

Critical Notice of *Environmental Ethics: Values in and Duties to the Natural World* (Temple University Press, 1988)

Holmes Rolston, III

Steven Bouma-Prediger (Philosophy, North Park University, Chicago), in a review for *Zygon: Journal of Religion and Science*, says: "*Environmental Ethics* is a splendid and provocative contribution to a field of study that has been gaining increasing scholarly attention in recent years. *Environmental Ethics* is, in short, nothing less than the single best available work in its field: comprehensive, clear, learned, insightful, wise. ... Rolston's work is in a class by itself as both a basic introduction to the important issues and a carefully constructed argument for a particular position. In language accessible to the nonspecialist and with an astonishing command of the sciences that yields a multitude of relevant examples, Rolston methodically builds his case for a value-centered ecological ethic. ... Required reading. Buy it and read it." In *Zygon: Journal of Science and Religion* 27(1992):354-357.

Donald C. Lee (Philosophy, University of New Mexico), in a review for the American Library Association's *Choice*, says:

"Rolston is a prominent environmental ethicist who explores and expands here the traditional realm of value. Aldo Leopold's *Sand County Almanac* posited ecosystems as the locus of value, ignoring individuals, while Peter Singer's *Animal Liberation* suggested individual sentience as the locus of value, ignoring species. Unlike these environmental ethics classics, Rolston's work--worthy of becoming a classic itself--explores value from several points of view: of human beings as superior, of animals as sentient, of organisms, species, and ecosystems as having intrinsic value. He also considers economic, public, and individual realms of value. The work is ... a delightful series of insights and concrete examples leading to a new gestalt. ... It is a unique groundbreaking work appropriate for all reader levels." Review in *Choice*, June 1988, p. 379.

Robert E. Bowen (Environmental Sciences, University of Massachusetts), in a review for *Conservation Biology*, says:

"Rolston's text on environmental ethics ... is an admirable one. He has provided a lucid, well argued, and detailed introduction to one of the most fundamental public policies of our time. I recommend the book to a wide readership. ... Rolston brings insight, informed judgment, and reason. ... The task the book addresses would seem to require a rather special analyst. Dr. Rolston is more than up to it. ... We must address the value of the text in terms of opportunities offered and guidance given. In these terms, Dr. Rolston has succeeded. He has written a beautiful, richly textured, intimate, and knowledgeable examination of a set of questions that should concern us to a much greater degree than they apparently do." Review in *Conservation Biology* 2(1988):404-405.

David C. Waters (Staff writer, *Christian Science Monitor*) says, "Holmes Rolston's book, *Environmental Ethics: Duties to and Values in the Natural World*, unravels the ethics question, then weaves the strands back together in a tight fabric of analysis and proposal. ... By refusing to be pulled toward either an economics-based or a "biocentrist" position, Rolston bridges an otherwise yawning gap between the two camps. ... The rich explorations in ethics justify his synthesis of economic and environmentalist approaches. *Environmental Ethics* provides a model of the environmental thinking--and acting--required now and in the future. The book will be of use to environmentalists, policymakers, and business people who have to deal with them." Review

in *Christian Science Monitor*, Tuesday, August 16, 1988, p. 18.

Bob Sipchen (Staff writer, *Los Angeles Times*) says, "With insider traders run amok on Wall Street and unscrupulous former officials getting nabbed for illegal lobbying, a book about an ethics that includes Lousewort and Devil's Hole Pupfish may seem like a case of misplaced priorities. But in *Environmental Ethics--Duties to and Values in the Natural World*, Holmes Rolston III makes a strong argument for establishing just this sort of philosophy as a foundation for all ethics. ... With luck, lots of people will accompany him on this journey, returning with ideas with which to launch sophisticated discussions of environmental ethics. Imagine how the world would be different today if such discussions had begun decades ago." Review in *Los Angeles Times*, *The Book Review*, Sunday, February 21, 1988, page 6.

Mark Sagoff (Philosophy, Center for Philosophy and Public Policy, University of Maryland) says that "this excellent book" explores "the human power to understand, appreciate, and enjoy nature far beyond their biological uses of it. *Environmental Ethics* describes and analyzes just this unique power. It focuses on the moral or noninstrumental values that lead us to protect natural species and communities, distinguishing itself from the already lengthy literature discussing economic and prudential arguments for protecting or exploiting natural resources. Rolston argues, plausibly, that the noninstrumental values nature possesses are open to intersubjective experience and description; they are as 'objective' as any other qualities we may find in the world.

Environmental Ethics contributes to our ways of appreciating nature by aptly distinguishing and explaining fourteen types of values associated with the natural environment. ... The book also distinguishes among ways of valuation ranging from individual and social preference to conceptions of the social good and the good of ecosystems. While Rolston does draw a great many distinctions, they are necessary to reflect the many dimensions of the human relationship to nature. He uses a complex and sensitive style to study the interplay of subtle dimensions in the human attitude toward nature.

"Throughout this book, Rolston ably uses philosophical analysis to address major environmental problems and challenges. He shows that there is no one dimension--moral or economic--on which an environmental ethic can be based. Rather, there must be a mix of many disciplines and forms of knowledge. ... Rolston admirably shows how a good society would approach its natural surroundings, not with the question, 'What can we get away with?' but 'What should we respect?' Review in *Hastings Center Report* 19, no. 4 (July/August 1989): 39-40.

Kristin Shrader-Frechette (Philosophy, University of South Florida) says in "Ethics for the Earth," a review of four recent books in environmental ethics (Nash, *The Rights of Nature: A History of Environmental Ethics*, Stone, *Earth and Other Ethics*, Taylor, *Respect for Nature*, and Rolston, *Environmental Ethics*, that "philosopher-naturalist Holmes Rolston provides the most insightful and poetic work of the group" and "presents some of the best work in the field." "The ideal book would have Nash's flair, Rolston's wisdom, Stone's pragmatism, and Taylor's rationality." Review in *Sierra* 75, no. 6 (November/December) 1988:118-123, citations on p. 119, p. 122.

