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Chapter 9
Environmental Ethics in Undergraduate Philosophy

Philosophy

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Teaching Environmental Ethics

Few discussions of environmental conservation continue long without reaching the question "Why?", and the answers are seldom elaborated for long without reaching the question of values. What we wish to conserve depends on what we value. What we ought to conserve depends on what we ought to value. Environmental ethics is entwined with values carried by nature. What is of value there? How are values to be discovered and judged? That is a philosophical question.

What we must do to achieve conservation is importantly a biological question. How much habitat do these endangered species require? What is their minimum breeding population? After that, what we must do is, secondly, a social and political question. How can we protect this amount of habitat from the social forces that encroach upon it? What laws or environmental policy, strategy, or incentives will be effective? Conservation is an economic question. Who will pay and can we afford it? But the biological, political, social, and economic questions presuppose that philosophical questions have been or can be answered. Why ought we to care for these endangered species? What are they good for? Why save

them? Is this a matter of prudence or principle? What is the character of our duties to, or concerning, nonhuman creatures? Do they count morally? How do we count their value?

Fortunately, persons may often agree on a course of action without entirely agreeing on their reasons why. Values are often nonrival, and though people use different premises with which to obtain the consensus, they may converge on a single course of action. That is, in fact, regularly the case in a democracy, where legislation is often supported by a coalition of interests. Within individuals themselves, as well as within groups acting in concert, reasons may add up and reinforce each other. Unfortunately, often they do not, as the controversy over cutting old growth forests in the Pacific Northwest illustrates. Almost every piece of environmental legislation passed in the last half century has been fought over.

Cut two ways, environmental ethics is of two broad kinds:

- (1) An anthropic ethic concerns the environment instrumentally but is concerned about humans intrinsically. That is the ethics most readily reached from the humanistic philosophical tradition, which takes traditional ethics (whether utilitarian, rights-based, pragmatic, or whatever) and applies it to the environment. Ethical concern for humans is primary; ethical concern about the environment is secondary, tributary to the primary ethic.
- (2) A naturalistic ethic (without denying that humans are a major concern of ethics) is also concerned directly about some nonhuman creatures—perhaps animals who suffer or species that become extinct. Such an ethics is more radical, theoretically as well as practically, since it challenges the prevailing humanism and ascribes values to nonhuman nature. It takes nature as sometimes ethically primary. There are duties to nonhumans, not just duties concerning them.

The two-way cut is only introductory, and early in the debate it became clear that environmental ethics could be cut three ways: (1) an anthropic ethic, as before. But now the naturalistic domain is divided into (2) an animal ethics, concerned with the welfare of sentient creatures, and (3) a land ethics, concerned with nature as a whole, with ecosystems. In the memorable injunction of Aldo Leopold, "A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise." Fortunately again, integrity in the biotic community is entwined with the welfare of sentient creatures. Unfortunately again, this is not always so. We might need to cull or hunt excess elk, for instance, if they are overpopulating and range is being degraded.

Even the three-way cut proves inadequate, and, with further analysis,

there are at least five levels of concern. The principles of moral concern differ at each level.

- (1) An anthropic ethic, interhuman ethics. Environmental ethics nowhere denies that humans are a primary focus of ethical concern; typically what's good for the environment is good for people, and vice versa.
- (2) An animal ethic, since animal welfare counts morally. Humans, though they may sometimes override animal welfare, ought at least to consider it.
- (3) A respect for all life, plant as well as animal, if it is true that plants embody values. For there does seem to be some sense in which plants defend their own vitality, even though they do not suffer pains and pleasures. They can be helped or harmed, in better or worse condition.
- (4) A concern for endangered species, respect for life at the species level, since we are much more concerned with the death of a dozen whooping cranes than with the death of a dozen Canada geese, although approximately equal avian well-being and suffering is involved in each case. We may prefer endangered plants over feral animals or permit the hunting of common animals but forbid the hunting of endangered ones.
- (5) A concern for biotic community, for the web of life that incorporates animals, and plant species with which human culture is entwined. This is often called a land ethics.

Perhaps these multiple levels of concern drive us into a pluralism. Those who conclude so have recently taken a pluralist turn, maintaining that there are and ought to be several different kinds of environmental ethics. Is there a unifying theory, one that can guide us in practice when the different kinds of ethics seem to conflict? These axiological problems lie at the center of environmental ethics as the discipline has developed over the last two decades.

There are other ways of approaching the same territory and these can also prove seminal. These approaches may be better suited to the interests of some instructors or with some classes. An appropriate respect for life is a religious challenge; instructors should consult Chapter 11, Religion. Still others think that the value problems can best be solved with Asian worldviews. Whether the Asian assistance succeeds or fails, it throws into relief our Western axioms about valuing nature. Deep ecology is a philosophical worldview so life-orienting as to become in many respects a religion. Biocentrism, a life-centered account, tends to focus more on the organismic individual, less on wholes. Feminists have been active in environmentalism; ecofeminists may claim that a large part; of the inappropriate conduct that characterizes the environmental crisis

lies in male dominance. Suggestions for proceeding with each of these approaches are presented in the following section.

Global concerns increasingly loom large. These are sometimes physical ones, such as climate change or the loss of the ozone layer. They are sometimes social issues such as the seemingly inequitable distribution of wealth between developed nations and developing ones. Nations of "the North," so-called, with one-fifth of the world's population, produce and consume about fourth-fifths of the world's goods. Nations of "the South," with four-fifths of the world's population, produce and consume about one-fifth. Overconsumption, overpopulation, and maldistribution all seem to be sources of the environmental crisis.

Environmental ethics is sometimes greeted with a smile—romantics concerned about the chipmunks and daisies—or with disdain—tree-huggers who ignore the problems of war, justice, human suffering, and digress to marginal frivolities. Environmental ethics is in fact urgent and relevant, as shown by the recent Earth Summit in Rio de Janeiro. The four most critical issues that humans currently encounter are peace, environment, development, and population. All are interrelated, and no solution for one can be found without solutions for the others. Human desires for maximum development drive population increases, escalate exploitation of the environment, and fuel the forces of war. Those without moral principles will exploit humans as readily as nature. Those at peace with nature will seldom need to be urged to seek peace with their neighbors. Nor can anyone be at peace with neighbors or nature until he or she has a concept of nature and of community, a philosophy of residence in the world.

Ethics until recently was almost exclusively concerned with other humans. Ethics can exclusively be practiced by humans, who are the only moral agents on Earth, the only ones concerned. But are humans the only objects of moral concern? There seems something amiss about an ethic that regards the welfare of only one of the several million species on Earth as an object of duty. Ought not *Homo sapiens*, the sole moral species, seeking to be the wise species, seeking to be a philosopher (who *loves wisdom*), appropriately respect life at all its panoramic levels? Socrates said that the unexamined life is not worth living, and we can add that life in an unexamined world is not worthy living either. Any comprehensive education requires examination of what kind of place we live in, the worth of the world. There is something morally naive about living in a reference frame where one species takes itself as absolute and values everything else relative to its utility. There is something incomplete about an education without an environmental ethics.

