
J. Baird Callicott (Philosophy, University of Wisconsin, Stevens Point) says of *Philosophy Gone Wild*: "Along with a handful of other mavericks, Holmes Rolston created the whole new field of environmental ethics in philosophy. This collection of his essays bids fair to become an historical watershed for the future. The innovative and imaginative character of Rolston's thought is matched by the character of his prose. Written with unusual grace and a persistent creative ambiguity, *Philosophy Gone Wild*, like the dialogues of Plato, provokes a dialectic in the reader's mind. A tireless scholar and a highly skilled naturalist, Rolston describes the beautiful world with finely honed sensibilities."

Tom Regan (Philosophy, North Carolina State University) says of *Philosophy Gone Wild*: "*Philosophy Gone Wild* will command a wide audience, and its publication is a major event in the field of environmental ethics. Rolston is a very important, productive, and influential thinker. His is a visionary voice. Few minds so admirably combine the force of intellect and the power of emotion. We all benefit for having these finely-crafted essays collected in one volume."

Roderick Nash (History and Environmental Studies, University of California, Santa Barbara) says of *Philosophy Gone Wild*: "On the cutting edge of environmental ethics for more than a decade, Rolston supplies a vital mix of humanistic and scientific dimensions to the understanding of wilderness, and, more importantly, to its defense. We are presently making irrevocable decisions about the future of wilderness on this planet. Professor Rolston will help us to make them wisely."

Donald Scherer (Philosophy, Bowling Green State University) says of *Philosophy Gone Wild*: "Rolston believes that the concepts we use in trying to state facts reflect instead the alienation of human beings in our urban, industrialized world cut off from ecosystemic relations that ground human valuing. The pages of *Philosophy Gone Wild* sparkle as they impart a vivid sense of human being in an ecosystemic context."

Eugene C. Hargrove (Philosophy, University of Georgia, Editor, *Environmental Ethics*) says of *Philosophy Gone Wild*: "This collection, by one of the two or three most important writers in the field of environmental ethics today, begins with Rolston's early ground-breaking essay and advances through the body of his seminal work on natural value. The closing essays on the experience of nature are not only good philosophy but good literature as well."

Frank B. Golley (Director, Institute of Ecology, University of Georgia) says of *Philosophy Gone Wild*: "As a field naturalist and a philosopher, Rolston uses his hand lens to enlarge, clarify,
and illuminate issues in environmental ethics. In this age of speculation, few books combine such depth of knowledge in a variety of difficult disciplines and field experience in wild places. *Philosophy Gone Wild* is a book to enjoy, learn from, to think about, and to read and reread."

All of the above are from Prometheus reviews and published on the rear cover of the book.

The following review appeared in *Choice*, October 1986, by J. C. Kricher, Biology, Wheaton College, Massachusetts:

"An important book that deserves a wide student readership. Rolston ranges broadly, discussing subjective versus objective definitions of values in nature and including many thought-provoking examples. Philosophy students should find his discussions of the naturalistic fallacy and its relationship to environmental ethics most interesting. ... Highly appropriate for ecology (as a supplement) and philosophy courses, as well as courses dealing with environmental law and policy-making. All college libraries should have a copy."

The following review appeared in *Ethics* 98(1988):903-904 by F. E. Bernard, Geography, Ohio University:

"Here are fifteen essays written from the late 1960's to the mid-1980's by a pioneering environmental ethicist. ... Each section highlights Rolston's best thinking and writing, including his seminal *Ethics* paper, `Is There an Ecological Ethic?' (1975), and the stirring essay on the pasqueflower from *Natural History* (1979). The diversity of this collection will appeal to environmentalists. It ranges from the abstract (`Are Values in Nature Subjective or Objective?') through the pragmatic (`Just Environmental Business') to the interpretation of nature (`Meditation at the Precambrian Contact'). Rolston's writing often evokes the best of American philosophy of nature. He writes with flair and grace. The book is good reading because it is good literature."

"Rolston raises unsettling questions about man's rightful place in the ecosystem. He argues that human survival depends on refinement of our theories of ethical behavior toward nature. We must reengage our landscape, develop a calculus for ecosystemic utilitarianism, and behave as if we are members of a planetary community. This is a formidable challenge. The agenda is well set in *Philosophy Gone Wild*.

Allen Carlson (Philosophy, University of Alberta), in a 14-page critical notice of *Philosophy Gone Wild*, says that this is "an essential volume for anyone even remotely interested in environmental philosophy." It is "an excellent discussion and documentation of ... the environmental turn in philosophy." *Environmental Ethics* 8(1986):163-177, citations on p. 163.

