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HARGROVE, EUGENE 1944-

Eugene Hargrove, who was born on October 22, 1944, in Detroit, Michigan, grew up in St. Louis, Missouri. For three decades, as the founder and editor of the journal *Environmental Ethics*, he has been the principal figure in setting the context for the development of environmental philosophy. He is known especially for research into the history of the ideas behind environmental thought, such as aesthetic appreciation of nature in landscape and wildlife art. Hargrove also has been pivotal in graduate education throughout his career, having founded the first doctoral program with a specific focus on environmental ethics.

Hargrove received his bachelor's (1966), masters (1967), and doctoral (1974) degrees in philosophy from the University of Missouri. He did postdoctoral work on the philosopher Ludwig Wittgenstein at the University of Vienna and was a Rockefeller Foundation fellow in environmental affairs in 1976 and 1977. Hargrove founded the journal *Environmental Ethics* at the University of New Mexico, with publication beginning in 1979. This was the first journal wholly dedicated to environmental philosophy, and for three decades it has been considered by many scholars to be the most important. It has provided a forum for the discussion of environmental ethics and fostered the emergence of a new subfield in philosophy. The success of the journal has stimulated the publication of several complementary journals. Hargrove created a nonprofit organ-

ization, Environmental Philosophy, Inc. to own and manage the journal, which he moved in 1981 to the University of Georgia, with its Institute of Ecology.

In 1989 Hargrove relocated, with the journal, to the University of North Texas, where he served as chair of the philosophy department. That department also stayed in close association with the programs in ecology at that university. Hargrove created the Center for Environmental Philosophy to promote the field and Environmental Ethics Books, a reprint books series. He has been concerned with applying environmental ethics and introducing it into public primary and secondary schools and into graduate programs that train environmental educators and other professionals.

Hargrove's views are elaborated in *Foundations of Environmental Ethics* (1989) as well as two dozen professional papers. He is the editor of three anthologies: *Beyond Space-ship Earth: Environmental Ethics and the Solar System* (1986a), which is concerned with ethical and environmental issues related to the U.S. space program; *Religion and Environmental Crisis* (1986b), an attempt to go beyond the Lynn White debate whether Christianity with its teaching: about human dominion over nature bears major responsibility for causing the environmental crisis; and *The Animal Rights, Environmental Ethics Debate: The Environmental Perspective* (1992a), which discusses environmental ethics in relation to animal liberation and rights. Robin Attfield has provided an important commentary on Hargrove's work (Attfield 1994, chapters 5, 6, 14).

Hargrove's environmental philosophy features what he calls "weak anthropocentric intrinsic value," by which he means that all values encountered in nature are generated by humans in their encounter with nature, which always is seen from a human perspective. In such interactions nature is valued instrumentally, although it can and should be valued intrinsically as well. That intrinsic value is weak in the sense that it depends on the human presence, in contrast to a strong nonanthropocentric intrinsic value, which others suppose they can find inherent in plants, animals, species, and ecosystems with a good of their own in the absence of humans. Hargrove allows that such autonomous intrinsic values may exist but thinks that humans are not in an epistemological position to know such values or their bearing on how people should behave. He urges: "A simple reminder that humans are fully capable of valuing things noninstrumentally and have been doing so for thousands of years is all that is needed" (Hargrove 1992b, p. 199). Hargrove's historical research on the sources of environmental ethics in classical American landscape painters of the frontier provides support for that viewpoint.

Early in his career Hargrove was an active caver and an environmental activist for the National Speleological Society, especially in the period 1971-1974. His interest

in caves has given him a perspective that goes beyond that of the usual aboveground land ethic because caves are anomalous as ecosystems. Cave conservation respects life in caves but is concerned equally with mineral formations. Weak anthropocentric appreciation of nonliving cave formations may be needed to protect a cave—"hollow spaces in layers of sediment" (Hargrove 1992b, p. 192). His ongoing concern with environmental ethics in space (empty space, lifeless planets) provides further evidence of his ability to extend environmental thought. In 2007 Hargrove received funding from the National Science Foundation to hold a workshop on "Space Science, Environmental Ethics, and Policy."

SEE ALSO *Animal Ethics; Caves; Environmental Philosophy; V. Contemporary Philosophy; Land Ethic; Outer Space; White, Lynn, Jr.*

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