Ethics is at once the most challenging and the most ready philosophy to teach. Some say teaching ethics is impossible, or even wrong. Since

one cannot make somebody else do right, they must discover the right for themselves, and one ought not to impose one's values on others. According to this viewpoint, one can only coach ethics. Yet students are ready to talk ethics; environmental issues are front page news; good cases abound to launch discussions. Students have other majors, in many of which environmental issues will arise. For example, see Chapter 4, Economics, where Smith argues that ethical assumptions about what constitutes a fulfilled life lie at the root of economic theories and that students must be challenged to examine these. What anthropologists have learned about humans relating to their environment in other societies may also inform the discussion (Chapter 2, Anthropology). Orr (Chapter 1, *Reinventing Higher Education*) presents a uniquely educational perspective on these same issues. Students will disagree with each other, or be puzzled about what they think, but they are ready to become intellectually involved. The instructor may lecture, but philosophy since its origins has been dialogue (the Socratic method).

There is much good audio-visual material, often best used as short excerpts to introduce issues. Lots of projects, from abstract theory to on-the-ground practice, are possible, either singly or in groups. (See Chapter 1, *Reinventing Higher Education*, for examples of practical, locally based projects.) Teaching ethics, especially environmental ethics, can be quite an adventure. You will learn something about teaching methods, as well as about ethics and the environment.

COURSE PLANS

Introductory Course Units

Unit Description and Objectives. Suggestions for introductory units follow, with readings listed that will raise the central questions in environmental ethics. For complete references, see the Resources. See also Vitek (1992), "Teaching Environmental Ethics" and, earlier, Sagoff (1980a), "On Teaching Environmental Ethics." These units will be suitable for students who are in their first philosophy course, which will perhaps also be the only philosophy class that they ever take.

Readings (To construct a unit, choose three from among the following suggestions.)

- Rolston (1981), "Values in Nature"; Rolston (1994b), "Value in Nature and the Nature of Value"; Rolston (1988b), "Human Values and Natural Systems"; and Rolston (1988d), "Values Deep in the Woods." Any of these four will introduce the values questions by itemizing values with which the reader can identify. The reader will be drawn further than first expected into wondering whether the values that humans

find to be carried by nature are not, in part at least, objectively there. Readers will feel clearer about what sorts of values nature has, but confused about whether these values are humanist or natural. Part of the difficulty will be working within and, at the same time, beginning to break out of a human-centered concept of value.

- Rolston (1994a), *Conserving Natural Value*. Any of the chapters entitled, "Natural and Cultural Values," "Anthropocentric Values," "Intrinsic Natural Values," or "The Home Planet," will introduce the nature-culture question and lead into questions similar to those above. Here, all the articles are in one place, written for freshmen and sophomores, with nonphilosophy majors in mind.
- Callicott (1986), "The Search for an Environmental Ethic," A good summary of the field that will reduce somewhat the sense of confusion above, beginning to introduce order into the different theoretical approaches. Callicott advocates a land ethic, but nevertheless hopes to use a humanist value theory to value nature intrinsically.
- Naess (1973), "The Shallow and the Deep, Long-Range Ecology Movement: A Summary." This uses a short, pioneering article in the field to set out sharp contrasts: a humanist, resource-oriented ethic now lamented as "shallow" versus a "deep" ethic that relates humans to a community of natural value.
- Callicott (1980), "Animal Liberation: A Triangular Affair." Although it seemed, reading Naess, that there were two sides in the debate, Callicott here returns to convince us that there are at least three. Even if one is convinced that there are duties to and values in the natural world, there is still homework to do. A classic article that no one can read without becoming worried that there may be irreconcilable differences among those who love animals and those who are environmentalists (Humane Society types versus Sierra Club types).
- Leopold (1949), "The Land Ethic." Probably the most famous article in the field, simply written, elusive, and subtly persuasive in its mix of argument and appeal to experience.
- Rolston (1994c), "Winning and Losing in Environmental Ethics." Useful for its focus on the question whether humans will or ought to lose when they do the right thing in environmental ethics, always an issue to which students soon come. Does appropriate respect for nature combine with human interests in a sustainable biosphere so that solutions are always win-win?

Complete Upper Division Courses

A Systematic Environmental Ethics Course

Course Description and Objectives. The author has taught environmental ethics at Colorado State University for many years, and the syllabus

presented below has evolved with the developing literature. The book *Environmental Ethics* (Rolston 1988a), which grew out of essays collected in *Philosophy Gone Wild* (Rolston 1986), digests that teaching experience and reflects a mixture of theory and practice. The class is junior/senior level, attended by majors from throughout the university, many in the sciences and natural resource fields, with perhaps one-fifth of the class being philosophy majors.

The course begins with the 19th century, with a backward look at the philosophical roots of current concepts of nature in the strong contrast between Emerson's ([1844] 1926, 1961) romanticism and Mill's ([1874] 1969) scientific empiricism. It notes the sources of conservation both in romanticism and in the resource use tradition, two perspectives later embodied in Muir and Pinchot at the turn of the 20th century. Emerson gives a 19th century portrait of life in harmony with nature. Mill gives a hard-nosed, critical, scientific approach. Nature is amoral or immoral, an odious scene of violence, to be conquered by human ingenuity; following nature is irrelevant to morality.

The course is thereafter contemporary. There is first a taxonomy of values carried by nature (Rolston 1988a, *Environmental Ethics*, chapter 1), then a progression through levels of concern: animal welfare (Rolston 1988a, chapter 2, and Callicott 1980, "Animal Liberation"); respect for organismic life (Rolston 1988a, chapter 3, and Taylor 1981, "The Ethics of Respect for Nature," which takes a biocentric approach); endangered species (Rolston 1988a, chapter 4); and ecosystems (Rolston 1988a, chapter 5, and Leopold's [1949] land ethic). Subsequent topics include faking nature (Elliot 1982—faked nature has less value than pristine nature), then an introduction to religion and environment. I use White (1967), "The Historical Roots of Our Ecologic Crisis," which needs to be adequately criticized. Then there is an Eastern turn. Smith (1972), "Tao Now," persuasively idealizes Taoism and Buddhism. Earhart (1970), "The Ideal of Nature in Japanese Religions and its Possible Significance for Ecological Concerns," is appreciative but has more critical skepticism and many doubts. Afterward, students are stimulated and divided by attitudes toward the American Indian in Callicott's (1982) "Traditional American Indian and Western European Attitudes toward Nature." This is a perceptive, well-written account that romanticizes the American Indian and criticizes European attitudes sufficiently to stimulate considerable discussion. Redford (1990), "The Ecologically Noble Savage," challenges Callicott's idealization: Indigenous peoples did and continue to do whatever they need to to survive, which sometimes shows ecological insight but more often does not. (See Chapter 2, Anthropology, for a parallel treatment.)

