documentation of dozens of specific cases in environmental ethics combined with insightful ethical analysis.*

6. ANIMALS AND ENVIRONMENTAL ETHICS

Hargrove, Eugene C. 1992. *The Animal Rights/Environmental Ethics Debate: The Environmental Perspective*. Albany: State University of New York Press. *A collection of essays by a number of environmental philosophers offering criticism of and various alternatives to nonanthropocentric ethics limited to animals and excluding other nonhuman natural entities such as plants; higher levels of biological organization, such as species and ecosystems; and nature as a whole.*

Regan, Tom. 2004. *The Case for Animal Rights*. Berkeley: University of California Press. *A philosophically rigorous argument that animals have rights. First published in 1983, this book complemented Peter Singer's utilitarian Animal Liberation; these were the two most influential books concerned with animal ethics in the second half of the last century.*

Singer, Peter. 2002. *Animal Liberation*, 2nd edition. New York: Ecco (HarperCollins). *The book that launched contemporary ethical concern for animals, first published in 1975. Singer argues from a utilitarian viewpoint that humans are morally obligated to minimize animal suffering.*

Sterba, James P., ed. 1995. *Earth Ethics: Environmental Ethics, Animal Rights, and Practical Applications*. Upper Saddle River, NJ: Prentice-Hall. *Three dozen contributors analyze animal liberation, animal rights, their reconciliation with environmental ethics, anthropocentrism versus nonanthropocentrism, Deep Ecology, ecofeminism, biodiversity, climate change, economics, and environmental quality.*

Waldau, Paul, and Kimberley C. Patton, eds. 2006. *A Communion of Subjects: Animals in Religion, Science, and Ethics*. New York: Columbia University Press. *Animals are subjects who experience the world and have been pervasively incorporated into human belief systems, myths, and rituals, traditions that can serve as a basis for contemporary respect and conservation.*

7. BIODIVERSITY, WILDERNESS, RESTORATION, AESTHETICS

Callicott, J. Baird, and Michael P. Nelson, eds. 1998. *The Great New Wilderness Debate*. Athens: University of Georgia Press. *A large anthology on wilderness, covering the spectrum of views about the character and importance of wilderness conservation. Some contributors argue that wilderness is a European and North American idea, socially constructed. Others argue that indigenous peoples had so managed wilderness that primeval nature seldom continues in present wilderness landscapes. Others find substantial tracts of spontaneous wild nature, where ecosystemic processes are the dominant determinants, and the effect of humans is minimal.*

Carlson, Allen, and Sheila Lintott. 2008. *Nature, Aesthetics, and Environmentalism: From Beauty to Duty*. New York: Columbia University Press. *This collection combines the most important historical essays on nature appreciation and the best contemporary research in the field. Aesthetic of nature in relation to art and science; positive aesthetics, the view that all wild landscapes are beautiful; moral duties deriving from the aesthetics of nature.*

Elliot, Robert. 1997. *Faking Nature: The Ethics of Environmental Restoration*. London and New York: Routledge. *Natural value cannot be restored because original naturalness is a basis for intrinsic value in nature. Restored nature, however desirable, is second best because uninterrupted historical genesis cannot be restored; it is a faked nature because of this lost value.*

Nash, Roderick. 2002. *Wilderness and the American Mind*. 4th edition. New Haven, CT: Yale University Press. *A classic study, first published in 1967, by an environmental historian of changing ideas about wilderness in American thought.*

Nelson, Michael P., and J. Baird Callicott, eds. 2008. *The Wilderness Debate Rages On*. Athens: University of Georgia Press. *Organized into four parts, the first of which documents a little-known history of wilderness-preservation advocacy by ecologists that, had it been able to influence national policy, would have resulted in a very different system of wilderness preserves, focused nonanthropocentrically on critical habitat for threatened species and representative ecosystem types rather than on anthropocentric recreation. Also includes more non-European and liminal critiques of the wilderness idea, philosophical debate about the wilderness idea, and alternatives to the wilderness idea.*

Norton, Bryan G., ed. 1986. *Preservation of Species: The Value of Biological Diversity*. Princeton, NJ: Princeton University Press. *Scientific and social dimensions of extinction, management decisions regarding species*

preservation, ethical justification of species preservation, instrumental (such as economic) reasons versus the intrinsic value of species, aesthetic values in species preservation.