Allen Drengson (Philosophy, University of Victoria) says of *Philosophy Gone Wild*: "This book is a collection of outstanding, sensitive, insightful, deep and illuminating essays on philosophy of nature and the new ecological agenda that is profoundly changing the philosophical landscape, and bringing us to truly interdisciplinary understanding of nature and the nature of our relationships. Rolston writes with clarity and grace. His writing combines the depth of detail of the best phenomenological description, along with an analytical skill that is a mark of clarity and good sense.

His articles often combine a poetic sensibility and literary power that can evoke a much deeper perception of, e.g., a pasqueflower in all of its significance and aesthetic depth, and yet shining through this evocative beauty there is always a keen mind and a gentle intelligence. He sees with the eyes of naturalist like Muir and Leopold, and he is aware of the poetry and music of the natural world, as well as its scientific and philosophical dimensions." *The Trumpeter* vol. 3, no. 4, Fall 1986, p. 32.
Michael Ruse ( Philosophy of Biology, University of Guelph, Canada) discusses Philosophy Gone Wild appreciatively and in some detail in "Booknotes," Biology and Philosophy 2(1987):117-122. "His (Rolston's) collected essays, with their punning title, Philosophy Gone Wild are especially to be welcomed—not the least because Rolston knows how to write for normal people, and not merely for fellow academics. One of his most interesting (and most challenging) essays ... asks, 'Can and ought we to follow nature?' ... Rolston does a good job--a good philosopher's job--of teasing out the various senses in which we might, or might not, be said to follow nature ... no easy job. ...

"Does it follow that we have obligations to life forms different from ourselves? ... Rolston, the philosopher, is more sensitive (than E. O. Wilson) to questions such as these, and he takes them up in sharp discussion: 'Duties to Endangered Species.' Frankly, I am not sure that Rolston succeeds in all he would conclude. (But) he does have a rather clever argument. ...

"(His) concluding tribute (is) to the pasqueflower, the earliest of the flowers in the western spring. Here, his writing approaches poetry. ... I truly envy those who are in such harmony with genuine, untouched nature."

Norman Care (Philosophy, Oberlin College) says of Philosophy Gone Wild, "This text may be placed alongside Walden and A Sand County Almanac for its respect and appreciation of nature, and for its expression of the ethical intuitions which ground that respect and appreciation. But Rolston's work explores the philosophical lines of thought suggested by those intuitions in much more detailed ways than may be found in the earlier texts, and in its treatment of those lines of thought for their own sake, with a critical eye on the received traditions in ethics, it moves the quest for a clear expression of an ecological morality forward in a significant way. ...

Philosophy Gone Wild ... combines the beauty of nature writing grounded in experience and observation with the rigor of philosophical argument fully informed by an understanding of the literature of ethical theory. Professor Rolston's work again features the basic intuitions which drive the writings of Thoreau and Leopold, but now we move deeply into the philosophical problems of argument and justification which are raised by those concerns. ... Those who see the point of the call for the development of a true ecological morality will appreciate Rolston's detailed responses to selected problems of policy and implementation." Environmental Crisis and Morality (Columbus, OH: Ohio Humanities Council, 1989).

Roderick S. French (Professor of Philosophy and Vice President for Academic Affairs, George Washington University) says that Philosophy Gone Wild is an effort to present "a unified argument for an ethic broadly grounded in a philosophical anthropology consistent with scientific ecology. ... The result is an impressive, hard-won achievement [which is] highly instructive." Rolston has done "the hard work of developing a philosophy that accounts for meaning in human experience without introducing discontinuities that imply insupportable dualisms" and "provides a depth that most contemporary environmental philosophy has lacked."

"Rolston's esthetic enjoyment of the wild is clearly enhanced rather than diminished by scientific knowledge of the phenomena encountered. He has a particularly informed and articulate grasp of geology and botany." In the essays on experience of nature, "the experiences seem clearly genuine [and] his reports several times achieve a perfect fusion of ethos and noesis." "These are deep waters. ... It is a fine, thoughtful book. ... It will gain a new audience for Rolston as one of our more reliable and original philosophers of nature." Review in Science, Technology, and Human Values 12 (1987):151-153.

