

Critical Notice of *Philosophy Gone Wild* - Buffalo, NY: Prometheus Books,

1989.

Holmes Rolston, III

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 thesis 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.

J. Baird Callicott (Philosophy, University of Wisconsin, Stevens Point) cites *Philosophy Gone Wild* as making a positive contribution to philosophical analysis of the aesthetic appreciation of nature. "The Land Aesthetic," in Callicott, ed., *Companion to a Sand County Almanac* (Madison, WI: University of Wisconsin Press, 1987), pp. 159, 170.

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.

Andrew Brennan (Philosophy, University of Stirling, Scotland) has an extended analysis of Rolston's theory of natural value in *Philosophy Gone Wild*. "Rolston's view, as a modern exposition of Leopold's land ethic, comes closest to my own." Brennan also cites, "Is There an Ecological Ethic?" and "Duties to Ecosystems." In *Thinking About Nature: An Investigation of Nature, Value and Ecology* (London: Routledge, 1988), with citations on pp. 30, 149, 150, 151-153, 155, 163, 164, 166, 189, 190, 197, 200, 202, 227.

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.

Patrick C. Reed (Institute of Ecology, University of Georgia) cites *Philosophy Gone Wild* as an example of broad-based valuation of wilderness. In "The National Wilderness Preservation System: The First Twenty Three Years and Beyond," in Helen R. Freilich, comp., *Wilderness Benchmark 1988: Proceedings of the National Wilderness Colloquium January 13-14, 1988, Tampa, Florida*. General Technical Report SE-51, Asheville, NC: U. S. Department of Agriculture, Forest Service, Southeastern Forest Experiment Station, pp. 2-18, citations on p. 16-17.

Robert E. Manning (School of Natural Resources, University of Vermont, Burlington) cites *Philosophy Gone Wild* as "some of the most thoughtful writing of contemporary environmental philosophers." In "Social Research in Wilderness: Man in Nature," in Helen R. Freilich, comp., *Wilderness Benchmark 1988: Proceedings of the National Wilderness Colloquium January 13-14, 1988, Tampa, Florida*. General Technical Report SE-51, Asheville, NC: U. S. Department of Agriculture, Forest Service, Southeastern Forest Experiment Station, pp. 120-132, citations on p. 126, p. 131.

Robert E. Manning (School of Natural Resources, University of Vermont, Burlington) similarly cites *Philosophy Gone Wild* as among "the most thoughtful writing of contemporary environmental philosophers." In "The Nature of America: Visions and Revisions of Wilderness," *Natural Resources Journal* 29(1989):25-40, citation on p. 37.

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

(Department of Psychology, University of Utah), and Richard Schreyer (Department of Forestry, Utah State University) cite *Philosophy Gone Wild* for its arguments about the value to humans of a sensitive appreciation of natural history. In "The Role of Wilderness in Human Development," in Helen R. Freilich, comp., *Wilderness Benchmark 1988: Proceedings of the National Wilderness Colloquium January 13-14, 1988, Tampa, Florida*. General Technical Report SE-51, Asheville, NC: U. S. Department of Agriculture, Forest Service, Southeastern Forest Experiment Station, pp. 169-180, citations on p. 173, p. 180.

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.

Bryan G. Norton (Philosophy, New College of the University of South Florida) cites *Philosophy Gone Wild* in "The Cultural Approach to Conservation Biology." In David Western and Mary C. Pearl, eds., *Conservation for the Twenty-first Century* (New York: Oxford University Press, 1989), pp. 241-246, citation on p. 242.

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.

Anthony Weston (Philosophy, State University of New York, Stony Brook) cites *Philosophy Gone Wild* and Rolston's distinction between "sources" and "resources," in "Radio Astronomy as Epistemology: Some Philosophical Reflections on the Contemporary Search for Extraterrestrial Intelligence," *Monist* 71(1988):88-100, citation on p. 95, p. 99.

Jay B. McDaniel (Religious Studies, Henrix College, Conway AK) cites *Philosophy Gone Wild* and discusses Rolston's position on intrinsic and instrumental value in nature in *God and Pelicans: A Theology of Reverence for Life* (Philadelphia: Westminster / John Knox Press, 1989), pp. 56-57, p. 159.

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.

Thomas H. Birch (Philosophy, University of Montana) says, "For an excellent account of wilderness values, see Holmes Rolston, III, *Philosophy Gone Wild*, pp. 180-205." "For a sound discussion of wilderness as the source of resources, and not a resource itself, see Holmes Rolston, III, "Values Gone Wild," in *Philosophy Gone Wild*, pp. 118-42." "The Incarceration of Wilderness: Wilderness Areas as Prisons," *Environmental Ethics* 12(1990):3-26, citations on p. 8. p. 9. Also in Max Oelschlaeger, ed., *Postmodern Environmental Ethics* (Albany, NY: State University of New York Press, 1995), p. 159. Also in J. Baird Callicott and Michael P. Nelson, eds., *The Great New Wilderness Debate* (Athens: University of Georgia Press, 1998), pages 443-470, citation on p. 468.

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.

Baird Callicott (Philosophy, University of Wisconsin, Stevens Point) cites *Philosophy Gone Wild* in "The Case Against Moral Pluralism," *Environmental Ethics* 12(1990):99-124, citation on p. 101.

Michael J. Samways (Zoology and Entomology, University of Natal, Pietermaritzburg, South Africa) cites *Philosophy Gone Wild* as introducing ethical issues into conservation issues in zoology and entomology, in "Insect Conservation and Landscape Ecology: A Case-history of Bush Crickets (Tettigoniidae) in Southern France," *Environmental Conservation* (Lausanne Switzerland) 16(no. 3, 1989):217-226, citations on p. 217, p. 226.

Janna Thompson (Philosophy, La Trobe University, Bundoora, Victoria, Australia) cites *Philosophy Gone Wild* in "A Refutation of Environmental Ethics," *Environmental Ethics* 12(1990):147-160, citation on p. 148.

Eric T. Freyfogle (Law, University of Illinois) cites *Philosophy Gone Wild* in a select list of the prominent works in the field. In "The Land Ethic and Pilgrim Leopold," *University of Colorado Law Review* 61(1990):217-256, citation on p. 255.