Janelle London (Law, School of Law, University of California, Berkeley, and Research and Books Editor, *Ecology Law Quarterly*) says of *Environmental Ethics* that "Rolston does everything possible to make the book understandable and interesting." "While on the whole Rolston's style makes for easy and enjoyable reading, the book's real worth lies in its content, both abstract and concrete." "His book is primarily a philosophical treatment of humans in nature," supporting an environmental ethic and "the Rolston account of that ethic is persuasive in its concreteness. Real-life examples incorporate the theoretical concepts into the concrete, showing how they play out in the world of human experience." "The overall effect is, for the most part, complete and persuasive." Review in *Ecology Law Quarterly* 15(1988):747-750.

Edward O. Wilson (Museum of Comparative Zoology, Harvard University) says: "Rolston provides a lucid introduction to environmental ethics that will be of value to scholars, students, and general readers. No domain of philosophy is today chancier or potentially richer than ethical philosophy and no application of sound moral reasoning more urgently needed than in management of the environment. *Environmental Ethics* is packed with information and a good deal of wisdom obviously acquired through long experience."

David Hales (Director, Institute of Wildlife Management, School of Natural Resources, University of Michigan) says, "Rolston's analysis ... is perceptive philosophy yet accessible to a general audience. His comprehensive scope, accurate references, examples given, and clarity of text make the book invaluable to students of environmental ethics in a very practical way. Rolston clearly makes the case that we now find ourselves standing at an ethical threshold. ... What a wonderful effort!"

Donald Scherer (Philosophy, Bowling Green State University, Bowling Green, Ohio) says, "This work is vintage Rolston, which is very good. He has a wonderful and intimate knowledge of matters environmental, which he again uses here in insightfully new ways, to evoke from his reader the sensitivity for the environment and the human-environment relationship which he concludes is appropriate for the likes of a human being. This book reads well, reads easily, reads enticingly."

The preceding four are from publisher's reviews printed on the book jacket.

Eric Katz (Philosophy and Environmental Studies, Barnard College) says of *Environmental Ethics*: "This is a culmination of a twenty year investigation into the nature of environmental value and ecological ethics by the foremost scholar in the field. ... Rolston's position and argument gain immeasurably from a book length presentation. Here for the first time is Rolston's complete view of environmental ethics: his theory of objective natural value, his view of humanity's place in the environment, his analysis of the value of (and thus duties to) animals, organisms, species, ecosystems, and his practical policy recommendations for environmental managers and businessmen. Rolston presents a philosophy of nature, but this is no traditional metaphysic; it is a philosophy of nature imbued with ecological science and value. ... Perhaps the most important theoretical point is Rolston's establishment or discovery of a third kind of value in ecological systems: in addition to intrinsic and instrumental values there is systemic value. ... One of the strengths of this book is that Rolston is reluctant to close the door on any kind of natural value. He presents his case in steps, starting with anthropocentric instrumental values of nature, moving to the intrinsic value of sentient life experiences in the animal kingdom, to the intrinsic good-of-its-kind of natural organisms, on to the environmental fitness of species in ecosystems. The argument is supported by many real life examples. Rolston also tackles some persistent problems in environmental ethics; e.g. individual rights in a holistic value system, the superiority of human life, and the clash between a culture-based and a natural ethic. ... Like the ecosystem itself, this book as a whole has more value than its individual parts." In "Environmental Ethics: A Select Annotated Bibliography, 1983-1987," *Research in Philosophy & Technology* 9(1989):251-285, review on pp. 256-257.

Laura Westra (Philosophy, Auburn University) analyzes at some length Rolston's position on the ethical treatment of animals, Chapter 2 in *Environmental Ethics*, citing Rolston's position as the most promising upon which to build a joint ethic of respect for ecology and animals. In "Ecology and Animals: Is There a Joint Ethic of Respect?" *Environmental Ethics* 11(1989):215-230, citations on pp. 215, 217-221 passim, 225-227 passim.

Peter S. Wenz (Philosophy, Sangamon State University, Springfield, Illinois) evaluates and criticizes Rolston's account of the ethical treatment of animals (especially Chapter 2 in *Environmental Ethics*) in an article devoted to this analysis. "Treating Animals Naturally," in *Between the Species* 5(1989):1-10. With reply, "Treating Animals Naturally?" *Between the*

Species 5(1989):131-137.

Peter S. Wenz also reviews *Environmental Ethics*: "The book contains many interesting examples of environmental problems, helpful investigations of such concepts as resource, life, species, and ecosystems and some good insights on puzzles of philosophical concern, such as those related to 'marginal' human beings." Wenz finds that the analytical arguments are often incomplete, though he concludes: "In sum, though professional philosophers will be frustrated at times, those who specialize in environmental ethics will not want to miss this book. Its many insights constitute valuable pieces that such philosophers need in order to complete the puzzle of environmental ethics." *Ethics: An International Journal of Social, Political, and Legal Philosophy* 100(1989):195-197.

J. Baird Callicott (Philosophy, University of Wisconsin, Stevens Point) cites *Environmental Ethics* as "noteworthy" among "half a dozen important works published in the field" in the 1988-89 season. Review of Peter S. Wenz, *Environmental Justice*, in *Ethics* 100(1989):197.

The Chronicle of Higher Education lists *Environmental Ethics* in a select bibliography of new scholarly books of interest. February 3, 1988, p. A12.

Harvard Magazine lists *Environmental Ethics* in a select bibliography of new scholarly books of interest. May-June, 1988.

Marco Johnson (National Outdoor Leadership School) says, "I appreciated Rolston's ability to make me think by asking hard questions and raising difficult, no easy answer issues. Though this book may not be easy reading, ... it is mind-opening." Review in *The Leader: National Outdoor Leadership School*, vol. 4., no. 3 (May 1988), p. 10.