The course then focuses on value theory in systematic form (Rolston 1988a, chapter 6), which is theoretical, controversial, and relatively difficult for students. It then drops from theoretical to practical levels: envi-

ronmental ethics applied with common sense maxims to environmental policy, to an ethic of the commons (Rolston 1988a, chapter 7), to environmental business (Rolston 1988a, chapter 8), and finally to an embodied ethic, one that is lived with a sense of residence in natural place as culture is superposed on nature (Rolston 1988a, chapter 9. See also Chapter 6, History, "Cognitive mapping: Learning to read your personal history in your neighborhood environment.")

There is frequent use of discussion cases, often introduced by videotapes. Only extracts may be used to start discussion. *Fence at Red Rim* pits animal welfare against a rancher's rights. The extract on rescuing the drowning bison, against park policy, from *Yellowstone in Winter* raises the issue of compassion for animals suffering in the wild. Trophy hunting is at issue in *Black Bear Hunting Secrets*, and *The Ancient Forests* asks whether the abuse of land is not because we regard land as a commodity rather than a community.

A Course Emphasizing Theoretical Issues

Course Description and Objectives. Choose three of the following principal systematic treatments and work through them, comparing and contrasting each with the others. There is a wealth of literature now available, and the principal treatments are listed below, alphabetically. All are serious reading. Students will find Wenz (1988) and Attfield (1992) the hardest. Naess (1989) is expensive. Des Jardins (1993) is the easiest but is not a primary source. See further notes in Resource section.

Readings

- Attfield (1992), *Ethics of Environmental Concern*. The most historically oriented of these works, good not only for its careful analysis of Western philosophical and religious traditions, but excellent as an education in the history of ideas. Reading this book is an example of classical liberal arts, here applied to a survey of the concept of nature in the primary Western sources.
- Brennan (1988), *Thinking About Nature*. The most ecologically informed of these works, a well-argued attempt to think through which philosophical positions do have strong empirical, scientific support and which ones do not. Brennan advocates an ecological humanism.
- Callicott (1995), *Earth's Insights: A Survey of Ecological Ethics from the Mediterranean Basin to the Australian Outback*. The only globally comparative environmental ethics, with the sustained intent to see what everybody else outside the Western world thinks about the relation between humans and nature and to set this beside the Western traditions. A Herculean effort, ending in the conclusion that many

indigenous peoples, and, fortunately, Leopold's land ethic as well, already were almost postmodern.

- Des Jardins (1993), *Environmental Ethics: An Introduction to Environmental Philosophy*. Unlike the others in this section, this book is not written as a primary contribution to the field but rather attempts to describe at the freshman and sophomore levels what the main writers in the field have been arguing. In that sense it is the first "secondary" text in environmental ethics. But Des Jardins does critically assess the primary writers and leads students to see where the principal issues lie.
- Hargrove (1989), *Foundations of Environmental Ethics*. Hargrove pays more attention than others to the 19th century roots of 20th century environmentalism in the United States. He advocates an appreciation of aesthetic creativity in nature as the foundation of an environmental ethic. This book will have to be coupled with others to examine the full range of issues currently being discussed in environmental ethics.
- Johnson (1991), *A Morally Deep World: An Essay on Moral Significance and Environmental Ethics*. We morally ought to consider what ever has interests, and this includes not only humans but also animals, plants, species, and ecosystems. Johnson is surprised to find that the latter three have interests but argues that such logic is inescapable. Such interests are much like traditional concepts of goods or welfare.
- McLaughlin (1993), *Regarding Nature: Industrialism and Deep Ecology*. Deep ecology explained by drawing out areas of continuity and discontinuity between deep ecology and progressive political thought. Examined are the fundamental assumptions of the ideologies within which we find ourselves caught—capitalism, socialism, anthropocentrism, and egocentrism. McLaughlin does social more than scientific ecology.
- Marietta (1995), *For People and the Planet: Holism and Humanism in Environmental Ethics*. An effort to place humans in a holistic, planetary perspective, with an emphasis on the ways in which humans constitute their worlds (a phenomenological approach), with more or less adequacy in their environmental relationships. Perhaps the most sustained inquiry into environmental holism and individual humans and their place in nature.
- Naess (1989), *Ecology, Community, and Lifestyle*. The most systematic deep ecology approach. Arguing that shallow approaches are not going to resolve the current crisis, the Norwegian philosopher and environmental activist Arne Naess advocates deep ecology, a nonanthropocentric movement calling for the overthrow of the current social, political, and value systems in favor of biospheric egalitarianism.

- Rolston (1988a), *Environmental Ethics*. A systematic account, with chapters devoted to the ways humans value nature, to duties to animals, plants, species, ecosystems, an account of natural value theory, and concluding with chapters on environmental policy, business and the environment, and an ethics of personal residence. This book features many cases that can be used in class discussions.
- Sagoff (1988), *The Economy of the Earth*. More oriented to law and environmental policy than are the other introductions here. Useful if your students come more from political science or business, or if they come from the sciences but need this perspective.
- Stone (1987), *Earth and Other Ethics*. Stone is easy to read, literate in both philosophy and law, with a pragmatic outlook that concludes in a working pluralism. He despairs of finding any comprehensive theory for environmental ethics, then concludes that this really is not necessary, and that an operational ethics, mixing different principles appropriately for relevant occasions, will suffice for environmental conservation.
- Sylvan and Bennett (1994), *The Greening of Ethics*. Environmental ethics from "down under" (Australia) showing how topsy turvy the uppermost Western, first world view really is, and analyzing Australia's unique contribution to the greening of ethics. Forceful, critical, subversive, even satirical, and, ultimately quite constructive. Australia is a bellwether territory, though if conservation fails there, little hope remains of convincing the rest of the world of its importance. This one is not to be overlooked because it is from afar, a good complement to the other treatments.
- Taylor (1986), *Respect for Nature*. Taylor locates value in organisms that are teleological centers of life, entities having a good of their own that can be furthered or damaged by moral agents. Normatively, no species is superior. Challenging for most undergraduates, but it gives them good exposure to sustained and careful argument, leading them to conclusions that seem right given the premises, but which they also may not want to accept. A vigorous biocentrism, denying anthropocentrism.
- Wenz (1988), *Environmental Justice*. Wenz views environmental ethics as the just distribution of resources, ending with a pluralist, concentric circle theory, where humans have differing kinds of obligations to persons and to domestic and wild animals, plants, species, and ecosystems. Somewhat demanding reading for undergraduates, but this is also exposure to serious and sustained philosophical argument. Wenz is more sympathetic to the animal rights perspective than are the others.
- Westra (1994), *An Environmental Proposal for Ethics: The Principle of Integrity*. Extended analysis of the philosophical meaning and the

operational value of the concept of integrity in natural and social systems in environmental ethics.