Daniel Ross Chandler reviews Philosophy Gone Wild. In Religious Humanism 25(1991):102-103. "Rolston, a pioneering environmental ethicist and professor of philosophy at Colorado State University, examines the nature, scope, and limits of ecological ethics in his painfully
relevant, desperately needed, and well-written book. ... Rolston provides strong arguments that care for the environment is imperative for human survival."

Ruth Norris (Senior Editor, Audubon) says of Philosophy Gone Wild: "Rolston is ... a naturalist seeking to appreciate and learn to follow nature. It is a thoughtful journey and a challenge to introspection." Wilderness 50, no. 175 (Winter 1986):57.

Arthur Kruckeberg (Botany, University of Washington): "This is a gem of a book! On nearly every page, one encounters eminently quotable passages--pithy aphorisms, metaphors on environmental ethics. ... Rolston's book is not for a 'quick read.' Give it a handy place at the easy chair for many winter evenings of fruitful study. I'll wager any owner of the book will have it well marked and annotated before long. ... Quite apart from page after page of quotable quotes, there is much substance in this book. ... Buy it and loan it around, generously." Douglasia, Newsletter of the Washington Native Plant Society 11, no. 3 (Summer, 1987): 12.

Joel W. Hedgepeth (Biology, Santa Rosa, California) says, "The author ... is well known as a writer on environmental ethics. ... The book consists of articles published in various journals (that) ... fit so well together that they seem to have been planned to be a book at the outset." Review in Quarterly Review of Biology, June 1987, pp. 217-218.


Susan Connell (Center for Interdisciplinary Science, San Francisco State University) says of Philosophy Gone Wild, that it is at once "scholarly," "thoughtful," and especially "informed by field experience." "The analyses bring together principled intellectual reasoning and personal experience to develop an environmental ethic." Review in California Waterfront Age, Summer 1987, p. 47.

Robert Elliot (Philosophy, University of New England, Armidale, Australia) says that Philosophy Gone Wild is "a powerful statement of an environmental ethic, ... a fine contribution to environmental ethics and should be taken seriously by all who have an interest in the area." Review in Canadian Philosophical Reviews 7, no. 8 (1987): 319-322.

C. W. Buchholtz (Executive Director, Rocky Mountain Nature Association, Estes Park) says, "In Philosophy Gone Wild, Rolston offers 15 essays guaranteed to instruct, if not to stimulate, even the most insensitive mind. ... Rolston offers valuable lessons in environmental ethics. A number of his essays deserve wide readership. Among them is `Just Environmental Business,' providing everyday environmental ethics for the world of business. It should be mandatory reading in business schools and board rooms across the nation." Review: "Rethinking the human link with nature," Rocky Mountain News, November 15, 1987.

Harry Kuperberg (Colorado Environmental Coalition) writes, "Philosophy Gone Wild is the paradigm work for any who seriously ponder the philosophy behind environmentalism, and is highly recommended." Colorado Environmental Report Jan./Feb. 1988, p. 13.

David McRobert (Environmental Studies, York University, Toronto and Osgoode Hall Law School) says, "Philosophy Gone Wild is an interesting collection of ideas and will no doubt find a place on the bookshelves of many students of environmental philosophy." Review in Intervenor: Newsletter of the Canadian Environmental Law Association 12, no. 6, November/December 1987.

R. J. Payne (Outdoor Recreation, Lakehead University, Thunder Bay, Ontario) says,
Philosophy Gone Wild is an important contribution to thought concerning environmental affairs. With "fresh and clear simplicity ... [Rolston] successfully connects difficult philosophical ideas with action in the world." "A careful and thoughtful reading of Rolston's book will reward anyone who is concerned about the environment. ... Philosophy Gone Wild is an important, inspiring book." Review in Probe Post: Canada's Environmental Magazine, Spring 1988, pp. 44-45.


E. Phil Pister (California Department of Fish and Game) says, "It has long been my contention that if A Sand County Almanac were read, taken to heart, and its principles espoused by agency leadership, we would be well on our way to structuring the mature direction, staffing, and fortitude necessary to assure sound fish and wildlife programs well into the 21st century. And now I would add a complementary volume: Philosophy Gone Wild. ... Philosophy Gone Wild comprises a compilation of his (Rolston's) essays which will be read and enjoyed by anyone with a deep interest in Nature. ..... Together they constitute a delightful presentation of the environmental turn in philosophy. ... All contain highly applicable material, both substantial and theoretical. ... Rolston's inordinate skill in blending science and philosophy becomes immediately apparent. ... Philosophy Gone Wild makes a major contribution (in a very delightful way) to the inevitable and obvious conclusion that carried to its extreme, the most enlightened self interest can only be realized through the implementation of acceptable conservation practice, defined by Leopold as living in harmony with Nature. Rolston's book develops a sound philosophical rationale to accompany the biological reality which makes a deep thinker worry about the well being of the world ecosystem in the year 2087. They complement each other well." Review in California Fish and Game 74, no. 3 (July, 1988):186-187.