Kelly Parker (Philosophy, Vanderbilt University) cites "Valuing Wildlands" in *Philosophy Gone Wild*. In "The Values of a Habitat," *Environmental Ethics* 12(1990):353-368, citation on p. 366.

Tom Regan (Philosophy, North Carolina State University) cites *Philosophy Gone Wild* in a selected short bibliography on environmental ethics. In *The Three Generation: Reflections on the Coming Revolution* (Philadelphia: Temple University Press, 1991), p. 174.

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.

Lawrence E. Johnson (Philosophy, Flinders University, South Australia) cites *Philosophy Gone Wild* as containing "much valuable material" especially in analysis of values in nature. In *A Morally Deep World: An Essay on Moral Significance and Environmental Ethics* (Cambridge: Cambridge University Press, 1991), p. 282, p. 293.

Jan Wawrzyński (Philosophy, University of Poznan, Poland) cites *Philosophy Gone Wild* in a select bibliography in *Podstawowe Informacje dla Obronców Niełudzkiej Istoty Żywej (Basic Information for Defenders of Nonhuman Living Beings)* in *Zwierzęta 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

Ecological Ethics" (in Chinese), *Tzu-Jan Pien-Cheng-Fa Yen-Chiu (Studies in Dialectics of Nature)* 7(no. 11, 1991):4-13, 46, citations on pp. 9-10, p. 13.

Carol J. Adams and Karen J. Warren (Philosophy, Macalester College) cite *Philosophy Gone Wild* in "Feminism and the Environment: A Selected Bibliography," pages 148-157 in *American Philosophical Association Newsletter on Feminism and Philosophy*, Fall 1991, vol. 90, no. 3, citation on p. 154.

David W. Orr (Political Science, Oberlin College) cites "Duties to Ecosystems" in a bibliography of required reading for ecological literacy in undergraduate education. In *Ecological Literacy: Education and the Transition to a Postmodern World* (Albany: State University of New York Press, 1992), p. 116.

Susan P. Bratton (University of Georgia, Institute of Ecology) cites *Philosophy Gone Wild* in "Teaching Environmental Ethics from a Theological Perspective," in *Religious Education* 85(1)(1990):25-33.

Walter B. Gulick (Philosophy and Religious Studies, Eastern Montana College) cites *Philosophy Gone Wild* in "The Bible and Ecological Spirituality," *Theology Today* 42(2)(1991):182-194.

Jay B. McDaniel (Religious Studies, Henrix College, Conway AK) cites *Philosophy Gone Wild* and discusses Rolston's position on intrinsic and instrumental value in nature. He finds it an important position on the concept of value in nature, one he incorporates into his own position. In "Land Ethics, Animal Rights, and Process Theology," *Process Studies* 17(no. 3, 1988):88-102, citations on pp. 90-91.

Martin W. Lewis (Geography, George Washington University) cites *Philosophy Gone Wild*. In *Green Delusions: An Environmentalist Critique of Radical Environmentalism* (Durham, NC: Duke University Press, 1992), p. 47, p. 277.

Rogene A. Buchholz (College of Business Administration, Loyola University of New Orleans), cites *Philosophy Gone Wild* in his analysis of leading positions in naturalistic ethics of which business persons must take cognizance. In *Principles of Environmental Management: The Greening of Business* (Englewood Cliffs, NJ: Prentice-Hall, 1993), citations on p. 60, p. 62, p. 73, p. 74, p. 76.

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

a Theological Perspective," *Religious Education* 85(1990):25-33, citation on pp. 31-32.

Robert C. Fuller (Philosophy, Bradley University, Peoria, IL) cites *Philosophy Gone Wild* in "American Pragmatism Reconsidered: William James' Ecological Ethic" in *Environmental Ethics* 14(1992):159-176, citation on p. 165.

Liu Gocheng, Chao Liancheng, Zhang Zhonglun and Ye Ping (Philosophy and Forestry, Northeast Forestry University, Harbin, China) cite *Philosophy Gone Wild*. In *Biosphere and Human Society* (in Chinese) (Beijing: People's Press, 1992), citations on p. 295, p. 300.

John O'Neill (Philosophy, University of Sussex, Brighton, UK) cites *Philosophy Gone Wild* in "The Varieties of Intrinsic Value" in *The Monist* 75(1992):119-137, citation on p. 126, p. 134.

Sean Smith and John Haldane (Philosophy, University of St. Andrews, Scotland and Director, Centre for Philosophy and Public Affairs, University of St. Andrews) cite *Philosophy Gone Wild* as a key work in developing an environmental ethic. In *Environmental Philosophy: A Bibliography* (St. Andrews, Scotland: Center for Philosophy and Public Affairs, and the United Kingdom Nature Conservancy Council, 1990), p. 22.

Joseph R. Des Jardins (Philosophy, College of St. Benedict, St. Joseph, MN) cites *Philosophy Gone Wild* as "an original philosophical defense of an ecocentric ethics." In *Environmental Ethics: An Introduction to Environmental Philosophy* (Belmont, CA: Wadsworth Publishing Co., 1993), p. 195.

Susan Armstrong and Richard Botzler cite *Philosophy Gone Wild* as "a collection of essays in which a leading thinker in the field addresses the problem of defining and justifying the values found in nature, and defining an ecocentric ethic." In Susan Armstrong and Richard Botzler, eds., *Environmental Ethics: Convergence and Divergence* (New York: McGraw-Hill, 1993), p. 428.

Liu Gocheng, Chao Liancheng, Zhang Zonglun and Ye Ping cite *Philosophy Gone Wild*. In *Biosphere and Human Society* (translated from Chinese title), (Beijing: People's Press, 1992), citation on p. 300.

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.

E. Phil Pister (California Fish and Wildlife and Desert Fishes Council) cites *Philosophy Gone Wild* in "Ethical Considerations in Conservation of Biodiversity." Pages 355-364 in *Transactions of the 57th North American Wildlife and Natural Resources Conference* (Washington, DC: Wildlife Management Institute, 1992), citations on p. 362, p. 364.