Courses Based on Anthologies

Course Description and Objectives. Topically oriented courses will use selected readings from any of numerous anthologies, almost an embarrassment of riches in the last few years, with virtually every major publisher offering an anthology. These anthologies are already arranged topically. Examples include defining an environmental ethic; environmental ethics and moral theory; animal rights; preservation of rare species; wilderness; economics, ecology, and ethics; pollution; energy; global justice; ecojustice; ecofeminism; environmental racism; future generations; agriculture; cost-benefit analysis; and individual versus collective choice. Such a course can be open-ended, and you can decide where to go next even when midway through. There are notes on each anthology in the Resources section at the end of the chapter.

Readings

- Armstrong and Botzler (1993), *Environmental Ethics: Divergence and Convergence*
- Attfield and Belsey (1994), *Philosophy and the Natural Environment*
- Bormann and Kellert (1991), *Ecology Economics, Ethics: The Broken Circle*
- Cooper and Palmer (1992), *The Environment in Question*
- Elliot (1995), *Environmental Ethics*
- Engel and Engel (1990), *Ethics of Environment and Development: Global Challenge and International Response*
- Ferré and Hartel (1994), *Ethics and Environmental Policy: Theory Meets Practice*
- Gruen and Jamieson (1994), *Reflecting on Nature: Readings in Environmental Philosophy*
- List (1993), *Radical Environmentalism: Philosophy and Tactics*
- Newton and Dillinghain (1993), *Watersheds: Classic Cases in Environmental Ethics*
- Pierce and VanDeVeer (1995), *People, Penguins, and Plastic Trees*
- Pojman (1994), *Environmental Ethics: Readings in Theory and Application*
- Scherer (1990), *Upstream /Downstream: Issues in Environmental Ethics*
- Scherer and Attig (1983), *Ethics and the Environment*
- Sterba (1995), *Earth Ethics: Environmental Ethics, Animal Rights, and Practical Applications*

- VanDeVeer and Pierce (1994), *The Environmental Ethics and Policy Book: Philosophy, Ecology, Economics*
- Westphal and Westphal (1994), *Planet in Peril: Essays in Environmental Ethics*
- Zimmerman et al. (1993), *Environmental Philosophy: From Animal Rights to Radical Ecology*

A Course Based on Professional Articles

Course Description and Objectives. The preceding section has introduced upper division courses based primarily on systematic texts and anthologies. Further possibilities drawing more on professional articles than on systematic treatises are given below. These articles pursue the questions of value, anthropocentric and naturalistic, and pose questions about what sorts of things count morally. This material is more challenging than in the preceding syllabuses but is central to the theoretical issues in the field. The student will probably be taking two or three other philosophy classes but is not necessarily a philosophy major.

Readings (Choose from the following selections.)

- Rolston (1975), "Is There an Ecological Ethic?" This article begins with an analytic style and will give the student the feeling that he or she is doing serious philosophy, perhaps coupled with some frustration about having to read it twice to understand it. The article then passes to a more discursive style, invoking experience and ethical intuitions, and the author passes from being an analyst to being an advocate. The reader may conclude with the author that an environmental ethic, though as yet unsettled and still on the horizon, has at least his vote to be so if it can be.
- Rolston (1982), "Are Values in Nature Subjective or Objective?" or chapter 6 in *Environmental Ethics*. Serious value theory again, this time focusing on the much debated "subjective or objective" distinction, with the reader being led from the primary-secondary qualities distinction familiar in modern philosophy (trees aren't really green; they only seem so in the eye of the beholder), to its application in environmental ethics. This time, besides the analysis, there are some sketches and diagrams to launch and stimulate discussion. Again, the student is drawn deeper than was expected into a concept of intrinsic natural value, perhaps left uncomfortable both with merely anthropocentric value and with the proposed naturalistic alternative.
- Callicott (1984), "Non-Anthropocentric Value Theory and Environmental Ethics." In an article from a professional philosophical journal, Callicott both summarizes value theory in environmental ethics and makes his own proposal, a theory that combines a humanist value theory with assigning intrinsic value to natural things, especially to ecosystems.

- Attfield (1981), "The Good of Trees," A British philosopher maintains, in the leading journal of value theory, that trees can have a good of their own. If so, the question is not always what are trees good for (their uses), but what is the good of trees (their intrinsic value). Here is an analysis of what it means to have interests, whether trees can have interests, welfare, a good of their own, even though they have no felt experiences, and whether this kind of good can count morally.
- Partridge (1986), "Values in Nature: Is Anybody There?" An enticing title, and the student will soon bog down in the technicalities of argument about objective and subjective value, need some rescuing from the feeling that philosophy becomes too academic or scholastic, but, if rescued, come away with the feeling that here are serious philosophical issues, being seriously debated.
- Taylor (1981), "The Ethics of Respect for Nature." Careful, step-by-step biocentric argument, leading the student where he or she may by now want to go, into the conviction that all and each living thing deserves respect as a teleological center of life. The student may then realize with some dismay that to plunge into biocentrism also takes one to places he or she is unwilling to go. It threatens to paralyze judgment, since every organism seems to have equal inherent worth, and worse, threatens to make one misanthropic. One does not want to be arrogantly anthropocentric, but still there seem to be relevant ethical differences between humans and mosquitoes!
- Frankena (1979), "Ethics and the Environment." The dean of American ethicists, whom the student may also have read in other ethics classes, turns his attention to environmental ethics, sympathetically but conservatively, unwilling to take the plunge into this deeper ethic, puzzled by what it could mean for there to be value in nonsentient creatures. Frankena analyzes a number of different types of environmental ethics, arguing for respect for sentient life.
- Callicott (1992), *The Intrinsic Value of Nature*, theme issue of *The Monist*. Seven articles by leading figures in the field, all addressed to the question of intrinsic value in nature. Copies of the single back issue are available. Professional philosophical material, suitable for a senior seminar: varieties of intrinsic value, of anthropocentric value, subjectivism and objectivism and beyond, pragmatism and value in nature, disvalues in nature.

Upper Division Course Units

Environmental Ethics with an Animal Welfare Emphasis

Unit Description and Objectives. The animal rights movement has surprised almost everyone with its increasing strength in recent years. It

has many concerns kindred to those in environmental ethics, making it an effective way to approach environmental ethics by making use of comparisons and contrasts in the two movements. Ecosystem degradation, the loss of tropical forests and endangered species, global warming, or the good of trees may seem remote to students, but everyone, especially those with pets, can wonder whether animals can suffer. It is important here not just to raise the issue of eating meat, significant in itself, but to use this as a route into a concept of nature, of whether what is the case in nature (meat eating by carnivores and omnivores) ought to be the case in human life, and of the valuation of ecosystems and natural processes.