Daniel R. Williams (Department of Recreation, Utah State University), Lois M. Haggard

Michael Ruse (Department of Philosophy, University of Guelph, Ontario) cites Philosophy Gone Wild as one of two principal references in the philosophy of biological conservation. Philosophy of Biology Today (Albany: State University of New York Press, 1989), p. 83.


Eric Katz (Philosophy and Environmental Studies, Barnard College) says of Philosophy Gone Wild, "This is an extensive (but by no means comprehensive) collection of essays by one of the field's leading thinkers. Rolston has long grappled with the problem of articulating and justifying values in nature itself. His groundbreaking essay, "Is There an Ecological Ethic?" reprinted here, was the first to call for a revolutionary ethic, an ethic informed by and based on ecological principles. This collection serves the important purpose of bringing together fifteen of Rolston's essays." In "Environmental Ethics: A Select Annotated Bibliography, 1983-1987," Research in Philosophy & Technology 9(1989):251-285, review on p. 257.

Peter Miller (Board Member, Recycling Council of Manitoba; Steering Committee, Resource Recovery Institute, Winnipeg) cites Philosophy Gone Wild in The Place of Recycling in Sustainable Development, Manitoba NDP Environmental Task Force Report, June 1989, p. 53.

Alan R. Drengson (Philosophy, University of Victoria, Canada) cites Philosophy Gone Wild in a select bibliography of "essential material" to read in this field. In Beyond Environmental Crisis: From Technocrat to Planetary Person (New York: Peter Lang Publishing Co., 1989), on p. 204, p. 230.

Monica G. Turner and Eugene P. Odum (Institute of Ecology, University of Georgia), Robert Constanza (Coastal Ecology Institute, Center for Wetland Resources, Louisiana State University), and Thomas M. Springer (College of Business Administration, University of Georgia) cite Philosophy Gone Wild in "Market and Nonmarket Values of the Georgia Landscape," Environmental Management 12(1988):209-217, citation on pp. 216-217.


Peter Miller (Philosophy, University of Winnipeg) says of Rolston's work, "There is no more powerful portrait of the human emotional, cultural, intellectual, and spiritual potential to be found in nature than his writings. See his Philosophy Gone Wild." "Descartes' Legacy and Deep Ecology," Dialogue 28(1989):183-202, citation on p. 189.

John Hospers (Philosophy, University of Southern California, Los Angeles) quotes and cites several passages from *Philosophy Gone Wild* on environmental ethics and duties concerning endangered species as containing notable insights. In "Humanity vs. Nature: Two Views of People and Animals," Liberty 85, no. 2 (March 1990): 26-36, citations passim.

Donald E. Davis (environmentalist, author, historian, northwest Georgia, Fulbright scholar) says that *Philosophy Gone Wild* is "a major statement about the ethics of environmental concern. Professor Rolston ... writes with the sensitivity of a naturalist and with the depth and rigor of an accomplished philosopher. ... Over the last decade, Rolston's work has been partly responsible for the recent 'environmental turn' in philosophical literature--this carefully arranged compilation of his work illustrates why." *Ecophilosophy: A Field Guide to the Literature* (San Pedro, CA: R. & E. Miles, 1989), p. 87. *Philosophy Gone Wild* is also cited, p. xix, at the opening of the book.


Michael J. Samways (Zoology and Entomology, University of Natal, Pietermaritzburg, South Africa) cites *Philosophy Gone Wild* as "forcefully declaring that all other forms of life have the right to live alongside us," in "Bioempathy and Feng Shui Conservation," in *Environmental Conservation* (Lausanne Switzerland) 16(no. 4, 1989):357-360, citations on p. 358, p. 359.

Bruce K. Omundson (Philosophy, Lansing Community College) cites *Philosophy Gone Wild*
as illustrating the "immense debt owed to Holmes Rolston, III, who was among the first environmental philosophers and whose position remains the most detailed and comprehensive." In "Pluralism and Prospects for a Land Ethics," Michigan Academician 23(1991):191-200, citation on p. 191.