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*

Wild, along with Leopold's *Sand Country Almanac* and Nash's *Wilderness and the American Mind*, as influential books in promoting altered perceptions of values in forests within the Forest Service. "New Perspectives at the U.S. Forest Service," *Rocky Mountain Nature Association Quarterly*, Summer 1993, p. 6.

Leena Vilkkä (Philosophy, University of Helsinki and Academy of Finland, Helsinki) cites *Philosophy Gone Wild* for its discussion of values in nature. In *Ympäristöetiikka (Environmental Ethics): Vastuu Luonnosta, Eläimistä ja Tulevista Sukupolvista (Responsibilities to Nature, Animals, and Future Generations)* (Helsinki: Yliopistopaino (University Press of Helsinki), 1993) citations on p. 152. p. 220.

Paul Lucardie (Research Associate, Documentation Centre of Political Parties, University of Groningen, Netherlands) cites *Philosophy Gone Wild* in "Why Would Egocentrists Become Ecocentrists?" Pages 21-35 in Andrew Dobson and Paul Lucardie, eds., *The Politics of Nature* (London and New York: Routledge, 1993), citations on pp. 23, 24, 25, 32, 35.

Dale Westphal (Philosophy, Western Michigan University) and Fred Westphal (Philosophy, University of Miami, Florida), cite *Philosophy Gone Wild* in a select bibliography. In *Planet in Peril: Essays in Environmental Ethics*. (Fort Worth: Harcourt Brace College Publishers, 1994), p. 264.

Stephen R. Kellert (Forestry and Environmental Studies, Yale University) cites *Philosophy Gone Wild* for an argument that adversarial relationships hone skills and physical prowess as a "helpful insight." In "The Biological Basis for Human Values of Nature." Pages 42-69 in Stephen R. Kellert and Edward O. Wilson, eds., *The Biophilia Hypothesis* (Washington: Island Press, 1993), citation on p. 56, p. 69.

Richard B. Primack (Biology, Boston University) cites *Philosophy Gone Wild* as a primary source where "a leading environmental philosopher lays out the ethical arguments for preserving biological diversity." In *Essentials of Conservation Biology* (Sunderland, MA: Sinauer Associates, 1993), p. 249, p. 540.

Richard Primack (Biology, Boston University) cites *Philosophy Gone Wild* for its analysis of ethical issues in conservation biology. In *A Primer of Conservation Biology* (Sunderland, MA: Sinauer Associates, 1995), citation on p. 48.

Valerie Brunnell and Ralph Swain (U. S. Forest Service, Durango, CO) cite *Philosophy Gone Wild* in a selected list of readings on wilderness philosophy for U. S. Forest Service backcountry rangers. In *Wilderness Ranger Cookbook* (Helena, MT: Falcon Press, 1990), p. 99.

David E. Cooper (Philosophy, University of Durham, U.K.) cites *Philosophy Gone Wild* for its defense of wildlife and biodiversity values. In "Human Sentiment and the Future of Wildlife," *Environmental Values* 2(1993):335-346, citation on p. 337, 345-346.

Danne W. Polk (Philosophy, Villanova University) cites Rolston's "reciprocal relationship between `natural resistance and natural conductance'" and finds this parallel to Gabriel Marcel's concept of human technology in relation to nature. In "Gabriel Marcel's Kinship to Ecophilosophy," *Environmental Ethics* 16(1994):173-186, citations on p. 174, p. 184.

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.

Kristin Shrader-Frechette (Philosophy, University of South Florida, and Earl D. McCoy (Biology, University of South Florida) cite *Philosophy Gone Wild* in "How the Tail Wags the Dog: How Value Judgments Determine Ecological Science," *Environmental Values* 3(1994):107-120, citation on p. 108, p. 119.

Avner de-Shalit (Political Science, Hebrew University, Jerusalem) cites *Philosophy Gone Wild*. In *Why Posterity Matters* (London: Routledge, 1994), citation on p. 18, p. 202, p. 215.

Avner de-Shalit (Political Science, Hebrew University, Jerusalem) cites *Philosophy Gone Wild*. In "Urban Preservation and the Judgment of Solomon," *Journal of Applied Philosophy* 11(1994):3-13, citation on p. 3, p. 11.

Lisa Mighetto (Environmental History, University of Puget Sound) cites *Philosophy Gone Wild* in *Wild Animals and American Environmental Ethics* (Tucson: University of Arizona Press, 1991), citation on p. 22.

Robert C. Schultz (Philosophy, University of Washington, Bothell) cites *Philosophy Gone Wild* for its account of intrinsic value in nature independent of human desires. In "Thoughts on Ecological Ethics," *Illehee: Journal for the Northwest Environment* 10(1994):119-122, citation on p. 120.

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 Review/Revue canadienne de philosophie* 30(1991):184-189.

R. Kolarsky (Philosophy, Czechoslovakian Academy of Sciences, Prague) cites *Philosophy Gone Wild* in "A Few Notes on the Relation of Philosophy and Ecology" (in Czechoslovakian) in *Filozoficky Casopis* (Czechoslovakian Philosophical Journal) 39(6)(1991):914-924.

Bryan G. Norton (Philosophy, Georgia Institute of Technology) cites *Philosophy Gone Wild* for its discussion of intrinsic values in nature. Rolston is "one of the most respected advocates of strongly independent values in nature" (p. 214), though Norton prefers alternative accounts of values in nature. In "Epistemology and Environmental Values," *Monist* 75(1992):208-226, citations on p. 214, p. 215, p. 216, p. 217, p. 218, p. 225.

W. J. Vandersteen (Faculty of Biology, Free University, Amsterdam) cites *Philosophy Gone Wild*. In "Ethics, Animals and the Environment: A Review of Recent Books," *Acta Biotheoretica* (Kluwer Academic Publishers) 40(4)(1992):339-347.

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 James' Ecological Ethic," *Environmental Ethics* 14(1992):159-176, citation on p. 165.

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. (Education and Human Development, Colby College, Maine) cites *Philosophy Gone Wild* for its "experiential defence of the inherent worth of nature." In "Resolving Environmental Disputes: Litigation, Mediation, and the Courting of Ethical Community," *Environmental Values* 3(1994):211-228, citation on p. 226, p. 228.