The Hastings Center Report lists *Environmental Ethics* in a select literature review in bioethics. June/July 1988, p. 44.

Andrew Brennan (Philosophy, University of Stirling, Scotland) cites *Environmental Ethics* in *Thinking About Nature: An Investigation of Nature, Value and Ecology* (London: Routledge, 1988), p. xii, xiii.

Robert E. Manning (School of Natural Resources, University of Vermont, Burlington) cites *Environmental Ethics: Duties to and Values in the Natural World* 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.

Peter Borrelli (Editor, *The Amicus Journal*, National Resources Defence Council) says "an important work" in the "remarkable and welcome ... idea of environmental ethics." Rolston is a "bone fide, albeit radical philosopher." Review in *The Amicus Journal*, vol. 11, no. 3 (Summer 1989):39-43, citations on p. 39, 41.

Alan R. Drengson (Philosophy, University of Victoria, Canada) cites *Environmental Ethics* 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.

Jay B. McDaniel (Religious Studies, Henrix College, Conway AK) cites *Environmental Ethics* as a "magnum opus" 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.

Robin Attfield (Philosophy, University of Wales College of Cardiff, United Kingdom) in a detailed critical review of *Environmental Ethics* says, "Rolston's work is a major contribution to environmental ethics, based on comprehensive study of the field, and well illustrated by a wealth of examples drawn from the biological and physical sciences and from environmental decision making. His language is always evocative, veering sometimes into pedagogy and sometimes into poetry. ... The reader is carried along by the enthusiasm and rich ingenuity of the text. ... Much is to be learned from the sensitivity and insights of this monumental work. ... It well deserves a place on the reading lists of environmental ethics and related courses worldwide." Review in *Environmental Ethics* 11(1989):363-368.

Ann S. Causey (Botany and Microbiology, Auburn University) cites and quotes from *Environmental Ethics*, developing Rolston's position on the ethics of hunting. In "On the Morality of Hunting," *Environmental Ethics* 11(1989):327-343, citations and discussion on pp. 339-340.

The Colorado Native Plant Society's book, *Rare Plants of Colorado* (Denver: Rocky Mountain Nature Association and Colorado Native Plant Society, 1989) cites *Environmental Ethics* in a select bibliography of readings on biological conservation, p. 73.

Charles F. Wilkinson (Law, University of Colorado Law School) cites *Environmental Ethics* in *The American West: A Narrative Bibliography and a Study in Regionalism* (Boulder, CO: University Press of Colorado, 1989), citations on p. 79, p. 128.

Laura Westra (Philosophy, Auburn University) cites and expands an argument from *Environmental Ethics* on the ethical treatment of animals. In "'Respect,' 'Dignity' and 'Integrity': An Environmental Proposal for Ethics," *Epistemologia* 12(1989):105-138, citations on pp. 122, 125, 135, 136.

Jay B. McDaniel (Philosophy and Religious Studies, Hendrix College, Conway, Arkansas) says that *Environmental Ethics* is an "important book by one of the most astute environmental philosophers of our age." *Earth, Sky, Gods, and Mortals: Developing and Ecological Spirituality* (Mystic, CT: Twenty Third Publications, 1989), p. 210. He further cites an argument from *Environmental Ethics*, p. 37.

Jame Schaefer (Consultant, Environmental Affairs, Marquette University, Milwaukee, WI) calls Rolston "a dean of environmental ethics," and says of *Environmental Ethics*, "In Rolston's insightful and poetic writings, he develops a synthesis of individually and communally-based emotive ethics appropriate for application to ecosystems." In *Toward an Ethic for the Great Lakes Basin Ecosystem*, Report to the Great Lakes Science Advisory Board, Windsor, Ontario, November 1989, pp. 5, 16, 22.

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

Leonard I. Sweet (President, United Theological Seminary, Dayton, Ohio), in an analysis of religious dimensions of the environmental crisis, recounts the growth over the last decade and a half of the field of environmental ethics. "There is also a book by that title that may be destined to become a classic. Holmes Rolston's *Environmental Ethics: Duties to and Values in the Natural World* (Philadelphia: Temple University Press, 1988) is a book of major significance. It represents the first sustained attempt to map the economic, public and individual dimensions of ethical environmental thinking." In "The State of the Ark," in *Bibelot* (Newsletter of United Theological Seminary), vol. 4, nos. 4-6 (1989), p. 3.

Stanislav Hubik (Philosophy, Czechoslovakian Academy of Sciences, Brno), in a critical review of *Environmental Ethics* for the Czechoslovakian Philosophical Journal, *Filozoficky Casopis*, says: "Holmes Rolston has written one of the few monographs devoted to the question of the systematic construction of environmental ethics. ... As one of the first systematic works, Rolston's book raises many problems for the first time, tests their meaningfulness, and therefore the book carries the stamp of a pioneering attempt. He analyzes fundamental questions of the philosophy of nature, ecology, axiology, systems theory, action and politics, with brief excursions into history. The sweep is wide, demanding, and unusual." Hubik finds that the perspective is insufficiently Marxist. "However we must first say that this lack is common in most non-Marxist attempts at environmental ethics. And secondly we have to admit that although Marxists are able to point at the failings of environmental ethics in the West, they themselves contribute next to nothing to this effort. Except for this criticism of his general method, I have to say that the concrete procedure of H. Rolston is inspirational. ... From the systematic point of view we can learn something from it. Marxist theory will have to follow the path charted by Rolston and others." Review in *Filozoficky Casopis*, vol. 37, no. 5 (1989):740-743. This is a special issue of this journal devoted to environmental ethics.

Donald E. Davis says that *Environmental Ethics* is "a major effort by a leading ecophilosopher." *Ecophilosophy: A Field Guide to the Literature* (San Pedro, CA: R. & E. Miles, 1989), pp. 87-88.

