Annotated Bibliography

Compiled by Holmes Rolston III

1. REFERENCE WORKS
The most comprehensive bibliography is that of the
International Society for Environmental Ethics, with more
than 15,000 entries, updated annually. The bibliography is
searchable and available from http://www.cep.unt.edu/bib.

International Research Library of Philosophy. A large,
single-volume collection of about three dozen basic and
classic papers through 1995.

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

*Earth's Insights: A Survey of Ecological Ethics from the Mediterranean Basin to the
Australian Outback.* Berkeley: University of California
Press. The first edition, one of the early systematic works
in the field by a British philosopher, was published by
Columbia University Press and Blackwell, Oxford, UK,
in 1983.

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

Peregrine Smith. Long a standard introduction to *Deep
Ecology,* a philosophical position that seeks to raise ecological

2. SYSTEMATIC OVERVIEWS
Attfield, Robin. 1992, *The Ethics of Environmental
Concern.* 2nd edition. Athens: University of Georgia
Press. The first edition, one of the early systematic works
in the field by a British philosopher, was published by
Columbia University Press and Blackwell, Oxford, UK,
in 1983.

Introduction to Environmental Philosophy.* 3rd edition.
Third edition of an introduction addressed to those
previously unacquainted with the field.

Living as if Nature Mattered* Salt Lake City, UT:
Peregrine Smith. Long a standard introduction to *Deep
Ecology,* a philosophical position that seeks to raise ecological
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consciousness and reveal the unity of humanity and nature, a consciousness thought of as an enlarged ecological self.


Mathews, Freya. 1991. The Ecological Self. London: Routledge. A metaphysics of interconnectedness, based on the fundamental ecological intuition that humans are in some sense “one with” nature and that everything is connected to everything else; this work rejects the dominant atomistic metaphysics implicit in European and North American philosophy.


Norton, Bryan G. 1991. Toward Unity among Environmentalists. New York: Oxford University Press. Norton seeks to unite environmentalists in the common cause of environmental protection and appreciation despite their multiple and varied value systems. Notwithstanding these diverse worldviews, he believes that there can be converging policies (his "convergence hypothesis"). Norton illustrates his thesis using Muir, Pinchot, and Leopold, and applies it to growth, pollution, biodiversity, and land use.

Palmer, Clare. 1997. Environmental Ethics. Santa Barbara, California: ABC-CLIO. This reference work is especially good as a basic resource guide to materials, chronology, major figures, and principal issues.

Passmore, John. 1974. Man's Responsibility for Nature. New York: Scribners. One of the earliest works in the field, by a prominent Australian philosopher, Passmore argues that classical humanistic ethics can be applied to new environmental problems, a view challenged by many who hold that environmental ethics has many novel, nonanthropocentric dimensions.


Rolston III, Holmes. 1988. Environmental Ethics: Duties to and Values in the Natural World. Philadelphia: Temple University Press. One of the earliest systematic works in environmental ethics, ranging across animals, plants, endangered species, ecosystems, environmental policy and business, and a personal environmental ethic. Rolston throughout claims there are intrinsic values in nature that humans ought to respect, in addition to considerations about how humans are helped or hurt by the condition of their environment (A critique of Rolston’s work is found in Preston, Christopher J., and Wayne Oderkirk, eds. 2006. Nature, Value, Duty: Life on Earth with Holmes Rolston III. Dordrecht, The Netherlands: Springer.)

Rolston III, Holmes. 1994. Conserving Natural Value. New York: Columbia University Press. This survey is written for use in introductory college classes on biological and natural-resource conservation and environmental philosophy, ethics, and policy. There is extensive use of cases to provoke thought, and Rolston also applies his ethics using a number of axioms designed to help those who confront practical decisions.

Stone, Christopher F. 1987. Earth and Other Ethics: The Case for Moral Pluralism. New York: Harper and Row. This book, by a lawyer, introduces a view of normative ethics that is pluralistic regarding the entities and situations that are morally relevant, foreshadowing later focus on a pragmatic environmental ethics. Different moral systems, he argues, must be used depending on levels of concern and relevant conditions of decision.

Sylvan, Richard, and David Bennett. 1994. The Greening of Ethics: From Human Chauvinism to Deep-Green
interconnections between environmental policy, law, economics, and environmental ethics. There is a systematic attack on the basic assumptions of welfare economics and cost-benefit analysis as a basis for environmental policy. Values are community-based, intersubjective goals that evolve throughout the history of the community, state, or nation and cannot be reduced to consumer preferences.

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

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


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List, Peter C, ed. 1993. Radical Environmentalism: Philosophy and Tactics. Belmont, CA: Wadsworth. Radical activism in environmental ethics critically examined. The Monkey Wrench Gang (Edward Abbey); Greenpeace; Earth First!; the Sea Shepard Society (Paul Watson); civil disobedience and tree spiking; activist protests against the destruction and pollution of natural systems.

List, Peter, ed. 2000. Environmental Ethics and Forestry: A Reader. Philadelphia: Temple University Press. Both forestry and philosophy have been rethinking their foundations; each needs the other. John Muir versus Gifford Pinchot; Leopold’s land ethic; values in forests, both instrumental and intrinsic; aesthetic experience in forests; global forests; foresters as advocates. A particular feature is examination of codes of ethics as formulated by foresters.


Weston, Anthony, ed. 1999. An Invitation to Environmental Philosophy. New York: Oxford University Press. Offered as an alternative to heavy academic anthologies, this compact anthology features five original essays by prominent environmental philosophers; intended as a first invitation to environmental philosophy.


5. CASE STUDIES

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

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

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


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

7. BIODIVERSITY, WILDERNESS, RESTORATION, AESTHETICS

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

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

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


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

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


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


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

8. ENVIRONMENTAL JUSTICE, ENVIRONMENTAL VIRTUE ETHICS

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

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

Sandler, Ronald. 2007. Character and Environment: A Virtue-Oriented Approach to Environmental Ethics. New York: Columbia University Press. Any ethic of character can and should be informed by many environmental considerations. A pluralist, virtue-oriented environmental ethic accommodates the richness and complexity of human relationships with the natural environment and provides effective and nuanced guidance on environmental issues.

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

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


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

9. RELIGION AND NATURE


Gottlieb, Roger S. 2006. A Greener Faith: Religious Environmentalism and Our Planet's Future. New York: Oxford University Press. Theologians are recovering nature-honoring elements of traditional religions and
forging bold new theologies connecting devotion to God and spiritual truth with love for God's creation and care for the earth.

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

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

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


10. ECOFEMINISM


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

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


11. SUSTAINABILITY, FUTURE GENERATIONS

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

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

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


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

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

12. GLOBAL ENVIRONMENTAL ETHICS, CLIMATE CHANGE

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


Northcott, Michael S. 2007. A Moral Climate: The Ethics of Global Warming. London: Darton, Longman and Todd. Response to the challenge of global warming requires learning to put the common good ahead of selfish interests, weaving together the physical climate and the moral climate. Relieving climate change opens opportunities for solving other problems: world poverty, the rich/poor divide, the overuse of resources, and the appreciation and conservation of nonhuman creation.