Peter H. Kahn, Jr., (Department of Education of Human Development, Colby College, Waterville, Maine) cites *Philosophy Gone Wild* for its analysis of the interplay of environmental resistance and conductance in the formation of human attitudes toward and evaluations of nature. In "Developmental Psychology and the Biophilia Hypothesis: Children's Affiliation with Nature," *Developmental Review* 17(1997):1-61, citations on pp. 33-34, p. 42, p. 59. Again in regard to children reconciling how humans are both a part of and apart from nature, in "Children's Moral and Ecological Reasoning About the Prince William Sound Oil Spill," *Developmental Psychology* 33(No. 6, 1997):1091-1096, citation on p. 1095. Similarly in Daniel C. Howe (Education and Development, Colby College) and Peter H. Kahn, Jr., "Along the Rio Negro: Brazilian Children's Environmental Views and Values," *Developmental Psychology* 32(No. 6, 1996):979-987, citation on p. 979.

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.

Jacques P. Thiroux (Philosophy, Bakersfield College, California) cites *Philosophy Gone Wild* in a select bibliography on environmental ethics. In *Ethics: Theory and Practice*, 5th edition (Englewood Cliffs, NJ: Prentice-Hall, 1995), citation on p. 468.

William Grey (Philosophy, University of New England, Armidale, Australia) cites *Philosophy Gone Wild*. In "Anthropocentrism and Deep Ecology," *Australasian Journal of Philosophy* 71(no. 4, 1993):463-475.

Wayne Ouderkirk (Philosophy, Empire State College, NY) cites and quotes from *Philosophy Gone Wild* for its analysis of objective value in nature. In "Wilderness Restoration: A Preliminary Philosophical Analysis," in Samuel I. Zeveloff, L. Mikel Vause, and William H. McVaugh, eds., *Wilderness Tapestry: An Eclectic Approach to Preservation* (Reno: University of Nevada Press, 1992), citations on pp. 20, 22, 25, 31.

James P. Sterba (Philosophy, University of Notre Dame, cites *Philosophy Gone Wild* in a select bibliography on environmental ethics. In James P. Sterba, ed., *Earth Ethics: Environmental Ethics, Animal Rights, and Practical Applications* (Englewood Cliffs, NJ: Prentice-Hall, 1995), pp. 395-396.

Thomas H. Birch (Philosophy, University of Montana) cites *Philosophy Gone Wild* for its distinction between an ecological ethic and an ethic that simply concerns the environment. In "Moral Considerability and Universal Consideration," *Environmental Ethics* 16(1994):313-332, citation on p. 314.

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

Philosophy Gone Wild as an "outstanding contribution" and a "profound philosophical theory" defending intrinsic value in nature. In "Ethics and Economics of Conservation," *Biological Conservation* 67(1994):219-231, citation on p. 220, p. 231.

Alyson C. Flourney (Law, University of Florida) cites *Philosophy Gone Wild* as a principal work in gaining recognition and respectability for the field of environmental ethics. In "Beyond the 'Spotted Owl Problem': Learning from the Old-Growth Controversy," *Harvard Environmental Law Review* 17(no. 2, 1993):261-332, citations on p. 326.

Strachan Donnelley (Hastings Center for Bioethics), Charles R. McCarthy (Georgetown University), and Rivers Singleton, Jr. (Kennedy Institute, London) cite *Philosophy Gone Wild* for its discussion of intrinsic value in nature. In "The Brave New World of Animal Technology," *Hastings Center Report* 24, no. 1 (1994), special supplement, pages S1-S31, citation on p. S19, S31.

Kristin S. Shrader-Frechette (Philosophy, University of South Florida) and Earl D. McCoy (Biology, University of South Florida) cite *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.

Wayne Ouderkirk (Philosophy, Empire State College, SUNY) cites *Philosophy Gone Wild* as having "argued forcefully for preserving existing wilderness in as pristine a condition as possible," also offering forceful arguments for its intrinsic value. In "Wilderness Restoration: A Preliminary Philosophical Analysis," in Samuel I. Zeveloff, L. Mikel Vause, and William H. McVaugh, eds., *Wilderness Tapestry: An Eclectic Approach* (Reno: University of Nevada Press, 1992), pages 16-33, citations on p. 17, pp. 20-21, p. 22, p. 33.

Frank B. Cross (Law, University of Texas) cites *Philosophy Gone Wild* for the "considerable merit" of its analysis of the noneconomic values present on wildlands. "Natural Resource Damage Valuation," *Vanderbilt Law Review* 42(March, 1989):269-341, citations on p. 280, p. 290, p. 293, p. 295, p. 305, p. 332, p. 333, p. 341.

John B. Cobb, Jr. (School of Theology at Claremont) cites *Philosophy Gone Wild* in a bibliography of the main relevant literature. In *Is It Too Late? A Theology of Ecology*, revised edition, (Denton, TX: Environmental Ethics Books, 1995), citation on p. 105.

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) cite *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.

Fabienne-Charlotte Oräzie Vallino (Art, Geography, Università Degli Studi Della Tuscia in Viterbo, Italy), cites *Philosophy Gone Wild* as a seminal work in environmental ethics. In "Alle radici dell'etica ambientale: pensiero sulla natura, wilderness et creatività artistica negli Stati Uniti del XIX secolo (The Roots of Environmental Ethics: Thoughts on Nature, Wilderness, and Artistic Creativity in the United States in the 19th Century), Part I, *Storia dell' Arte (History of Art)*, no. 78, 1993, pp. 183-257; Part II, no. 79, 1993, pp. 355-410, citation Part I, p. 184, pp. 250-251.

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.

Robert Elliot (Philosophy, University of New England, Armidale, NSW, Australia) cites *Philosophy Gone Wild* in a select bibliography in the field. In Robert Elliot, ed., *Environmental Ethics* (Oxford: Oxford University Press, 1995), p. 250.

George Sessions (Philosophy, Sierra College, Rocklin, CA) cites *Philosophy Gone Wild* in a select bibliography. In *Deep Ecology for the 21st Century* (Boston: Shambhala Publications, 1995), p. 482.

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.

Michael E. Zimmerman (Philosophy, Tulane University) cites *Philosophy Gone Wild* for its analysis of the ontological and ethical issues involved in differentiating among parts and wholes. In *Contesting Earth's Future: Radical Ecology and Postmodernity* (Berkeley: University of California Press, 1994), pp. 46-47, p. 388.