Readings

- Callicott (1980), "Animal Liberation: A Triangular Affair." See notes on p. 16. The student who has somewhat casually thought that all environmentalists and nature lovers are pretty much alike has a sudden awakening.
- Singer (1988), "Animals and the Value of Life" or Singer (1979), "Not for Humans Only: The Place of Nonhumans in Environmental Issues." Higher, sentient animals, count morally, but lower ones and plants do not. Consideration stops somewhere between a shrimp and an oyster.
- Regan (1975), "The Moral Basis of Vegetarianism." In a typical philosophy class most of the students will take vegetarianism as being oddball; but a few (more than the instructor may think) will be vegetarians by conviction. Most who eat meat will find it hard to believe that they are doing wrong but will be unsure about their justifications. This article and the preceding one will confront students with professional philosophers arguing that one ought not to eat meat.
- Ferré (1986), "Moderation, Morals, and Meat." Next come two philosophers on the meat eating side. Both argue from nature. After all, animals eat each other; humans evolved as hunter-gatherers; thus, should we deny the nutrient cycles of our ecology? An organicist ethic realizes that all life other than the primary producers has to feed on other life, and respect for nature as readily enjoins meat eating as denies it.
- Rolston (1988a), "Higher Animals: Duties to Sentient Life," chapter 2 in *Environmental Ethics*. There are duties to animals, though animals do not have rights, but duties to animals need not be extrapolated from duties to humans. The moral rules in culture and in amoral wild nature are different.
- Hargrove (1992), *The Animal Rights/Environmental Ethics Debate*. This anthology contains the principal 11 papers of the debate, of which the Callicott paper, "Animal Liberation: A Triangular Affair" is an example.

Five further approaches to environmental ethics are listed below, as significant as those above, but they can only be suggested here.

Environmental Ethics with a Western Religious Emphasis

See Chapter 11, Religion, for ideas and references.

Environmental Ethics with an Eastern Turn

Readings (There is a much larger literature available, but start with the selections below.)

- Smith (1972), "Tao Now: An Ecological Testament"
- Callicott and Ames (1989), *Nature in Asian Traditions of Thought*, selections
- Rolston (1987a), "Can the East Help the West to Value Nature?"

See also Chapter 11, Religion, for additional references.

Environmental Ethics: Confrontational Style

Unit Description and Objectives. Arrange the class pro and con, but be careful not to generate more heat than light. This is a good way to wake up sleepy students, but the danger is that there will be only argument and no growth toward resolution. There is also a danger that students will think there is only argument and not considerable consensus in ethics about practical matters of right and wrong. Adversarial in debate is only one route to insight.

Readings

- Goldfarb (1993), *Taking Sides: Clashing Views on Controversial Environmental Issues*. Drawn largely from the popular press and designed for confrontation and debate. There is a new edition frequently, so the issues will be quite contemporary.

Environmental Ethics with an Economic/Business Emphasis

The economics of natural resources intersects with philosophical assessments of value. Begin here and consult Chapter 4, Economics.

Readings

- Sagoff (1981), "At the Shrine of Our Lady of Fatima or Why Political Questions Are Not All Economic"
- Rolston (1984), "Just Environmental Business" from *Just Business*

Environmental Ethics as Deep Ecology

Unit Description. Deep ecology orients the whole of life with a respect for nature; the self-realization of humans is inseparably entwined with the autonomy and integrity of the larger biotic community.

Readings

Start here and see also the Naess book and comments above and below.

- Devall and Sessions (1985), *Deep Ecology*, selections
- Naess (1973), "The Shallow and the Deep, Long-Range Ecology Movement: A Summary"
- Mathews (1991), *The Ecological Self*
- McLaughlin (1993), *Regarding Nature: Industrialism and Deep Ecology*

Resources

Page numbers appearing in brackets at the end of some entries indicate where the reference is cited in a course plan.

Bibliographies

Four introductory bibliographies are:

- Katz, E. 1989. "Environmental Ethics: A Select Annotated Bibliography, 1983-1987." *Research in Philosophy and Technology* 9:251-285.
- Katz, E. 1992. "Environmental Ethics: A Select Annotated Bibliography II, 1987-1990." *Research in Philosophy and Technology* 12:287-334.
- Nash, R. F. 1989. "Selected Bibliography." In R. F. Nash, *The Rights of Nature*. See listing below.
- Simmons, D. A., 1988. "Environmental Ethics: A Selected Bibliography for the Environmental Professional." Council of Planning Librarians, CLP Bibliography 213, March.

A *Master Bibliography in Environmental Ethics* is maintained by the International Society for Environmental Ethics (see below) on computer disk. This annotated bibliography contains all the bibliographic entries from the *Newsletter* of the society, volumes 1-5 (1990-1994), all the articles and abstracts from the journal *Environmental Ethics*, volumes 1-16 (1979-1994), all the articles and abstracts from the journal *Environmental Values*, volumes 1-3 (1992-1994), and the two Katz bibliogra-

phies, above. The format is either WordPerfect DOS or Macintosh, which can be easily translated into other word processing programs. The bibliography can be searched on computer, or printed out in two volumes, about 300 pages each, and spiral bound for both faculty and student use. It is inexpensive and not copyrighted. Contact the Secretary of the International Society for Environmental Ethics for details. See entry below.

This bibliography can also be reached on World Wide Web, through an international society for environmental ethics site at the University of North Texas, The address is: <<http://www.cep.unt.edu/ISEI.html>>. There is a search engine with which you can search for particular key words.

Anthologies and Systematic Books

See also the earlier comments on these various works.

Armstrong, S. J., and R. G. Botzler, eds. 1993. *Environmental Ethics: Divergence and Convergence*. New York: McGraw Hill. [p. 216]

An excellent anthology all around.

Attfield, R. 1992. *The Ethics of Environmental Concern*, 2nd ed. Athens: University of Georgia Press. [p. 213]

Attfield, R. 1994. *Environmental Philosophy; Principles and Prospects*. Aldershot, Hampshire, UK: Avebury.

Sixteen essays.

Attfield, R. and A. Belsey, eds. 1994. *Philosophy and the Natural Environment*. Cambridge, UK: Cambridge University Press. [p. 216]

A series of careful philosophical analyses: intrinsic values in nature, environmental restoration, persons in natural history, anthropocentrism, the moral consideration of nonhumans, the idea of environment, natural capital, environmental disobedience, and global environmental justice.

Blackstone, W. T., ed. 1974. *Philosophy and Environmental Crisis*. Athens: University of Georgia Press.

Eight important early articles that, though now dated, emphasize the basic problems and options.

Bormann, F. and S. Kellert, eds. 1991. *Ecology, Economics, Ethics: The Broken Circle*. New Haven: Yale University Press. [p. 216]

A collection that has enjoyed especially widespread attention for its mix of the three areas, more interdisciplinary than most of the anthologies.

Brennan, A, 1988. *Thinking About Nature: An Investigation of Nature, Value and Ecology*. London: Routledge, and Athens: University of Georgia Press. [p. 213]

Cahn, R. 1978. *Footprints on the Planet*. New York: Universe Books. An easy to read, nonacademic approach.

Callicott, J. B. 1989. *In Defense of the Land Ethic*. Albany: State University of New York Press.