Jeffrey Burkhardt (Ethics and Policy Studies Program, Institute of Food and Agricultural Sciences, University of Florida) says that Philosophy Gone Wild is "masterfully written," though he thinks it also at times "an annoying and difficult book" because "we very quickly get lost in the rhythm and flow of his ideas and stories" and it is too "sophisticated" for student use. "The `feel' is of a person emotionally bonded with everything from mosses to elk to the Grand Canyon, in love with Mother Nature. ... Rolston's spiritual attachment to Nature is clearly the source of considerable creativity and originality." Review in Teaching Philosophy 13 (December, 1990):390-394.

R. Bruce Gill and Thomas D. I. Beck (Biologists, Colorado Division of Wildlife) cite Philosophy Gone Wild in Black Bear Management Plan (Denver, CO: Colorado Division of Wildlife, Report # 15, June 1990), p. 43, in support of changing attitudes toward wildlife and hunting.

Kristin Shrader-Frechette (Philosophy, University of South Florida) cites Philosophy Gone Wild for its crucial recognition that environmental ethics must include experience as well as argument. In "Biological Holism and the Evolution of Ethics," Between the Species, vol. 6, no. 4 (Fall, 1990): 185-192, citation on p. 187, p. 190.

Freya Mathews (Philosophy, LaTrobe University, Victoria, Australia) cites Philosophy Gone Wild as a "seminal discussion of intrinsic value" in nature and says that "Rolston has argued persuasively against" prevailing but inadequate conceptions of endangered species and why they should be saved, and given "illuminating arguments" leading to more adequate understanding and justification of saving species. In The Ecological Self (Savage, MD:: Barnes and Noble, 1991), pp. 175-176, pp. 179-180, p. 187.

Yu Mouchang (Institute of Philosophy, Chinese Academy of Social Sciences, Beijing, quotes and cites Philosophy Gone Wild, summarizing some of the ideas in Rolston's environmental ethics. In "Sheng Tai Lun Li Xue," ("Ecological Ethics"), Chapter 12, pages 297-308, in Chen Ying, ed., Xian Dai Lun Li Xue (Modern Ethics). (Chong Qing, Sichuan Province: Chong Qing Press, 1990), citations on p. 299, p. 301.


Jan Wawryzyniak (Philosophy, University of Poznan, Poland) cites Philosophy Gone Wild in a select bibliography in Podstawowe Informacje dla Obronzow Neiludzkich Istot Zywych (Basic Information for Defenders of Nonhuman Living Beings) in Zeiertzeta i my (Animals and Us) (Warsaw, Poland), no. 1 (September 1991), p. 7.

Richard Sylvan (Philosophy, Research School of Social Sciences, Australian National University, Canberra) cites Rolston's work, involving intrinsic values in nature in Philosophy Gone Wild, defending him against a criticism of Warwick Fox. In In Defense of Deep Environmental Ethics (Canberra: Research School of Social Sciences, Discussion Papers in Environmental Philosophy, No. 18, 1990), pp 44-45.

Ye Ping (Philosophy, Social Science Department, Northeast Forestry University, Harbin, China), cites Rolston's analysis of the types of natural values and the senses in which humans can follow nature, from Philosophy Gone Wild. In "Man and Nature: A Review of Western


Steven E. Rockefeller (Religion, Middlebury College) and John C. Elder (Environmental Studies, Middlebury College) cite Philosophy Gone Wild in a select bibliography of works on philosophy, religion, and environment. In Rockefeller and Elder, eds., Spirit and Nature: Why the Environment is a Religious Issue (Boston: Beacon Press, 1992), p. 214.

Anthony Weston (Philosophy, State University of New York, Stony Brook) cites Philosophy Gone Wild as an important defense of the concept of intrinsic value in nature, valuable because of its "quite precise" use of imagery. "Rolston is one of the few environmental philosophers whose work spans natural history on the one hand and ethics on the other, and often combines the two into almost a kind of poetry. Environmental philosophers tend to prefer his more recognizably argumentative ethical works, but from a pragmatic point of view I suggest that we ought to prefer the more evocative and integrative" (p. 117). In Toward Better Problems: New Perspectives on Abortion, Animal Rights, the Environment, and Justice (Philadelphia: Temple University Press), citations on p. 106, p. 109, p. 110, p. 111, pp. 115-117, pp. 118-119, p. 198, p. 199, p. 200.