Lyda L. Butler (Law, College of William and Mary) cites *Environmental Ethics* and Rolston's discussion in a study of the evolving concept of public property as this applies to water rights. In "Environmental Water Rights: An Evolving Concept of Public Property," *Virginia Environmental Law Journal* 9(1990):323-380, citation on p. 376.

David W. Orr (Political Science, Oberlin College, former Director, Meadowcreek Project, Fox, Arkansas) says, "Holmes Rolston has written a meticulous guide to the complexities of environmental ethics." Brief combined review, "The Search for a Solvent Environmental Ethic," *Foundation News: The Magazine of Philanthropy*, vol. 31, no. 2 (March/April 1990):69-70.

Hugh Lehman (Philosophy, University of Guelph) says of *Environmental Ethics*: "It is well written and the principles which Rolston defends are contentious. Philosophers will find food for thought in Rolston's claim that the most satisfactory ethical theory requires an environmental ethics in the primary sense, that is, an ethics that implies that we have obligations to species, ecosystems, and other nonhuman objects, as opposed to an environmental ethics the principles of which rest only on the assumption that we must preserve our environment for the benefit of human society." Review in *Journal of Agricultural Ethics* 2(1989):171-175.

Julie Dunlap (Columbia, Maryland,) says of *Environmental Ethics*: "Much of the power of the book derives from Rolston's prose style. His sophisticated arguments remain lucid because he avoids excessive philosophical jargon and illustrates each natural moral dilemma with examples of contemporary environmental conflicts. He calls on a breadth of knowledge ranging from astronomy to microbiology to make the text both interesting and authoritative. Perhaps most important, his adroitness with words keeps the reader alert even when struggling with his most difficult ideas. ... Always, he challenges the reader. ... Even readers who object to Rolston's message will find his methods stimulating.

"*Environmental Ethics* is well written as an adventure. Rolston offers himself as a guide through a philosophical wilderness, hoping to lead others to discover new meanings for themselves within a grand context. In fact, the book is foremost an adventure in thinking, with Rolston employing his intimate knowledge of ecology and evolution to entice others to risk approaching natural problems with like sensitivity and reason. The book should be read by anyone willing to take that risk." Review in *Anthrozoös* 2(1988):137-138.

Laura Westra (Philosophy, University of Windsor, Ontario) cites *Environmental Ethics*, endorsing

Rolston's principle that the moral in environmental ethics need not contradict ecological principles. In "'Respect', 'Dignity' and 'Integrity': An Environmental Proposal for Ethics," *Epistemologia* 12(1989):91-124.

Baird Callicott (Philosophy, University of Wisconsin, Stevens Point) analyzes Rolston's position in *Environmental Ethics*, noting that Rolston is one of "our best, most systematic, and thoroughgoing environmental philosophers" and that *Environmental Ethics* is "a recently consolidated and definitive statement of his revolutionary moral theory." In "The Case Against Moral Pluralism," *Environmental Ethics* 12(1990):99-124, citations on p. 101, p. 108, p. 109.

Larry Beck (San Diego State University) says that *Environmental Ethics* is "especially valuable to environmental interpreters. ... This is a worthwhile book for those who are seriously interested in moral reasoning applied to the management of the environment; ...[it] lies on a frontier. This book is a detailed and scholarly account which extends the body of knowledge on the subject." It is "an adventure in the love of life and in increasing freedom in one's environment, entwined in biotic community." Review in *Journal of Interpretation* 14 (no. 2, 1990):18.

Robin Attfield (Philosophy, University of Wales, Cardiff), citing the leading theoretical treatments in environmental philosophy, says that "the theory of Holmes Rolston [is] elegantly presented in his recent book *Environmental Ethics*." In "Deep Ecology and Intrinsic Value: A Reply to Andrew Dobson," *Cogito* (Bristol, England) 4 (Spring 1990):61-66, citation on p. 61.

Lynda L. Butler (Law, College of William and Mary) cites *Environmental Ethics* in a discussion of Rolston's arguments for the need for democratic decisionmaking processes in the just allocation of natural resources. In "State Environmental Programs: A Study in Political Influence and Regulatory Failure," *William and Mary Law Review* 31(1990):823-933, citations and discussion on pp. 846-847, 868, 930.

Eric T. Freyfogle (Law, University of Illinois) cites *Environmental Ethics* 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.

Alive Now!, a periodical for youth, in a special issue on "The Earth," reprints Rolston's test for a personalized environmental ethics (from *Environmental Ethics*, pp. 347-349), along with extracts from other authors regarding environmental conservation. *Alive Now!* 21 (no. 1, January-February 1991):54-55.

Robert W. Gardiner (First Congregational Church, Southampton, MA) cites and favorably discusses Rolston's positions on environmental ethics, on humans in nature and culture, and the treatment of animals in "Between Two Worlds: Humans in Nature and Culture," *Environmental Ethics* 12(1990):339-352, citations and discussion on pp. 340-41, 347-351.

Mark Sagoff (Director, Center for Philosophy and Public Policy, University of Maryland) cites *Environmental Ethics* for its discussion of non-instrumental or nonprudential arguments for environmental ethics, also for its contribution toward establishing a value basis for an environmental ethics. In "Ethics, Ecology, and the Environment: Integrating Science and the Law," *Tennessee Law Review* 56(1988):77-229, citations on p. 181, p. 191-92.

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

Bibliographie de la philosophie (Belgium) lists *Environmental Ethics* in a bibliography of

philosophical works of interest to the French speaking world, with a short abstract of the contents. Vol. 37, no. 1, 1990, item 150.

Susan Armstrong-Buck (Philosophy, Humboldt State University, Arcata, CA) analyzes Rolston's value theory extensively, citing *Environmental Ethics* as a "subtle and carefully worked out account of intrinsic value," a "ground-breaking account." In "What Process Philosophy Can Contribute to the Land Ethic and Deep Ecology," *The Trumpeter* 8 (no. 1, 1991):29-34, citations passim.