A collection of essays by the principal philosophical interpreter of Aldo Leopold's land ethic.

Callicott, J. B., ed. 1992. *The Intrinsic Value of Nature*. Theme issue of *The Monist*, 75(2). [p. 218]

Callicott, J. B. 1995. *Earth's Insights: A Survey of Ecological Ethics from the Mediterranean Basin to the Australian Outback*. Berkeley: University of California Press. [p. 213]

Callicott, J. B. and R. T. Ames. 1989. *Nature in Asian Traditions of Thought: Essays in Environmental Philosophy*. Albany: State University of New York Press. [p. 220]

Cooper, B. E. and J. A. Palmer, eds. 1992. *The Environment in Question*. London: Routledge. [p. 216]

British anthology with an international emphasis. Contributions from the United States, India, and Australia. Environmental ethics, nuclear wastes, rainforests, obligations to future generations, and the nature of technological risk.

Des Jardins, J. R., 1993. *Environmental Ethics: An Introduction to Environmental Philosophy*. Belmont, CA: Wadsworth. [pp. 213, 214]

Devall, W. and G. Sessions, 1985. *Deep Ecology*. Salt Lake City, UT: Peregrine Smith Books. [p. 221]

Easy reading and a handbook of the movement.

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

Another deep ecology approach.

Elliot, R., ed. 1995. *Environmental Ethics*. New York: Oxford University Press. [p. 216]

Newton, L. H. and C. K. Dillingham. 1993. *Watersheds: Classic Cases in Environmental Ethics*. Belmont, CA: Wadsworth. [p. 216]

Nine pivotal cases in environmental ethics: Love Canal, the ozone layer and its depletion, UNCED at Rio, the *Exxon Valdez*, the Northwest forests and the spotted owl, Chernobyl, Chico Mendez and the tropical rainforests, the global greenhouse and our changing climate, Bhopal. Impressive detail and documentation of the cases combined with insightful ethical analysis.

Norton, B. G., ed. 1986. *Preservation of Species*. Princeton, NJ: Princeton University Press.

The best philosophically oriented collection on the preservation of species.

Norton, B. G. 1987. *Why Preserve Natural Variety?* Princeton, NJ: Princeton University Press.

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

Environmentalists can find convergent interests, agreeing what they ought to do, even if they operate with differing philosophical positions.

Passmore, J. 1974. *Man's Responsibility for Nature*, New York: Scribner's.

An influential early treatment, easy reading. Passmore takes an anthropocentric and resource (utilitarian) approach.

Pierce, C., and D. VanDeVeer, eds. 1995. *People, Penguins, and Plastic Trees: Basic Issues in Environmental Ethics*, Rev. ed. Belmont, CA: Wadsworth. [p. 216]

A popular anthology, containing several of the articles already mentioned, often thought to be the easiest anthology, now in an enlarged second edition.

Pojman, L. P., ed. 1994. *Environmental Ethics: Readings in Theory and Application*. Boston: Jones and Bartlett. [p. 216]

A big reader arranged in a pro and con dialogue, 72 readings on 20 topics, in 18 sections, emphasizing a mix of theory and practice. Historical roots, animal rights, biocentrism, a land ethic, deep ecology, intrinsic natural value, ecofeminism, the Gaia hypothesis, biodiversity, obligations to future generations, Asian concepts of nature, world population, hunger, pollution, wastes, energy policy, nuclear power, climate change, sustainable development, economics, ethics, and environmental policy.

Regan, T., 1982. *All That Dwell Therein: Essays on Animal Rights and Environmental Ethics*. Berkeley: University of California Press.

Regan, T., ed. 1990. *Earthbound: New Introductory Essays in Environmental Ethics*. Prospect Heights, IL: Waveland Press.

The 10 articles in this anthology were written for beginning students. The book was published by Random House in 1984 and has been reissued by Waveland Press. Articles in it are still useful because they are specifically written for beginners.

Rolston, H., III. 1986. *Philosophy Gone Wild*. Buffalo: Prometheus Books. [p. 212]

The 15 essays can be read individually or in topically related groups. Nature has nonanthropocentric intrinsic and systemic value, as well as instrumental value. Some values are natural in the sense that they objectively emerge out of ecosystems and natural processes.

Rolston, H., III. 1988a. *Environmental Ethics*. Philadelphia: Temple University Press. [pp. 212, 213, 215, 219]

Rolston, H., III. 1994a. *Conserving Natural Value*. New York: Columbia University Press. [p. 211]

Written not only for philosophy students but also for natural resource and conservation biology students, this book can be used outside philosophy departments, and in combination with books and articles from other disciplines in environmental studies. Freshman and sophomore level.

Sagoff, M. 1988. *The Economy of the Earth: Philosophy, Law, and the Environment*. New York: Cambridge University Press. [p. 215]

Scherer, D., ed. 1990. *Upstream /Downstream: Issues in Environmental Ethics*. Philadelphia: Temple University Press. [p. 216]

Eight articles that explore the main issues: norms and environments, future generations, public policy and scientific uncertainty, international and transboundary environmental problems, takings, just compensation, pollution, and cost-benefit analysis.

Scherer, D., and T. Attig, eds. 1983. *Ethics and the Environment*. Englewood Cliffs, NJ: Prentice-Hall. [p. 216]

A solid introductory anthology, though now a decade old.

Shrader-Freehette, K. 1984. *Environmental Ethics*. Pacific Grove, CA: Boxwood Press.

Sterba, J. P., ed. 1995. *Earth Ethics: Environmental Ethics, Animal Rights, and Practical Applications*. Englewood Cliffs, NJ: Prentice-Hall [p. 216]

Three dozen authors, a major anthology in the field, arranged in a theoretical and a practical section.

Stone, C. F. 1987. *Earth and Other Ethics*. New York: Harper and Row. [p. 215]

Sylvan, R., and D. Bennett. 1994. *The Greening of Ethics*. Cambridge, UK: White Horse Press; Tucson, AZ: University of Arizona Press. [p. 215]

Taylor, P. 1986. *Respect for Nature*. Princeton, NJ: Princeton University Press. [p. 215]

VanDeVeer, D., and C. Pierce, eds. 1994. *The Environmental Ethics and Policy Book: Philosophy, Ecology, Economics*. Belmont, CA: Wadsworth. [p. 216]

Features interdisciplinary crossovers between philosophy, politics, and economics. Ethical theory; western religions and environmental attitudes; animals; constructing an environmental ethic; deep ecology, social ecology, ecofeminism; cost-benefit analysis; ecological sustainability; population; biodiversity; forests and wilderness; degrading the planet. A wide-ranging and well-conceived text.

Wenz, P. S. 1988. *Environmental Justice*. Albany: State University of New York Press. [pp. 213, 215]

Westphal, D. and F. Westphal, eds. 1994. *Planet in Peril: Essays in Environmental Ethics*. Fort Worth, TX: Harcourt Brace College Publishers. [p. 216]

A reasonably slim anthology, one that uses fewer, but complete articles. Biocentric ethics, wilderness, inherent value in nature, pollution, animals. More selective than comprehensive, modest and manageable in size and price, and contrasts with the much bigger collections.