Susan Bratton (Biology and Philosophy, University of North Texas) cites Philosophy Gone Wild as containing "substantial theological content." In "Teaching Environmental Ethics from


Richard Hazelett (Engineer, Hazelett Corporation, Colchester, VT) and Dean Turner (Research, Evaluation, and Development, University of Northern Colorado, Greeley) cite *Philosophy Gone Wild* as "an excellent treatment of ethics in relation to other creatures and the environment." In *Benevolent Living* (Pasadena, CA: Hope Publishing House, 1990), p. 332, also p. 387.


Lynton Keith Caldwell (Political Science, University of Indiana) and Kristin Shrader-Frechette (Philosophy, University of South Florida) cite *Philosophy Gone Wild*. In *Policy for Land: Law and Ethics* (Lanham, MD: Rowman and Littlefield, 1993). Citations on p. 55, p. 271.

Joseph A. Miller, Sarah M. Friedman, David C. Grigsby, and Annette Huddle (Yale School of Forestry and Environmental Studies) cite *Philosophy Gone Wild* in *The Island Press Bibliography of Environmental Literature* (Washington, DC: Island Press, 1993), citation on p. 195.

Barry Hobson (U.S. Forest Service, Rocky Mountain National Park) cites *Philosophy Gone


Marvin Henberg (Philosophy, University of Idaho) cites *Philosophy Gone Wild* and "Values Gone Wild," recommending Rolston's narrative interpretation of wildlands as particular and unique places, with this a significant element in their value constitution. In "Wilderness, Myth, and American Character," *The Phi Beta Kappa Key Reporter* 59 (no. 3, spring, 1994):7-11, citation on pp. 9-10.


Roger Crisp (Philosophy, St. Anne's College, Cambridge University) cites Philosophy Gone Wild in "Values, Reasons and the Environment," pages 75-87 in Robin Attfield and Andrew Belsey, eds., Philosophy and the Natural Environment (Cambridge: Cambridge University Press, 1994), citation on p. 75.

Earl Winkler (Philosophy, University of British Columbia) says, in a review of Philosophy Gone Wild, "Holmes Rolston is one of the major figures in the field of Environmental Ethics." "This book's ... most significant virtue is its repeated lesson that moral vision, like everything else, must evolve if it is to be remotely adequate to current environmental challenges." In Dialogue: Canadian Philosophical Reivew/Revue canadienne de philosophie 30(1991):184-189.


J. Baird Callicott (Philosophy, University of Wisconsin, Stevens Point) analyzes Rolston's concept of intrinsic value, citing Philosophy Gone Wild and various of Rolston's papers. "Rolston stands tall, among a handful of other environmental philosophers, in holding, without qualification, that intrinsic value actually exists objectively in nature" (p. 131). In "Rolston on Intrinsic Value: A Deconstruction," Environmental Ethics 14(1992):129-143, citations throughout.

Robert C. Fuller (Philosophy, Bradley University, Peoria, IL) cites "Are Values in Nature Subjective or Objective? in Philosophy Gone Wild. In "American Pragmatism Reconsidered:

William Vitek (Philosophy, Clarkson University, Potsdam, NY) cites *Philosophy Gone Wild* as one of the four or five principal systematic treatises providing a philosophical grounding for environmental ethics, for those who wish to teach a class in environmental ethics. In "Teaching Environmental Ethics," *Teaching Philosophy* 15 (June, 1992):151-173, citations on p. 162, p. 170.


Peter H. Kahn, Jr. cites Rolston from *Philosophy Gone Wild* ("Can and Ought We to Follow Nature?") on human dialectical relationships with nature, humans finding both resistance and support encountering nature. In The Human Relationship with Nature: Development and Culture (Cambridge, MA: The MIT Press, 1999), citations on pp. 57-58, p. 269.


Ulrich Hampicke (Economics, Gesamthochschule/Universität Kassel, Germany) cites


Kristin S. Shrader-Frechette (Philosophy, University of South Florida) and Earl D. McCoy (Biology, University of South Florida) cites Philosophy Gone Wild for its (perhaps unjustified) use of the concept of the balance of nature. In "Ecology and Environmental Problem-Solving," The Environmental Professional 16(1994):342-347, citation on p. 343, p. 347.


James P. Fitzgerald (Zoology, University of Northern Colorado), Carron A. Meaney (Denver Museum of Natural History, curator of mammals), and David M. Armstrong (Environmental, Population, and Organismic Biology, University of Colorado) cites Philosophy Gone Wild in a section on wildlife ethics. In Mammals of Colorado (Niwot, CO: University Press of Colorado, 1994), citations on p. 61, p. 447.