Max Oelschlaeger (Philosophy, University of North Texas) cites *Philosophy Gone Wild* for its discussion of nature as source versus nature as resource. In "Wilderness, Civilization, and Language," pages 271-308, and notes 338-343, in Max Oelschlaeger, ed., *The Wilderness Condition: Essays on Environment and Civilization* (San Francisco: Sierra Club Books, 1992), citation on p. 308, p. 343.

Avner de-Shalit (Political Science, Hebrew University, Jerusalem) cites *Philosophy Gone Wild* for the account of intrinsic value in nature. In "Is Liberalism Environment-Friendly?" in *Social Theory and Practice* 21 (1995):287-314, citation on p. 288, p. 314.

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.

Lawrence M. Hinman (Philosophy, University of San Diego) cites *Philosophy Gone Wild* as "among the more important works in this area" of environmental philosophy. In *Contemporary Moral Issues: Diversity and Consensus* (Upper Saddle River, NJ: Prentice-Hall, 1996), p. 556.

John Hospers (Philosophy, University of Southern California, Los Angeles) cites *Philosophy Gone Wild* in *Human Conduct: Problems of Ethics* (Fort Worth: Harcourt Brace Publishers, 1996), p. 251, p. 260.

David Pepper (Geography, Oxford Brookes University, Oxford) cites *Philosophy Gone Wild*. In *Modern Environmentalism: An Introduction* (London: Routledge, 1996), p. 52, p. 116, p. 250, p. 358.

Michael J. Samways (Zoology and Entomology, University of Natal, Pietermaritzburg, South Africa) cites *Philosophy Gone Wild* for its ethic of respect for the biotic community. In *Insect Conservation Biology* (London: Chapman and Hall, 1992), p. 226, p. 228, p. 319.

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

University Press, 1994. ISBN 7-81008-487-9), citations on p. 32, p. 114, p. 123, p. 137, p. 141, p. 145, p. 147, p. 165, p. 193, p. 277.

Yu Mouchang (Philosophy, Chinese Academy of Social Sciences, Beijing) cites *Philosophy Gone Wild* in *Ch`eng fa chung ti hsing wu tsou haiang sheng t'au lun li hsüh (Awakening to Retribution: Towards Environmental Ethics)*. Kuang-tung chiao yü ch'u pan she, 1995 (Kuang-cho [Kwangtung], China: Kuang-cho [Kwangtung] Educational Publisher, 1995. ISBN 7-5406-2872-3). Citations on p. 16, p. 205.

Lloyd C. Irland (Forestry, Irland Group, Winthrop, Maine) cites *Philosophy Gone Wild* in a select bibliography on environmental ethics. In *Ethics in Forestry* (Portland, OR: Timber Press, 1994), p. 249.

George Sessions (Philosophy, Sierra College) cites *Philosophy Gone Wild*. In "Ecocentrism, Wilderness, and Global Protection," pages 90-130, 317-326 in Max Oelschlaeger, ed., *The Wilderness Condition: Essays on Environment and Civilization* (San Francisco: Sierra Club Books, 1992), citation on p. 99, p. 320.

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.

Kristin Shrader-Frechette (Philosophy, University of South Florida) cites *Philosophy Gone Wild* in "Hard Ecology, Soft Ecology, and Ecosystem Integrity." Pages 125-145 in Laura Westra and John Lemons, eds., *Perspectives on Ecological Integrity* (Dordrecht/Boston: Kluwer Academic Publishers, 1996), citation on p. 126, p. 143.

Leena Viikka (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.

Robert Elliot (Philosophy, Sunshine Coast University College, Maroochydore, Qld, Australia) cites *Philosophy Gone Wild* for its concept of intrinsic value in nature. In "Facts About Natural Values," *Environmental Values* 5(1996):221-234, citation on p. 222, p. 224, p. 233, p. 234.

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.

J. Baird Callicott (Philosophy, University of North Texas) cites *Philosophy Gone Wild* for its "theoretical elaboration" of Aldo Leopold's "seminal land ethic." In "Environmental Ethics," pages 311-315 in Lawrence C. Becker and Charlotte C. Becker, eds., *Encyclopedia of Ethics*, vol. I (New York: Garland Publishing Co., 1992). Again, pages 467-471 (Vol. I) in *Encyclopedia of Ethics, Second Edition* (New York and London: Routledge, 2001).

Kristiansen, Roald E. (Finnmark College, Follums, Alta Norway) cites *Philosophy Gone Wild*. In "Worldviews and Ultimate Values in Ecology: A Further Contribution to Ecological Anthropology," *Ultimate Reality and Meaning* (Assen, The Netherlands) 18(no. 3, 1995):176-191, citation on p. 191.

Zev Trachtenberg (Philosophy, University of Oklahoma) cites "Is There an Ecological Ethic?" in *Philosophy Gone Wild*. In "The Takings Clause and the Meanings of Land," pages 63-90 in Andrew Light and Jonathan M. Smith, eds. *Space, Place, and Environmental Ethics: Philosophy and Geography I*. (Lanham, MD: Roman and Littlefield, 1997), citation on p. 78, pp. 88-89.

Paul Schollmeier (Philosophy, University of Nevada, Las Vegas) cites *Philosophy Gone Wild*, especially "Are Values in Nature Subjective or Objective?" "Values Gone Wild," "Nature and Human Emotions," and "The Pasqueflower," on human love and caring for the natural world. In "Why We Love the Land," *Ethics and the Environment* 2(1997):53-65, citations passim.

Jack Weir (Philosophy, Morehead State University, Morehead, KY) cites *Philosophy Gone Wild* as "the best defense of collective wholism." In "Kantian Wholism: Toward a Critical Environmental Ethic," *Southwest Philosophical Studies* 11(1989):1-12, citations pp. 4-6, passim.

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.

Richard G. Botzler and Susan J. Armstrong (Wildlife Biology, Philosophy, Humboldt State University) say that Rolston is "a major creative force in the development of environmental ethics," citing *Philosophy Gone Wild* as illustrating his impact. Pages 71-86 in Botzler and Armstrong, eds., *Environmental Ethics: Convergence and Divergence*, 2nd ed. (Boston: McGraw Hill, 1998), citation on p. 71.