Westra, L. 1994. *An Environmental Proposal for Ethics: The Principle of Integrity*. Lanham, MD: Rowman and Littlefield Publishers, Inc. [p. 215]

Zimmerman, M. E., J. B. Callicott, G. Sessions, K. J. Warren, and J. Clark, eds. 1993. *Environmental Philosophy: From Animal Rights to Ecology*. Englewood Cliffs, NJ: Prentice-Hall. [p. 216]

Excellent, with main sections on environmental ethics, deep ecology, ecofeminism, and social ecology.

Books on Animal Rights

Clark, S. R. L. 1977. *The Moral Status of Animals*. Oxford: Oxford University Press.

An Aristotelian approach to animals; animals ought to have lives according to their kind. Vegetarianism is endorsed. Readable but wordy.

Hargrove, E. C., ed. 1992. *The Animal Rights/Environmental Ethics Debate*. Albany: State University of New York Press. [p. 219]

Linzey, A. 1987. *Christianity and the Rights of Animals*. New York: Crossroad.

Linzey, an Anglican priest, is the principal theological defender of animal rights. Sensitive and caring, though quite nonecological, he regards wild nature as fallen, under a curse, and in need of redemption.

Midgley, Mary. 1983. *Animals and Why They Matter*, Athens, GA: University of Georgia Press.

Regan, T. 1983. *The Case for Animal Rights*. Berkeley; University of California Press.

Massive and detailed arguments for animal (mammal) rights by their principal philosophical defender. Readable, although some parts will be difficult for undergraduates.

Regan, T. and P. Singer, eds. 1989. *Animal Rights and Human Obligations*, 2nd ed. Englewood Cliffs, NJ: Prentice-Hall.

Singer, P. 1975a. *Animal Liberation*. New York: New York Review Books. Classical (hedonistic) utilitarianism extended to animals. Singer exposes the abuses of factory agriculture and concludes that vegetarianism is morally obligatory. He also criticizes medical and scientific uses of animals. Quite readable.

Books on Ecofeminism

The following are places to start in an actively growing field.

Griffin, S. 1978. *Women and Nature*. New York: Harper and Row.

Merchant, C. 1983. *The Death of Nature: Women, Ecology, and the Scientific Revolution*. New York: Harper and Row.

Warren, K., ed. 1994. *Ecological Feminism*. New York: Routledge.

Articles and Chapters in Books

The chief sources of academic articles are the journals *Environmental Ethics* and *Environmental Values*. See also the bibliographies listed above.

Attfield, R. 1981, "The Good of Trees." *Journal of Value Inquiry* 15:35-54. [p. 218]

Callicott, J. B. 1980. "Animal Liberation: A Triangular Affair." *Environmental Ethics* 2:311-338. [pp. 211, 212, 219]

Callicott, J. B. 1982. "Traditional American Indian and Western European Attitudes toward Nature." *Environmental Ethics* 4:293-318. [p. 212]

Callicott, J. B. 1984. "Non-Anthropocentric Value Theory and Environmental Ethics." *American Philosophical Quarterly* 21:299-309. [p. 217]

Callicott, J. B. 1986. "The Search for an Environmental Ethic." In *Matters of Life and Death*, 2nd ed. T. Regan, ed. New York: Random House. [p. 211]

Callicott, J. B. 1991. "The Wilderness Idea Revisited: The Sustainable Development Alternative." *Environmental Professional* 13:235-247. Reprinted in Gruen and Jamieson 1994; see anthology listing.

Argues that the wilderness idea is flawed, incoherent, and anthropocentric. Rolston's (1991b) reply (see listing below) defends the wilderness idea. The two articles form an exchange that will stimulate students about the idea of the natural, nature versus culture, and the human relation to the wild.

Earhart, H. B. 1970. "The Ideal of Nature in Japanese Religion and its Possible Significance for Environmental Concerns." *Contemporary Religions in Japan* 11:1-26. [p. 212]

Elliot, R. 1982. "Faking Nature." *Inquiry* 25:81-93. [p. 212]

Emerson, R. W. [1844] 1926, 1961. "Nature." In *Emerson's Essays*. 1st and 2nd series. New York: Thomas Crowell. [p. 212]

Ferré, F. 1986. "Moderation, Morals, and Meat." *Inquiry* 29:391-406. [p. 219]

Frankena, W. K. 1979. "Ethics and the Environment." In *Ethics and*

- Problems of the 21st Century*. K. E. Goodpaster and K. M. Sayre, eds. Notre Dame, IN: University of Notre Dame Press. [p. 218]
- Gunn, A. S. 1990. "Preserving Rare Species." In *Earthbound*. T. Regan, ed. (See anthology listing.)
- Leopold, A. 1949. "The Land Ethic." In *A Sand County Almanac*. A. Leopold. Oxford: Oxford University Press. [pp. 211, 212]
- Mill, J. S. [1874] 1969. "Nature." One of *Three Essays on Religion*, in *Collected Works*, vol. 10. Toronto: University of Toronto Press. [p. 212]
- Naess, A. 1973. "The Shallow and the Deep, Long-Range Ecology Movement: A Summary." *Inquiry* 16:95-100. [pp. 211, 221]
- Partridge, E. 1986. "Values in Nature: Is Anybody There?" *Philosophical Inquiry* 8:96-110. [p. 218]
- Redford, K. H. 1990. "The Ecologically Noble Savage." *Orion Nature Quarterly* 9(3):25-29. [p. 212]
- Regan, T. 1975. "The Moral Basis of Vegetarianism." *Canadian Journal of Philosophy* 5:181-214. Reprinted in Regan 1982. (See anthology listing.) [p. 219]
- Rolston, H., III. 1975. "Is There an Ecological Ethic?" *Ethics* 85:93-1-9. Reprinted in Scherer and Attig, eds. 1983. (See anthology listing.) [p. 217]
- Rolston, H., III. 1981. "Values in Nature." *Environmental Ethics* 3: 113-128. Reprinted in Rolston 1986. (See anthology listing.) [p. 210]
- Rolston, H., III. 1982. "Are Values in Nature Subjective or Objective?" *Environmental Ethics* 4:125-151. Reprinted in Rolston 1986; also in Elliot and Gare 1983. (See anthology listing.) [p. 217]
- Rolston, H., III. 1984. "Just Environmental Business." In *Just Business: New Introductory Essays in Business Ethics*. T. Regan, ed. New York: Random House. Reprinted in Rolston 1986; also in Westphal and Westphal 1994. (See anthology listings.) [p. 220]
- Rolston, H., III. 1985. "Duties to Endangered Species." *BioScience* 35:718-726. Reprinted in Rolston 1986; also in Sterba 1995; also in VanDeVeer and Peters 1994. (See anthology listings.) Also in Regan and Singer 1989. (See animal rights listing.)