Donald Scherer cites *Environmental Ethics* as one of the three leading systematic treatments in the field (with Baird Callicott and Paul Taylor). In Donald Scherer, ed., *Upstream/Downstream: Issues in Environmental Ethics* (Philadelphia: Temple University Press, 1990). p. 4. p. 18.

Richard Shearman (Environmental Science and Forestry, State University of New York, Syracuse) cites *Environmental Ethics* in "The Meaning and Ethics of Sustainability," *Environmental Management* 14(1990):1-8, citations on p. 5, p. 8.

Eric Katz (Philosophy, Institute for the Humanities, New Jersey Institute of Technology) cites *Environmental Ethics* as among "the best book-length treatments" of environmental ethics. In "Defending the Use of Animals by Business: Animal Liberation and Environmental Ethics," in W. Michael Hoffman, Robert Frederick, and Edward S. Petry, Jr., *Business, Ethics, and the Environment* (New York: Quorum Books, 1990), citation on p. 226, p. 231. Also in Katz, *Nature as Subject* (Lanham, MD: Rowman and Littlefield, 1997), p. 84, p. 89.

J. Baird Callicott (Philosophy, University of Wisconsin, Stevens Point) cites *Environmental Ethics*, recommended for its well developed theory of intrinsic value in nature. In "Genesis and John Muir," in Carol S. Robb and Carl J. Casebolt, eds, *Covenant for a New Creation: Ethics, Religion, and Public Policy* (Maryknoll, NY: Orbis Books and Berkeley: Graduate Theological Union, 1991), pp. 107-140, citation on p. 136.

Alan S. Miller (Conservation and Resource Studies, University of California, Berkeley) cites *Environmental Ethics* in a short bibliography on environmental ethics in *Gaia Connections: An Introduction to Ecology, Ecoethics, and Economics* (Savage, MD: Rowman and Littlefield Publishers, 1991), p. 288.

Bruce K. Omundson (Philosophy, Lansing Community College) cites *Environmental Ethics* 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 *Environmental Ethics* "is carefully thought and written, ... integrated in such a way that Rolston can claim to have presented a systematic environmental philosophy."

As a "tight analysis of the ways in which Nature 'carries value', ... there have been few if any better discussions in the literature. ... His discussions of our treatment of nonhuman animals, organisms, animal and plant species, and our duties to ecosystems themselves are excellent. ... Holmes Rolston, III's *Environmental Ethics* is a good book, wholly teachable." Review in *Teaching Philosophy* 13 (December, 1990):390-394.

R. Bruce Gill and Thomas D. I. Beck (Biologists, Colorado Division of Wildlife) cite *Environmental Ethics* 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.

Mark Sagoff (Director, Institute for Philosophy and Public Policy, University of Maryland) cites

Environmental Ethics in "The Greening of the Blue Collars," *Report from the Institute for Philosophy and Public Policy*, vol. 10, no. 3/4, Summer/Fall 1990, p. 5.

Jim Cheney (Philosophy, University of Wisconsin-Waukesha) cites the concept of "storied residence" in *Environmental Ethics* as providing for the most adequate account of environmental ethics. In "In the Shadow of Ancient Ruins: Hellenism and Gnosticism in Contemporary Environmental Ethics," *Environmental History Review* 15(1991):31-54, citation on p. 48. p. 54.

Eric Katz (Philosophy, New Jersey Institute of Technology) says of *Environmental Ethics* that it is "the end-product of years of scholarly argument. ... The chief theoretical insight of his [Rolston's] work is the development of a third kind of value in ecological systems, beyond intrinsic and instrumental values: systemic value." "Ethics and Philosophy of the Environment: A Brief Review of the Major Literature," *Environmental History Review* 15(1991):79-86, citation on pp. 83-84.

J. Baird Callicott (Philosophy, University of Wisconsin, Stevens Point) says that Holmes Rolston "is, as everyone knows, the poet laureate of environmental philosophy." He writes with "poetic brilliance" using "the associative ambiguity and concrete imagery that characterize his luxuriant prose." "Reply to Kristin Shrader-Frechette, 'Biological Holism and the Evolution of Ethics'" in *Between the Species*, vol. 6, no. 4 (Fall 1990):193-195, citation on p. 193.

Freya Mathews (Philosophy, LaTrobe University, Victoria, Australia) cites *Environmental Ethics* 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.

Lawrence E. Johnson (Philosophy, Flinders University, South Australia) cites *Environmental Ethics* 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.

Jeffrey Olen (Philosophy, Temple University) and Vincent Barry (Philosophy, Bakersfield College) cite *Environmental Ethics* in a short bibliography of recommended works in animal rights and environmental ethics. In *Applying Ethics* (Belmont, CA: Wadsworth Publishing Co., 1992), p. 378.

Jan Wawrzyniak (Philosophy, University of Poznan, Poland) cites *Environmental Ethics* in a select bibliography in *Podstawowe Informacje dla Obroncow Nieludzkich Istot Zywych (Basic Information for Defenders of Nonhuman Living Beings)* in *Ziemia i my (Animals and Us)* (Warsaw, Poland), no. 1 (September 1991), p. 7.

Ye Ping (Philosophy, Social Science Department, Northeast Forestry University, Harbin, China) introduces Rolston's account of environmental ethics in "What Is an Ecological Ethics?" *Lin-Yeh Yüeh Pao (Forestry Monthly)* (in Chinese), July, no. 2, 1991, p. 18.

W. Michael Hoffman (Philosophy, Bentley College, Waltham, MA), in a Presidential Address to the Society for Business Ethics, cites as being critical for an ethic for business and environment, Rolston's maxims from Chapter 8 in *Environmental Ethics*. In "Business and Environmental Ethics," *Business Ethics Quarterly* 1(1991):169-184.

James E. Deacon (Biological Sciences, University of Nevada, Las Vegas, and W. L. Minckley (Zoology, Arizona State University) cite *Environmental Ethics* in "Western Fishes and the Real World: The Enigma of 'Endangered Species' Revisited." Pages 405-413 in W. L. Minckley and James E. Deacon, eds., *Battle Against Extinction: Native Fish Management in the American West*

(Tuscon: University of Arizona Press, 1991), p. 406, p. 459.