Willem A. Landman (Philosophy, University of the Western Cape, South Africa) cites Philosophy Gone Wild as a representative of objective value theory in nature (Rolston is "a prominent environmental holist"), a theory that he rejects in favor of a sentience-based, subjective theory. In "Moral Standing, Value and Environmental Ethics," South African Journal of Philosophy 14 (# 1, February 1995): 9-19, citations on p. 13, p. 17, p. 18.


James E. Coufal and Charles M. Spuches (Environmental Sciences and Forestry, SUNY, Syracuse, NY) cite *Philosophy Gone Wild* in *Environmental Ethics in Practice: Developing a Personal Ethic* (Syracuse, NY: SUNY College of Environmental Science and Forestry, 1995), p. 100, Appendix D11.


George Sessions (Philosophy, Sierra College, Rocklin, CA) cites *Philosophy Gone Wild* for "a number of insightful papers which sort out the various kinds of arguments for, and values in, wilderness and wild species." In "Ecocentrism, Wilderness, and Global Ecosystem Protection." Pages 90-130 in Max Oelschlaeger, ed., *The Wilderness Condition: Essays on Environment and Civilization* (San Francisco: Sierra Club Books, 1992), citations on p. 90, p. 99.


Ye Ping (Philosophy, Northeast Forestry University, Harbin China) cites *Philosophy Gone Wild* extensively in *Sheng t'ai lun li hsüeh (Ecological Ethics)*. Chinese Forestry Young Scientist's Works Series (Tung-pei lin yeh ta hsüeh ch'u pan she, 1994. Harbin: Northeast Forestry


Peter Sandøe (Philosophy, University of Copenhagen, Roger Crisp (Philosophy, St. Anne's College, Oxford University), and Nils Holtug (Philosophy, University of Copenhagen) cite Philosophy Gone Wild. In "Animal Ethics," Copenhagen, Denmark: University of Copenhagen, Department of Education, Philosophy, and Rhetorics, 1996. Also in Mike Appleby and Barry Hughes, eds., Animal Welfare. Wallingford: C.A.B. International.


Leena Vilkka (Philosophy, University of Helsinki) cites Philosophy Gone Wild for its account of intrinsic value in nature. In "Should We Preserve Intrinsic Values in Wilderness?" Pages 160-175 in Anna-Liisa Sippola, Pirjo Alaraudanjoki, Bruce Forbes and Ville Hallikainen, eds., Northern Wilderness Areas: Ecology, Sustainability, Values (Rovaniemi, Finland: University of Lapland, Arctic Centre, 1995. Citation on p. 170, p. 171.


Clare Palmer (University of Greenwich School of Environmental Sciences) says: "Holmes Rolston is one of the most important figures in the current environmental ethical debate, most prominently for his early collection of essays Philosophy Gone Wild ... and his later book Environmental Ethics: Duties to and Values in the Natural World." In "A Bibliographic Essay on Environmental Ethics," Studies in Christian Ethics 7(1994):68-97, citations on pp. 70, 77, 86-88, p. 90.

Eric Katz (Philosophy, New Jersey Institute of Technology) cites Rolston's work, including Philosophy Gone Wild, as influential in his thought. In Nature as Subject (Lanham, MD: Rowman and Littlefield, 1997), p. xxi, p. xxvii, p. 244.


Jack Weir  (Philosophy, Morehead State University, Morehead, KY) cites Philosophy Gone Wild as "the most thorough normative theory of environmental holism." In "An Argument for the Constitutive Goodness of the Natural Environment," Southwest Philosophy Review 10(1994):165-175, citations on pp. 170-183 passim.


Steve F. Sapontsis (Philosophy, California State University, Hayward) cites Philosophy Gone Wild for its arguments about predation and animal rights. In "Predation," pages 275-277 in


Robert Elliot (Philosophy, Sunshine Coast University College, Queensland, Australia) cites Philosophy Gone Wild. In Faking Nature: The Ethics of Environmental Restoration (London: Routledge, 1997). Citation on p. 96.

Joan S. Elbers (Environmental history, Montgomery College, Maryland) cites Philosophy Gone Wild. Rolston's "probings of the cultural underpinnings of the naturalistic fallacy and his conviction that wild nature is both a generator and a repository of values appear as technical philosophic argument, as practical guidance for business people and government officials, and as personal response to solitude by a wilderness lake. The result is a fuller understanding of the intrinsic value of wilderness than could have been conveyed by sophisticated argument alone." In Changing Wilderness Values 1930-1990 (Westport, CT: Greenwood Press, 1991), citation on p. 80.