Oelschlaeger, Max. 1991. *The Idea of Wilderness from Prehistory to the Present*. New Haven, CT: Yale University Press. *An intellectual history drawing on evidence from philosophy, anthropology, theology, literature, ecology, cultural geography, and archaeology.*

Rolston III, Holmes. 1985. "Duties to Endangered Species." *BioScience* 35: 718-726. *Duties to humans concerning endangered species, although important, must be complemented by duties directly to species. This requires an account, biologically, of what species are, and, ethically, of why species are morally considerable. Species are dynamic natural kinds, historical life lineages, that humans ought to respect. Another author in this special issue of BioScience is Edward O. Wilson.*

Throop, William, ed. 2000. *Environmental Restoration: Ethics, Theory, and Practice*. Amherst, NY: Humanity Books/Prometheus Press. *This anthology examines whether restoring nature is viable, legitimate, and practical.*

Willers, William B., ed. 1999. *Unmanaged Landscapes: Voices for Untamed Nature*. Washington, DC: Island Press. *Unmanaged landscapes are the focus of the struggle to protect and restore wildness, the autonomy of nature, and to allow for its preservation and return on a grand scale.*

8. ENVIRONMENTAL JUSTICE, ENVIRONMENTAL VIRTUE ETHICS

Attfield, Robin, and Barry Wilkins, eds. 1992. *International Justice and the Third World: Essays in the Philosophy of Development*. London: Routledge. *The contributors ask about justice among societies of unequal power and worry that development efforts, resulting in indebtedness of the developing world, are often exploitative. What are the relations between just development and environmental conservation?*

Bullard, Robert D., ed. 2005. *The Quest for Environmental Justice: Human Rights and the Politics of Pollution*. San Francisco: Sierra Club Books. *An anthology by a sociologist, one of the first people to become deeply concerned about the way in which the poor disproportionately bear the burdens of environmental degradation.*

Sandler, Ronald. 2007. *Character and Environment: A Virtue-Oriented Approach to Environmental Ethics*. New York: Columbia University Press. *Any ethic of character can and should be informed by many environmental considerations. A pluralist, virtue-oriented environmental ethic accommodates the richness and complexity of*

human relationships with the natural environment and provides effective and nuanced guidance on environmental issues.

Sandler, Ronald, and Philip Cafaro, eds. 2005. *Environmental Virtue Ethics*. Lanham, MD: Rowman and Littlefield. *Contributors discuss the role that virtue and character have traditionally played in environmental discourse and reflect upon the role that it should play in the future. Environmental virtue ethics theory, particular environmental virtues and vices, and applying environmental virtue ethics to particular environmental issues.*

Shrader-Frechette, Kristin. 2002. *Environmental Justice: Creating Equity, Reclaiming Democracy*. New York: Oxford University Press. *Fundamental ethical concepts such as equality, property rights, procedural justice, free informed consent, intergenerational equity, and just compensation have been compromised for a large segment of the global population, among them Appalachians, African Americans, workers in hazardous jobs, and indigenous people in developing nations. Burdens like pollution and resource depletion need to be apportioned more equally.*

Wenz, Peter S. 1988. *Environmental Justice*. Albany, NY: SUNY Press. *Competing principles of distributive justice as they might guide environmental decisions: libertarian theory, laissez-faire economics, human rights, utilitarian theory, cost-benefit analysis, virtue ethics. John Rawls's theory of justice. Wenz offers concentric-circle theory of environmental justice.*