Cynthia Deacon Williams (U. S. Forest Service, National Fisheries Program) and James E. Deacon (Biological Sciences, University of Nevada, Las Vegas) cite *Environmental Ethics* in "Ethics, Federal Legislation, and Litigation in the Battle Against Extinction." Pages 109-121 in W. L. Minckley and James E. Deacon, eds., *Battle Against Extinction: Native Fish Management in the American West* (Tuscon: University of Arizona Press, 1991), p. 113, p. 121, p. 459.

Jim Cheney (Philosophy, University of Wisconsin-Waukesha) cites Rolston's natural value theory in *Environmental Ethics*, employing Rolston's theory to criticize J. Baird Callicott's anthropogenic value theory. In "Callicott's 'Metaphysics of Morals,'" *Environmental Ethics* 13(1991):311-325, citations on p. 319, p. 321.

M. V. Nadkarni (Investment Corporation of India, Ltd., Bombay) says that Rolston in his book analyzes "environmental ethics ... with distinction, lucidity, clarity and an abundance of concrete real life examples which also makes it delightful and rewarding reading. Though most relevant to the contemporary world, it is bound to be of enduring interest also for decades to come. ... This is a profound book by any standard." In "Ethics in Dealing with Nature," *International Journal of Development Banking* 9(1991):95-98.

Laura Westra (Philosophy, University of Windsor, Canada) cites Rolston's work in environmental ethics as an effective response to the position of Sergio Bartolommei, *Ethica e Ambiente* (an Italian work in environmental ethics). Review in *Environmental Ethics* 13(1991):367-369.

David Freeman (Sociology, Colorado State University) cites Rolston value theory, using a quotation as an epigraph to his Chapter VIII in *Choice Against Choice: Constructing a Policy-Assessing Sociology for Social Development* (Niwot, CO: University Press of Colorado, 1992), p. 251, p. 349.

James A. Nash (Director, Churches' Center for Theology and Public Policy, Washington, DC) cites and quotes from *Environmental Ethics* repeatedly. In *Loving Nature: Ecological Integrity and Christian Responsibility* (Nashville, TN: Abingdon Press, 1991), citations on p. 29, p. 114, p. 178, p. 189, p. 213, p. 233, p. 240, p. 241, p. 242, p. 250.

Andrew Brennan (Philosophy, University of Western Australia, Perth) cites Rolston's *Environmental Ethics* as one of three principal theorists defending systemic value in nature. In "Moral Pluralism and the Environment," *Environmental Values* (Lancaster University, U.K.) 1(1992):15-33, citations on p. 24, p. 33.

Corrado Poli and Peter Timmerman (Philosophy, Fondazione Lanza, Padova, Italy) cite *Environmental Ethics* in a select bibliography on environmental ethics. In Corrado Poli and Peter Timmerman, eds., *L'Etica in Politiche Ambientali* [Ethics in Environmental Policy] (Rome: Gregoriana Liberia Editrice, 1991), citation on p. 35.

Earle J. Coleman (Philosophy, Virginia Commonwealth University) cites Rolston's discussion of the aesthetic appreciation of forests, including burned forests, in *Environmental Ethics*. In "The Beautiful, the Ugly, and the Tao," in *Journal of Chinese Philosophy* 18(2)(1991):213-226.

Robert Elliot (Philosophy, University of New England, Armidale, Australia) reviews *Environmental Ethics* in the *Australasian Journal of Philosophy* 67(4)(1989):493-494.

T. L. S. Sprigge (Philosophy, University of Edinburgh, Scotland) critiques Rolston's *Environmental Ethics* as one of three philosophers whose writings have dramatically shifted philosophical approaches to nature in the twentieth century (the other two are Paul Taylor, *Respect for Nature*, and Andrew Brennan, *Thinking about Nature: An Investigation of Nature, Value and Ecology*).

Rolston's is "an unusually eloquent presentation of deep ecology attitudes. In "Some Recent Positions in Environmental Ethics Examined: a Review" in *Inquiry* 34(1)(1991):107-128.

Rolston's position in environmental ethics is one of six philosophers chosen as the principal figures in the field and analyzed by Bruce Omundson in a Ph.D. thesis, *Moral Pluralism, Nonsentient Nature, and Sustainable Ways of Life*, completed spring 1992 at Michigan State University, Department of Philosophy.

Rogene A. Buchholz (College of Business Administration, Loyola University of New Orleans), cites *Environmental Ethics* in his bibliography of recommended works for business persons who wish an introduction to naturalistic environmental ethics. In *Principles of Environmental Management: The Greening of Business* (Englewood Cliffs, NJ: Prentice-Hall, 1993), citation on p. 76.

Warwick Fox (National Research Fellow, Centre for Environmental Studies, University of Tasmania) cites *Environmental Ethics* in *Toward a Transpersonal Ecology* (Boston: Shambala Publications, 1990), citation on p. 368.

Steven E. Rockefeller (Religion, Middlebury College) and John C. Elder (Environmental Studies, Middlebury College) cite *Environmental Ethics* 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.

Robert E. Manning (School of Natural Resources, University of Vermont, Burlington) cites *Environmental Ethics: Duties to and Values in the Natural World* 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.

Purusottama Bilimoria (Philosophy, Deakin University, Geelong, Victoria, Australia) discusses and cites *Environmental Ethics: Duties to and Values in the Natural World* as one of the most "well-known" positions in environmental ethics. In Purusottama Bilimoria and Jock McCulloch, *Environmental Ethics* (Geelong, Victoria: Deakin University Press, 1992), pp. 25-26, 107.