Rolston, H., III. 1987a. "Can the East Help the West to Value Nature?" *Philosophy East and West* 37:172-190. [p. 220]

Rolston, H., III. 1987b. "On Behalf of Bioexuberance." *Garden* 11(4):2-4, 31-32.

Rolston, H., III. 1988b. "Human Values and Natural Systems." *Society and Natural Resources* 1:271-283. [p. 210]

Rolston, H., III. 1988c. "In Defense of Ecosystems." *Garden* 12(4):2-5, 32.

Rolston, H., III. 1988d. "Values Deep in the Woods," *American Forests* 94(5 and 6):66-69. [p. 210]

Rolston, H., III. 1991a. "Environmental Ethics: Values in and Duties to the Natural World." In Bormann and Kellert 1991. Reprinted in Gruen and Jamieson 1994; also in VanDeVeer and Pierce 1994. (See anthology listings.)

A convenient summary of Rolston's book *Environmental Ethics*.

Rolston, H., III. 1991b. "The Wilderness Idea Reaffirmed." *Environmental Professional* 13:370-377. Reprinted in Gruen and Jamieson 1994. (See anthology listing.)

Replies to Callicott 1991, "The Wilderness Idea Revisited." See above.

Rolston, H., III. 1992a. "Ethical Responsibilities toward Wildlife." *Journal of the American Veterinary Medical Association* 200:618-622.

Based on case studies that raise tough questions; short, easy to read.

Rolston, H., III. 1992b. "Wildlife and Wildlands: A Christian Perspective." In *After Nature's Revolt: Eco-justice and Theology*. D. T. Hessel, ed. Minneapolis, MN: Fortress Press.

Rolston, H., III. 1994b. "Value in Nature and the Nature of Value." In Attfeld and Belsey 1994. (See anthology listing.) [p. 210]

Rolston, H., III. 1994c. "Winning and Losing in Environmental Ethics." In Ferré and Hartel 1994. (See anthology listing.) [p. 211]

Sagoff, M. 1980a. "On Teaching Environmental Ethics." *Metaphilosophy* 11:307-325. [p. 210]

Useful for teaching introductory students.

Sagoff, M. 1980b. "On the Preservation of Species." *Columbia Journal of Environmental Law* 7:33-67.

- Sagoff, M. 1981. "At the Shrine of Our Lady of Fatima or Why Political Questions Are Not All Economic." *Arizona Law Review* 23:1283-1298. [p. 220]
- Saleh, A. K. 1984. "Deeper than Deep Ecology: The Eco-Feminist Connection." *Environmental Ethics* 3:339-345.
- Singer, P. 1986. "Animals and the Value of Life." In *Matters of Life and Death*, 2nd ed, T. Regan, ed. New York: Random House. [p. 219]
- Singer, P. 1975b. "Down on the Factory Farm." In Singer 1975a. Reprinted in Regan and Singer 1989. (See animal rights listings.)
- Singer, P. 1979. "Not for Humans Only: The Place of Nonhumans in Environmental Issues." In *Ethics and Problems of the 21st Century*. K. E. Goodpaster and K. M. Sayre, eds. Notre Dame, IN: University of Notre Dame Press. [p. 219]
- Smith, H. 1972. "Tao Now: An Ecological Testament." In *Earth Might Be Fair*. I. G. Barbour, ed. Englewood Cliffs, NJ: Prentice-Hall. [pp. 212, 220]
- Taylor, P. 1981. "The Ethics of Respect for Nature." *Environmental Ethics* 3:197-218. [pp. 212, 218]
A biocentric approach, enlarged upon in Taylor 1986, *Respect for Nature*.
- Vitek, W. 1992. "Teaching Environmental Ethics." *Teaching Philosophy* 15:151-473. [p. 210]
Good suggestions for class and student projects.
- Warren, K. J., 1990. "The Power and Promise of Ecological Feminism." *Environmental Ethics* 12:125-146.
Includes a recent bibliography.
- White, L., Jr. 1967. "The Historical Roots of Our Ecological Crisis." *Science* 155:1203-1207. [p. 212]

Videotapes, Films, and Other Sources

Many audio-visual resources are available. The following are only illustrations. Probably the best single source of environmental films is Bullfrog Films, Oley, PA 19547, with a catalog of over 300 titles on environmental and related social and development issues. *Switching on to the Environment*, a book by Television Trust for the Environment, 46 Charlotte Street, London W1P 1LX, in cooperation with the United Nations Environment Programme, describes and evaluates 100 films.

- Fence at Red Rim.* Does a rancher have a right to build a fence that destroys an antelope herd, enclosing public land though built on private land, protecting his cattle and preventing a designation of critical habitat that might prevent strip mining? Focus Productions, distributed by University of California Extension Media Center, Berkeley, California. [p. 213]
- Wetlands in Crisis.* United States Fish and Wildlife Service videotape urging "no net loss" of wildlands. Distributed by their Audio Visual Office, Washington, D.C., and regional centers.
- The Ancient Forests.* Clearcutting in the Pacific Northwest, devastating forests there. Project Lighthouse, Santa Fe, New Mexico. [p. 213]
- Yellowstone in Winter.* The harsh and beautiful Yellowstone winter, including a provocative extract of an attempted and failed rescue of a drowning bison, against park policy, raising the issue of compassion toward wildlife. Wolfgang Bayer Productions, Jackson Hole, Wyoming. [p. 213]
- Black Bear Hunting Secrets.* Produced to extol hunting, but the hunting scenes (shooting a sow in spring, the bow and arrow shooting of a treed bear) raise the larger questions of whether merely recreational trophy hunting is moral. 3M Sportsmen's Video Collection, Bloomington, Minnesota, on sale at sporting goods stores and video outlets. [p. 213]
- From Sea to Shining Sea.* CIBA GEIGY, a multi-national corporation, discharges toxic wastes into the Atlantic Ocean off the coast of New Jersey, of disputed content and with disputed permit. Greenpeace divers partially plug the pipes and are arrested, though supported by a citizens' rally. Illustrates corporate power, government ineffectiveness, civil disobedience, pollution, and toxic threats. Available through Bullfrog Films (see address above).
- The International Society for Environmental Ethics (ISEE)*, a membership organization, is devoted to advancing environmental ethics and its teaching. There is a quarterly newsletter noting resource materials. Back issues of these newsletters are available both in print and on the internet through gopher at Morehead State University, Morehead, Kentucky. At your internet system prompt, send the telnet message: <gopher infoserv.morehead-st.edu>, and follow the prompts searching the MSU Gopher Server using Jughead with the search words: International Society for Environmental Ethics to get to the *ISEE Newsletter*. The Society maintains a master bibliography in environmental ethics (see above). Contact Professor Laura Westra, Secretary, Department of Philosophy, University of Windsor, Windsor, Ontario N9B 3P4, Canada.