Westra, Laura, and Peter S. Wenz, eds. 1995. *Faces of Environmental Racism: Confronting Issues of Global Justice*. Lanham, MD: Rowman and Littlefield. *Racial minorities in the United States are disproportionately exposed to toxic wastes and other environmental hazards. Internationally, wealthy countries of the north increasingly ship hazardous wastes to poorer countries of the south. These authors argue that environmentalism and concern for human beings and justice can be entirely compatible.*

9. RELIGION AND NATURE

Foltz, Richard C, ed. 2003. *Worldviews, Religion, and the Environment: A Global Anthology*. Belmont, CA: Wadsworth/Thomson Learning. *First peoples, Buddhism, Chinese traditions, Japanese traditions, Judaism, new cosmologies, globalization, ecojustice. More than sixty contributors.*

Gottlieb, Roger S. 2006. *A Greener Faith: Religious Environmentalism and Our Planet's Future*. New York: Oxford University Press. *Theologians are recovering nature-honoring elements of traditional religions and*

forging bold new theologies connecting devotion to God and spiritual truth with love for God's creation and care for the earth.

Northcott, Michael S. 1996. *The Environment and Christian Ethics*. Cambridge, UK: Cambridge University Press. *Environmental ethics from a perspective of Christian ethics, written by a theological ethicist with a thorough familiarity with the philosophical literature. The resolution of the environmental crisis requires the rediscovery of value and moral significance in the nonhuman natural world, an independence located in divine beneficence. Christians have often been the cause of environmental degradation, but the primal Hebrew vision and early Christians both had great respect for creation.*

Oelschlaeger, Max. 1994. *Caring for Creation: An Ecumenical Approach to the Environmental Crisis*. New Haven, CT: Yale University Press. *Only the churches, as the repository of moral values that lie outside the economic paradigm, can provide the social and political leadership and power to move our society to ecological sustainability. All faiths have an emphasis on caring for creation on which we can draw, and religion is necessary if we are, to solve the environmental crisis politically,*

Rasmussen, Larry L. 1996. *Earth Community, Earth Ethics*. Maryknoll, NY: Orbis. *An insightful analysis, from a theological perspective, of social justice and ecological concerns. Underlying themes are "justice; peace, and the integrity of creation" (World Council of Churches), areas in which Rasmussen has been influential. Humans have sought arrogant dominion over nature, denying the wholeness of creation. There is need now for symbols that effect a reenchantment of the world.*

Taylor, Bron, ed. 2005. *Encyclopedia of Religion and Nature*. 2 vols. London: Thoemmes Continuum. *An encyclopedia that is chronologically, geographically, and theoretically comprehensive, with a thousand entries from more than 500 contributors.*

Tucker, Mary Evelyn, and John Grim, eds. 1997-2002. *Religions of the World and Ecology*, 10 vols. Cambridge, MA: Harvard University Press. *Ten volumes, each on a major world religion.*

10. ECOFEMINISM

Clayton, Patti H. 1993. *Connection on the Ice: Environmental Ethics in Theory and Practice*. Philadelphia: Temple University Press. *Ecofeminist environmental ethics compared with other major types of environmental philosophy, taking as a critical case the rescue of three whales trapped in ice in Alaska. The real world displays quite multifaceted human-nonhuman relationships.*

Plumwood, Val. 2002. *Environmental Culture*. New York: Routledge. *A detailed and passionate argument for forms of culture that are logically and pragmatically superior to those cultures built on the rationalism, idealism, and empiricism that encourage moral distance. Humans are dependent on nature, men are dependent on women, and those with economic and decision-making power are dependent on the disempowerment of others. Sustainable cultures must care for creation.*

Ruether, Rosemary Radford, 1994. *Gaia and God: An Ecofeminist Theology of Earth Healing*. San Francisco: HarperOne. *European and North American theology often has a patriarchal tradition of dominance, but the classical Christian traditions also struggled with injustice and sin and sought to create just and loving relations between people in their relations with the living earth (Gaia). Christians today can use this heritage, enlarging it for a better vision of an abundant life on a sustainable earth.*