Clare Palmer (Philosophy, University of Stirling, UK) cites the publication of Philosophy Gone Wild in 1986 as one of the critical events in the chronology of the developing field of environmental ethics. In Environmental Ethics (Santa-Barbara, CA: ABC-CLIO, 1997), p. 28, p. 42, p. 160.


Ronald E. Purser (Organization Development, Loyola University, Chicago), Changkil Park (Organization Behavior, Case Western Reserve University) and Alfonso Montuori (Systems Science, Saybrook Institute and College of Notre Dame, San Francisco) cite Philosophy Gone Wild for its account of how ecocentric responsibility is based on the "logic of a home." In "Limits to Anthropocentrism: Toward an Ecocentric Organization Paradigm?" Academy of Management Review 20(1995):1053-1089, citation on p. 1078, p. 1088.


Marisa J. Mazzotta and Jeffrey Kline (Resource Economics, University of Rhode Island, Kingston) cited *Philosophy Gone Wild* for "a reversibility maxim and a scarcity maxim, where human interests are explicitly made subordinate in certain cases." In "Environmental Philosophy and the Concept of Nonuse Value," *Land Economics* 71 (no. 2, 1995):244-249, citation on p. 247, p. 249.


Erazim Kohák (Philosophy, Boston University, Philosophical Faculty, Charles University, Prague) cites *Philosophy Gone Wild*. "A collection of essays by arguably the most important living ecophilosopher. ... Rolston is a pure joy to read" (p. 198). "When philosophical thought seeks to define a problem clearly and casts about for solutions ... I cherish Schweitzer and Leopold, Rolston and Callicott...." (p. 158). "Holmes Rolston, III, analyzes this problem with surgical precision ...." (p. 175). "Essential reading here is Holmes Rolston, Ill's excellent analysis of the meanings of the term `nature,' and of alleged returns thereto" (p. 180). Other citations on pp. 93-94, p. 170, p. 174, p. 187. In *The Green Halo: A Bird's Eye View of Ecological Ethics* (Chicago: Open Court, 2000).

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Jame Schaeffer (Systematic Theology and Ethics, Marquette University) cites "Are Values in Nature Subjective or Objective" from Philosophy Gone Wild for its account of intrinsic value in nature. In "Valuing Earth Intrinsically and Instrumentally: A Theological Framework for Environmental Ethics," Theological Studies 66(2005):783-814, citation on p. 784.


W. F. Butler and T.G. Acott (Department of Earth and Environmental Science. University of Greenwich, Medway Towns Campus, Kent, UK) conduct an interview/survey of a diverse group of UK residents regarding whether they accept intrinsic values in nature, along the general lines of Rolston's account of intrinsic value in nature in Philosophy Gone Wild. "The results indicated that a high proportion (80%) of those interviewed claimed to believe in nature's intrinsic value" (p. 156). Further, they typically have a communitarian account, "thus representing an ecocentric position akin to that of Rolston or Leopold" (p. 166). Rolston cited passim. "An Inquiry Concerning the Acceptance of Intrinsic Value Theories of Nature,"
Marti Kheel (Graduate Theological Union, Berkeley, CA) has a chapter, “The Ecophilosophy of Holmes Rolston III” in *Nature Ethics: An Ecofeminist Perspective* (Lanham, MD: Rowman and Littlefield, 2008), pp. 137-162, including extensive citations of Rolston's *Philosophy Gone Wild*.

William Grassie (Metanexus Institute) cites *Philosophy Gone Wild* for its account of ecological and evolutionary processes that can be made congruent with theological accounts. In “Toward a Constructive Theology of Evolution,” in *Politics by Other Means: Science and Religion in the 21st Century* (Bryn Mawr, PA: Metanexus Institute, 1010), pp. 39-59, citation on p. 39.


Kevin Gary Behrens (Philosophy, University of Johannesburg, South Africa) cites and quotes from “Is There an Ecological Ethic?” from *Philosophy Gone Wild* for its account of how some scientific ecological findings approach a dimension of value, moving from *is* to *ought*. He finds similar thinking in some African accounts. In “An African Relational Environmentalism and Moral Considerability.” *Environmental Ethics* 36(2014):63-82, citation on p. 77.