Bryan Norton (School of Public Policy, Georgia Institute of Technology) cites *Environmental Ethics: Duties to and Values in the Natural World* in "Sustainability, Human Welfare and Ecosystem Health" in *Environmental Values* (Lancaster University, UK) 1(1992):97-111, citations on pp. 103, 109, 111.

Marc Bekoff (Environmental, Population, and Organismic Biology, University of Colorado) and Dale Jamieson (Philosophy, University of Colorado) cite *Environmental Ethics: Duties to and Values in the Natural World* in "Reflective Ethology, Applied Philosophy, and the Moral Status of Animals." Pages 1-47 in P. P. G. Bateson and Peter H. Klopfer, eds., *Perspectives in Ethology*, vol. 9 (Plenum Publishing Co., 1991), citation on p. 4, p. 44.

Karl Peters (Philosophy and Religion, Rollins College) cites *Environmental Ethics: Duties to and Values in the Natural World*, recommending Rolston's concept of systemic value in addition to instrumental and intrinsic value. In "Interrelating Nature, Humanity, and the Work of God: Some Issues for Future Reflection," *Zygon: Journal of Religion and Science* 22:(1992):403-419, citation on pp. 407, 408-409, 418, 419.

Joseph Grange (Philosophy, University of Southern Maine) cites *Environmental Ethics* as one of the "major texts" with which "the discipline of environmental ethics appears to have reached a certain maturity." In "Classical American Philosophy and Environmental Ethics," *The Trumpeter: Journal of Ecosophy* 9 (1992):145-147, citation on p. 147.

John O'Neill (Philosophy, University of Sussex, Brighton, UK) cites *Environmental Ethics* in "The

Varieties of Intrinsic Value," *The Monist* 75(1992):119-137, citation on p. 131, p. 136.

Anthony Weston (Philosophy, State University of New York, Stony Brook) cites *Environmental Ethics* in "Between Means and Ends," *The Monist* 75(1992):236-249, citation on p. 243, p. 248.

Robert Elliot (Philosophy, University of New England, Australia) cites *Environmental Ethics* in "Intrinsic Value, Environmental Obligation, and Naturalness," *The Monist* 75(1992):138-160, citations on p. 152, p. 159.

Tom Regan (Philosophy, North Carolina State University) cites *Environmental Ethics* in "Does Environmental Ethics Rest on a Mistake?" in *The Monist* 75(1992):161-182, citation on p. 161, p. 162, , p. 163, p. 181, p. 182.

Eugene Hargrove (Philosophy, University of North Texas) cites Rolston's value theory in *Environmental Ethics* in a critical discussion of value theory in "Weak Anthropocentric Intrinsic Value," developing an anthropocentric theory to complement Rolston's nonanthropocentric theory. "No philosopher has a better feel for and appreciation of natural beauty than he does" (p. 194). In *The Monist* 75(1992):183-207, citations on p. 184, p. 187, p. 193, p. 194, p. 202, pp. 204-207.

Jim Cheney (Philosophy, University of Wisconsin-Waukesha) cites Rolston's critique of the subjective-objective distinction, maintaining that "Rolston's is the deeper insight, exposing, as it does, the modernist metaphysics implicitly at work in the postmodern age." He develops Rolston's concept of "storied residence," a "felicitous phrase" and concept. In "Intrinsic Value in Environmental Ethics: Beyond Subjectivism and Objectivism," *The Monist* 75(1992):227-235, citations on p. 230, p. 232, p. 234, p. 235.

Sean Smith and John Haldane (Philosophy, University of St. Andrews, Scotland and Director, Centre for Philosophy and Public Affairs, University of St. Andrews) cite *Environmental Ethics* as the key work in developing an environmental ethic based on Aldo Leopold's land ethic. "The nearest to a modern exposition of Leopold views is found in Holmes Rolston's work, where insights from a scientific ecology are used to fund important arguments about value and meaning in nature." In *Environmental Philosophy: A Bibliography* (St. Andrews, Scotland: Center for Philosophy and Public Affairs, and the United Kingdom Nature Conservancy Council, 1990), p. 4.

Anthony Weston, (Philosophy, State University of New York, Stony Brook) cites *Environmental Ethics* as "the most complete account so far of the notion of intrinsic natural value." This is "a subtle and complex study with ample use of biological examples." "Before Environmental Ethics" in Susan Armstrong and Richard Botzler, eds., *Environmental Ethics: Convergence and Divergence* (New York: McGraw-Hill, 1993), pp. 96-103, citation on p. 103.

Susan Armstrong and Richard Botzler cite *Environmental Ethics* for its "philosophy of nature encompassing a theory of objective natural value, a view of how humans ought to fit into the natural world, and recommendations for environmental decision making." In Susan Armstrong and Richard Botzler, eds., *Environmental Ethics: Convergence and Divergence* (New York: McGraw-Hill, 1993), p. 428.

Richard Hazelett (Engineer, Hazelett Corporation, Colchester, VT) and Dean Turner (Research, Evaluation, and Development, University of Northern Colorado, Greeley) cite *Environmental Ethics* 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. 372.

E. Phil Pister (California Fish and Wildlife and Desert Fishes Council) cites *Environmental Ethics* 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.

Ian Barbour (Physics, Theology, Carleton College) cites *Environmental Ethics* in *Ethics in an Age of Technology: The Gifford Lectures*, vol. II (San Francisco: Harper and Row, 1993), citations on p. 62, p. 273, p. 274.

Evelyn Martin (Center for Respect of Life and Environment, Washington) and Timothy Beatley (Department of Urban and Environmental Planning, University of Virginia) cite *Environmental Ethics* as a main text in environmental ethics, recommending that environmental planners be introduced to it. In "Our Relationship with the Earth: Environmental Ethics in Planning Education," *Journal of Planning Education and Research* 12(1993):117-126.