Warren, Karen, ed. 1994. *Ecological Feminism*. New York: Routledge. *The conceptual underpinnings of women-nature connections and the importance of seeing sexism and the exploitation of the environment as parallel forms of domination. Ecofeminism and the reconstruction of environmental ethics.*

Warren, Karen J. 2000. *Ecofeminist Philosophy: A Western Perspective on What It Is and Why It Matters*. Lanham, MD: Rowman and Littlefield. *Ecofeminism and animal welfare, vegetarianism, ecosystem ecology, Leopold's land ethic, ecojustice, patriarchy, spirituality.*

11. SUSTAINABILITY, FUTURE GENERATIONS

Burkhardt, Jeffrey. 1989. "The Morality behind Sustainability." *Journal of Agricultural Ethics* 2: 113-128. *Obligations to future generations entail more than sustaining sufficient food production or an adequate resource base; they extend to a continuing tradition of care and community.*

Daly, Herman E., and John B. Cobb Jr. 1999. *For the Common Good: Redirecting the Economy toward Community, the Environment, and a Sustainable Future*. 2nd edition. Boston: Beacon Press. *A steady-state economist and a theologian combine for a searching evaluation of whether and how far the global economy contributes to the common good, both social and environmental.*

Millennium Ecosystem Assessment. 2005. *Living Beyond Our Means: Natural Assets and Human Well-Being: Statement from the Board*. Available from <http://www.millenniumassessment.org/en/index.aspx>. *This is a summary document of a huge project sponsored by the United Nations and a host of organizations and*

corporations and involving more than 1,300 experts worldwide. There are multiple volumes, both in print and online. The focus is scientific, but there is a sustained effort to apply these results toward a humane environmental policy.

National Commission on the Environment. 1993.

Choosing a Sustainable Future: The Report of the National Commission on the Environment, Washington, DC: Island Press. A private-sector initiative convened by the World Wildlife Fund that concludes that the natural processes that support life on earth are increasingly at risk,

Norton, Bryan G. 2005. *Sustainability: A Philosophy of Adaptive Ecosystem Management*. Chicago: University of Chicago Press. Sustainability ought to be the cornerstone of environmental policy and requires shared, multidisciplinary deliberation over environmental goals and policy. Such communication is now fragmented by disciplines and ideologies. Norton offers a vision of a nonideological vocabulary that can accommodate the scientific and evaluative environmental discourse.

Partridge, Ernest, ed. 1981. *Responsibilities to Future Generations: Environmental Ethics*. Buffalo, NY. What do humans owe to posterity? Two dozen contributors seek an answer. Concern for future generations is a vital dimension of the ecological crisis, essential to sustainability. Although humans' ability to affect the future is immense, their ability to foresee the result of their environmental interventions is incomplete. This poses challenging moral questions and novel responsibilities.

12. GLOBAL ENVIRONMENTAL ETHICS, CLIMATE CHANGE

Adger, W. Neil, Jouni Paavola, Seleemul Huq, and M. J. Mace, eds. 2006. *Fairness in Adaptation to Climate Change*. Cambridge, MA: The MIT Press. All countries will be endangered by climate-change risks from flood, drought, and other extreme weather events, but developing countries are more dependent on climate-sensitive livelihoods such as farming and fishing and hence are more

vulnerable. Nevertheless, the concerns of developing countries are marginalized in climate-policy decisions.

Attfield, Robin. 2003. *Environmental Ethics: An Overview for the Twenty-First Century*. Cambridge, UK: Polity Press. A survey and synthesis of the enormous range of challenging issues: local and global environmental problems; theories of value, stewardship, anthropocentrism and biocentrism; sustainable development; population; global citizenship. Attfield advocates what he calls biocentric consequentialism.

Dallmeyer, Dorinda, and Albert Ike, eds. 1998.

Environmental Ethics and the Global Marketplace. Athens: University of Georgia Press. Contributors present arguments for creating global business practices that work in harmony with the environment; discussions of free trade, private ownership, sustainability, environmental justice.

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