David E. Cooper (Philosophy, University of Durham, U.K.) cites *Philosophy Gone Wild* for its arguments about intrinsic value in nature. In "Aestheticism and Environmentalism," pages 100-112 in David E. Cooper and Joy A. Palmer, eds., *Spirit of the Environment: Religion, Value, and Environmental Concern* (London: Routledge, 1998), citation on p. 102.

Jorge Issa (Philosophy, Universidad Autonoma Metropolitana-Izapa, Mexico City) cites *Philosophy Gone Wild*. In "Hacia una ética para el ecosistema, (Toward Ecosystem Ethics)." Pages 289-294 in Teresa Kwiatkowska and Jorge Issa, eds, *Los caminos de la ética ambiental (The Ways of Environmental Ethics)* (C.P. 06470, Mexico, D.F.: Plaza y Valdés Editores, 1998), citation on p. 290.

Patti H. Clayton (Environmental Studies, University of North Carolina) cites *Philosophy Gone Wild* for its arguments that nature is a generative source of value. In *Connection on the Ice: Environmental Ethics in Theory and Practice* (Philadelphia: Temple University Press, 1998), citations on p. 261, p. 295.

Pamela Smith (Theology, SS. Cyril and Methodius Seminary, Orchard Lake, Michigan) cites *Philosophy Gone Wild* concluding her analysis of an ecosystemic ethics. In *What Are They Saying About Environmental Ethics?* (Mahwah, NJ: Paulist Press, 1997), citations on p. 55, p. 105.

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

Marc Bekoff with Carron A. Meaney, eds., *Encyclopedia of Animal Rights and Welfare* (Westport, CT: Greenwood Press, 1998), citation on p. 277.

Michael P. Nelson (Philosophy, University of Wisconsin, Stevens Point) cites *Philosophy Gone Wild*. In "An Amalgamation of Wilderness Preservation Arguments," pages 154-198 in J. Baird Callicott and Michael P. Nelson, eds., *The Great New Wilderness Debate* (Athens: University of Georgia Press, 1998), citation on p. 193.

Philip Cafaro (Philosophy, Southwest State University, Marshall, Minnesota) cites *Philosophy Gone Wild*. In "Less is More: Economic Consumption and the Good Life," *Philosophy Today* 42(1998):26-39, citation on p. 37.

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.

John W. Walker (Range Scientist, USDA Agricultural Research Service, U.S. Sheep Experiment Station, Dubois, ID) cites *Philosophy Gone Wild* on nature as intrinsically valuable. In "Viewpoint: Grazing Management and Research Now and in the Next Millennium," *Journal of Range Management* 48(1995):350-357, citations on p. 353, p. 357.

John O'Neill (Philosophy, University of Sussex, Brighton, UK) cites "Is There an Ecological Ethic?" from *Philosophy Gone Wild*. In "Humanism and Nature," *Radical Philosophy* (Canterbury, UK), no. 66, 1994, pages 21-29.

Celia E. Deane-Drummond (Chester College of Higher Education, Chester, UK) cites *Philosophy Gone Wild* for its arguments concerning saving biodiversity. In "Genetic Engineering for the Environment: Ethical Implications of the Biotechnology Revolution," *The Heythrop Journal* 36(1995):307-327, citations on p. 314, p. 316, p. 325.

Hannah Gay (Philosophy, Simon Fraser University, Burnaby, BC) cites *Philosophy Gone Wild*. In "Wilderness Philosophy" (critical review of Max Oelschlaeger, *The Idea of Wilderness*), *Dialogue: Canadian Philosophical Review / Revue canadien de philosophie* 33(1994):661-665, citation on p. 668, p. 674.

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.

Edwin P. Pister (Desert Fishes Council and California Division of Wildlife) cites *Philosophy Gone Wild* and Rolston as "one of the nation's leading environmental philosophers." In "Ethics of Native Species Restoration: The Great Lakes," *Journal of Great Lakes Research* 21, Supplement 1 (1995):10-16, citations on pp. 14-16.

Judith N. Scoville (Ethics, Graduate Theological Union, Berkeley) cites *Philosophy Gone Wild*. In "Value Theory and Ecology in Environmental Ethics: A Comparison of Rolston and Niebuhr," *Environmental Ethics* 17(1995):115-133, citation on p. 115.

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.

Fred T. Wildes (Geography, San Diego State University, University of California, Santa Barbara) cites *Philosophy Gone Wild* for its analysis of intrinsic value in nature. In "Recent Themes in Conservation Philosophy and Policy in the United States," *Environmental Conservation* 22 (no. 2, 1995):143-150, citation on p. 146, p. 150.

Katharine K. Baker (Law, Chicago-Kent College of Law) cites *Philosophy Gone Wild* for its analysis of intrinsic value in nature. In "Consorting with Forests: Rethinking Our Relationship to Natural Resources and How We Should Value Their Loss," *Ecology Law Quarterly* (Berkeley: School of Law of the University of California) 22 (no. 4, 1995):677-728, citations on p. 685, p. 707.

Larry A. Hickman (Philosophy, Southern Illinois University, Carbondale) cites *Philosophy Gone Wild*, contesting Rolston's distinction between treating nature as "resource" and nature as "source" as being non-pragmatic. In "Green Pragmatism: Reals without Realism, Ideals without Idealism." Pages 39-56 in Marina Paola Banchetti-Robino, Don E. Marietta, Jr., and Lester Embree, eds., *Philosophies of the Environment and Technology*, vol. 18, 1999, of the series *Research in Philosophy and Technology* (Stamford, CT: JAI Press Inc., 1999), citation on pp. 51-53.

Michael Lockwood (Johnstone Centre, Charles Sturt University, Albury, NSW, Australia) cites *Philosophy Gone Wild*. In "Humans Valuing Nature: Synthesizing Insights from Philosophy, Psychology, and Economics," *Environmental Values* 8(1999):381-401, citation on p. 383, p. 398.

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, III'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).

Yu Mouchang (Institute of Philosophy, Chinese Academy of Social Sciences, Beijing) cites *Philosophy Gone Wild* and the work of Rolston in environmental ethics as one of the leading figures in the West, devoting a section to the exegesis and evaluation of Rolston's work. In *Xinshiji Xinshijiao (Eco-Ethics--from Theory to Practice)* (Beijing: Shengtai Lunlixue, 1999), citations on pp. 46-52, passim.

Theodore W. Nunez (Philosophy and Religious Studies, Villanova University) cites *Philosophy Gone Wild*. In *Holmes Rolston, Bernard Lonergan, and the Foundations of Environmental Ethics*, Ph.D. dissertation, 1999, Catholic University of America, Washington. This is published (in part) as:

"Rolston, Lonergan, and the Intrinsic Value of Nature," *Journal of Religious Ethics* 27 (no. 1, Spring, 1999):105-128.

Robin Attfield (Philosophy, University of Wales, Cardiff) cites *Philosophy Gone Wild*. In *The Ethics of the Global Environment* (Edinburgh: University of Edinburgh Press, 1998), p. 134, p. 149.

Mark D. Linville (Philosophy, Atlanta Christian College) cites *Philosophy Gone Wild*. In "A Little Lower than the Angels: Christian Humanism and Environmental Ethics," *Christian Scholar's Review* 28(1998):283-297, citation on p. 296.

Robin Attfield (Philosophy, University of Wales, Cardiff) cites "Duties to Endangered Species," from *Philosophy Gone Wild*, for its arguments about species and their conservation. In *The Ethics of the Global Environment* (Edinburgh: University of Edinburgh Press, 1999), p. 134, p. 149.

Peter C. List (Philosophy, Oregon State University, Corvallis) cites *Philosophy Gone Wild* among selected books in environmental philosophy and ethics. In *Environmental Ethics and Forestry: A Reader* (Philadelphia: Temple University Press, 2000), on p. 354.

Wim Zweers (Philosophy, University of Amsterdam) cites *Philosophy Gone Wild*. In *Participating with Nature: Outline for an Ecologization of our World View* (Utrecht, Netherlands: International Books, 2000), citations on pp. 268-274. Earlier in Dutch (Utrecht: Uitgeverij Van van Arkel, 1995).

Mark Wynn (Philosophy of Religion, Australian Catholic University, cites *Philosophy Gone Wild* for its arguments about value in nature and the compatibility of this with natural theology. In *God and Goodness: A Natural Theological Perspective* (London: Routledge, 1999), citations on pp. 101-115, p. 154, pp. 209-211, p. 215, passim.

Maria José Varandas Martins da Silva cites *Philosophy Gone Wild* and Rolston's value theory as the basis of her analysis. In *O Valor da Natureza: Caminhos para uma Ética Ecocentrada (Values in Nature: Toward an Ecocentric Morality)*. Faculdade de Letras da Universidade Clássica de Lisboa, 2000. M. A. thesis, University of Lisbon. In Portuguese. Citations passim.

Jan Wawrzyniak (Philosophy, Adam Mickiewicz University, Poznan, Poland) cites *Philosophy Gone Wild*. In *Teoretyczne podstawy neonaturalistycznej bioetyki środowiskowej (The Theoretical Foundations of Neonaturalistic Environmental Bioethics)*, Wydawnictwo Naukowe IF UAM (IF UAM Publishers), Poznań, 2000), citations passim.

Geoffrey B. Frasz (Philosophy, Community College of Southern Nevada, Las Vegas) cites "Lake Solitude: The Individual in Wildness" from *Philosophy Gone Wild*. In "What Is Environmental Virtue Ethics that We Should Be Mindful of it?" *Philosophy in the Contemporary World* 8 (no. 2, 2001):5-14, citation on p. 6, p. 13.

Richard L. Fern (Ethics, Yale Divinity School) cites *Philosophy Gone Wild* In *Nature, God and Humanity: Envisioning an Ethics of Nature* (Cambridge: Cambridge University Press, 2002), citation on p. 51, pp. 256-257.

Gregory Cooper (Philosophy, Duke University) cites *Philosophy Gone Wild* on ecosystems as

selective systems. In "Teleology and Environmental Ethics," *American Philosophical Quarterly* 35(no. 2, 1998):195-207, citation on p. 196, p. 200, p. 204, p. 207.

Donald VanDeVeer and Christine Pierce cite *Philosophy Gone Wild* in a select bibliography in environmental ethics. In *Environmental Ethics and Policy Book* (Belmont, CA: Thomson-Wadsworth, 2003), citation on p. 673.

Wayne Ouderkirk (Empire State College, SUNY, Cobleskill, NY) cites *Philosophy Gone Wild*. In "Mindful of the Earth: A Bibliographical Essay on Environmental Philosophy," *The Centennial Review* (College of Arts and Letters, Michigan State University) 42(no. 1, Winter, 1998):353-392, citations on pp. 362-363.

Gregory Brown (Environmental Science, Alaska Pacific University, Anchorage) and Patrick Reed (Chugach National Forest, Anchorage) cite *Philosophy Gone Wild* for its account of types of values in nature. In "A Forest Ethic and Multivalued Forest Management." In "Validation of a Forest Values Typology for Use in National Forest Planning," *Forest Science* 46(no. 2, 2000):240-247, citation on p. 243, p. 247.

Edward O. Wilson (Biology, Harvard University) cites *Philosophy Gone Wild* in a select list of works on environmental ethics. In *The Future of Life* (New York: Alfred A. Knopf, 2002), citation on p. 204.

Mark Rowlands (Philosophy, University of Ireland, Cork) cites *Philosophy Gone Wild*, on the concept of intrinsic value in nature. In *The Environmental Crisis: Understanding the Value of Nature* (Basingstoke, Hampshire: Macmillan Press; New York: St. Martins, 2000), citations on p. 12, p. 33, p. 35, p. 42, p. 44, p. 45, pp. 47-49, pp. 140-141, p. 155, pp. 179-181.

Pete Morton (Resource Economist, The Wilderness Society) cites *Philosophy Gone Wild* for its analysis of values in nature. In "The Economic Benefits of Wilderness: Theory and Practice," *Denver University Law Review* 76 (no. 2, 1999):465-518, citations on p. 466, p. 474.

Robert D. Cooter (Law, University of California, Berkeley) and Wolfgang Fikentscher (Law, University of Munich) cite *Philosophy Gone Wild*. In "Indian Common Law: The Role of Custom in American Indian Tribal Courts (Part II of II)," *American Journal of Comparative Law* 46 (no. 3, 1998):509-580, citation on p. 576.

Steven Vogel (Philosophy, Denison University, Granville, OH) cites *Philosophy Gone Wild*. In "Nature as Origin and Difference: On Environmental Philosophy and Continental Thought," *Philosophy Today* 42 (SPEP Supplement):169-181, citation on p. 171, p. 180.

Christopher Southgate (Theology, University of Exeter, UK), Celia Deane-Drummond (Theology, University College, Chester, UK), Paul D. Murray (Theology, Newman College, Birmingham, UK), Michael Robert Negus (Biology, Newman College, Birmingham), Lawrence Osborn (Astronomy, Ridley Hall, Cambridge, UK), Michael Poole (Education, King's College, London), Jacqui Stewart (Theology and Biology, University of Leeds, UK), and Fraser Watts (Theology and the Natural Sciences, University of Cambridge, UK) cite *Philosophy Gone Wild* on concept of systemic value, useful but possibly also leading (they believe) to an over-emphasis on order in wild nature. In *God, Humanity and the Cosmos* (Edinburgh: T&T Clark, 1999, and Harrisburg, PA: Trinity International, 1999), citation on p. 380, p. 425.

Eccy de Jonge cites *Philosophy Gone Wild*. In *Spinoza and Deep Ecology: Challenging Traditional Approaches to Environmentalism* (Aldershot, Hants., UK: Ashgate, 2004), citations on p. 17, p. 18, p. 31, p. 158.

Roberto Peverelli cites *Philosophy Gone Wild*. In "Un'etica della terra. La riflessione

filosofica di Holmes Rolston, III, [The Land Ethic: Philosophical Reflections of Holmes Rolston, III]," *Aut Aut: rivista di filosofia e di cultura*, Issue 316-317, July-October, 2003, pages 116-138, citations on pp. 130-138, passim.

Sung Jin Kim (Philosophy, Hallym University, Chuncheon, Gangwan-do, Korea) cites *Philosophy Gone Wild*. In "The Philosophy Department of Colorado State University and Professor Holmes Rolston III." Pages 129-148 in *Hwan Kyong Ch'ol Hak (Environmental Philosophy)* (Official Journal of the Korean Society for the Study of Environmental Philosophy), vol. 3, 2004, citation on p. 137.

Tyler Cowen (Political Economy, George Mason University, Fairfax, Va) cites *Philosophy Gone Wild* for its arguments that predation should be judged on ecological, not moral terms. In "Policing Nature," *Environmental Ethics* 25(2003):169-182, citation on p. 180.

Andrew Biro (Political Science, Acadia University, Canada) cites *Philosophy Gone Wild*. In "Towards a Denaturalized Ecological Politics," *Polity* 35(no. 2, 2002):195-212, citation on p. 204.

Bryan Norton (School of Public Policy, Georgia Institute of Technology) cites "Are Values in Nature Subjective or Objective?" in *Philosophy Gone Wild* for its correspondence view of truth, which he rejects. In "Pragmatism, Adaptive Management, and Sustainability," *Environmental Values* 8(1999):451-466, citation on pp. 455-456, p. 466.

Andrew Light (Applied Philosophy Group, New York University) cites *Philosophy Gone Wild*. In "Contemporary Environmental Ethics: From Metaethics to Public Philosophy," *Metaphilosophy* 33(no. 3, 2002):426-449, citations on p. 428, p. 432, p. 433, p. 449.

G. G. Brown (Environmental Science, Alaska Pacific University), P. Reed (USDA Forest Service, Chugach National Forest, Anchorage, AK), and C. C. Harris (Resource Recreation and Tourism, University of Idaho, Moscow, ID) cite *Philosophy Gone Wild*, using a slightly modified version of Rolston's typology of natural values in a survey instrument. In "Testing a Place-Based Theory for Environmental Evaluation: An Alaska Case Study," *Applied Geography* 22(2002):49-76, citations on p. 58, p. 76.

Paul H. Carr (Air Force Research Laboratory and Physics, University of Massachusetts, Lowell) cites *Philosophy Gone Wild*. In *Beauty in Science and Spirit* (Center Ossipee, New Hampshire, 2006), citation on p. 107, p. 158.

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.

Paul Schollmeier (Philosophy, University of Nevada, Las Vegas) cites *Philosophy Gone Wild* for its concept of a "intrinsic value in nature," In *Human Goodness: Pragmatic Variations on Platonic Themes* (Cambridge: Cambridge University Press, 2006), citations on p. 224, p. 292.

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,"

Environmental Values 16(2007):149-168.

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 evolution. 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.

Bryon E. Bannon (Philosophy and Religious Studies, University of North Florida) cites *Philosophy Gone Wild* as a "classic example" of an objective account of intrinsic value in Nature. In "From Intrinsic Value to Compassion: A Place-Based Ethic," *Environmental Ethics* 35(2013):259-278, citations on p. 260, op. 261.

Mark Wynn (Theology, University of Exeter) cites *Philosophy Gone Wild*, for its integration of perceptual experience and scientific understanding in encountering nature, especially in encounter with the Pasqueflower blooming in early spring. In *Emotional Experience and Religious Understanding: Integrating Perception, Conception and Feeling* (Cambridge: Cambridge University Press, 2005), citations on pp. 96-97, pp. 167-70, pp. 170-171, p.198.

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.

Zinzhong Yao (Philosophy, Rinmin University, Beijing) cites *Philosophy Gone Wild* In "An Eco-Ethical Interpretation of Confucian Tianren Heyl," *Frontiers of Philosophy in China* 9(2014):570-585, on p. 572.

Piers H. G. Stephens (Philosophy, University of Georgia) cites *Philosophy Gone Wild* (and the essay in it, "Can and Ought We to Follow Nature?") for its analysis of John Stuart Mill's account of whether humans can or ought to follow nature. In *Environmental Ethics* 37(2015):359-376, citations on p. 366f, p. 369.