Marek M. Bonenburg (Philosophy, Jagellonian University of Cracow), in the first book on environmental ethics published in Poland deals extensively with Rolston's position, as one of the main positions in the field. Chapter 8 summarizes and critiques Rolston's position in *Environmental Ethics*. Pages 81-91 in *Etyka Srodowiskowa: Zalozenia i Kierunki* (= *Environmental Ethics: Assumptions and Trends*) (Cracow: Jagellonian University, Institute of Philosophy, 1992). Other citations on p. 92, p. 146.

Steven J. Bissell (Director, Wildlife Interpretation, Colorado Division of Wildlife) cites *Environmental Ethics* as an important ethical analysis for the formulation of wildlife policy in state wildlife and natural resource agencies. In *Ethical Issues in State Wildlife Policy: A Qualitative Analysis*, a Ph.D. dissertation in the Graduate School of Public Affairs, University of Denver, Spring 1993. Citations on p. 46, p. 169-171, p. 177, p. 187, p. 193, p. 198.

Hisatake Katoh (Ethics, Chiba University, Chiba, Tokyo, Japan) cites Rolston's work in environmental ethics. In *Kankyo-Rinrigaku No Susume (Recommendation for Environmental Ethics)* (Tokyo: Maruzen Library, 1991). p. 221.

The Ethical Institute of Chiba University, *Study of Bioethics and Environmental Ethics* (in Japanese) (Chiba, Tokyo, Japan: Ethical Institute of Chiba University, 1990) contains a chapter by Nitta, "Rolston's Ideas in Environmental Ethics."

Joseph A. Miller, Sarah M. Friedman, David C. Grigsby, and Annette Huddle (Yale School of Forestry and Environmental Studies) cite *Environmental Ethics* in *The Island Press Bibliography of Environmental Literature* (Washington, DC: Island Press, 1993), citation on pp. 194-95.

Janna Thompson (Philosophy, La Trobe University, Australia) cites *Environmental Ethics* for its argument that humans morally ought to respect intrinsic values in nature, countering that we have duties to respect only sentient animals that have a point of view. In a "A Refutation of Environmental Ethics" in *Environmental Ethics* 12(1990):147-160, citation on p. 148.

Michael P. Nelson (Philosophy, University of Colorado) cites *Environmental Ethics* in "A Defense of Environmental Ethics: A Reply to Janna Thompson," *Environmental Ethics* 15(1993):245-257, citations on p. 247, p. 248.

Geoffrey B. Frasz (Philosophy, Community College of Southern Nevada, Las Vegas) cites *Environmental Ethics* for its value theory that complements an environmental virtue ethics. In "Environmental Virtue Ethics," *Environmental Ethics* 15(1993):259-274, citation on p. 270.

Laura Westra (Philosophy, University of Windsor, Ontario) cites and defends Rolston's position in "The Ethics of Environmentalism Holism and the Democratic State: Are They in Conflict?" *Environmental Values* 2(1993):125-136, citation on pp. 125ff.

Leena Vilkkä (Philosophy, University of Helsinki and Academy of Finland, Helsinki) cites and summarizes for Finnish readers Rolston's 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 and discussion on pp. 134-136, pp. 149-150, p. 220.

Eric Katz (Philosophy, New Jersey Institute of Technology) cites Rolston's discussion of autonomy and value in living organisms in *Environmental Ethics*. In "Artefacts and Functions: A Note on the Value of Nature," *Environmental Values* 2(1993):223-32, citation on p. 230, p. 232. Also in Katz, *Nature as Subject* (Lanham, MD: Rowman and Littlefield, 1997), p. 128, p. 131, p. 132.

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

Edward O. Wilson (Zoology, Harvard University) cites *Environmental Ethics* as "greatly aiding" him "in evaluating the environmental ethic." In "Biophilia and the Conservation Ethic." Pages 31-41 in Stephen R. Kellert and Edward O. Wilson, eds., *The Biophilia Hypothesis* (Washington: Island Press, 1993), citation on p. 41.

Richard B. Primack (Biology, Boston University) cites *Environmental Ethics* 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. Also: *Essentials of Conservation Biology*, 2nd ed. (Sunderland, MA: Sinauer Associates, Publishers, 1998), p. 126, p. 127.

Frederick Ferré (Philosophy, University of Georgia) analyzes Rolston's account of ethical obligations as being different toward animals in nature and persons in culture. Rolston's position and that of J. Baird Callicott are "two prominent positions," "the main contenders for environmental ethics." He cites *Environmental Ethics* extensively. In "Persons in Nature: Toward an Applicable and Unified Environmental Ethics," *Zygon: Journal of Religion and Science* 28(1993):441-453, citations on pp. 445-450. Also in *Ethics and the Environment* 1(1996):15-25, citations passim.

James A. Nash (Theology, Executive Director, Churches Center for Theology and Public Policy, Washington), calls *Environmental Ethics* "the most impressive and enviable achievement in the field." "Biotic Rights and Human Responsibilities," pages 137-162 in Harlan Beckley, ed, *The Annual: Society of Christian Ethics* (Washington: Georgetown University Press, 1993), citation on p. 143.

Douglas E. Booth (Natural Resource Economics, Marquette University) cites *Environmental Ethics* for its "extensive treatment of the variety of instrumental evaluations that may be placed on nature," also for "the view that ecosystems are creators of new life forms." In *Valuing Nature: The Decline and Preservation of Old-Growth Forests* (Lanham, MD: Rowman and Littlefield, 1993), citation on p. 4, p. 20, p. 257.

Edward S. Casey (Philosophy, State University of New York, Stony Brook) cites *Environmental Ethics* for its discussion of the sense of place, of the relation between nature and culture, and of intrinsic values in nature. In *Getting Back into Place: Toward a Renewed Understanding of the Place-World* (Bloomington: Indiana University Press, 1993), citations on p. 263, p. 384.

Ned Hettinger (Philosophy, College of Charleston) has an appreciative critique, "Valuing Predation in Rolston's Environmental Ethics: Bambi Lovers versus Tree Huggers." He says, "Holmes Rolston's *Environmental Ethics* is a philosophically sophisticated defense of intuitions shared by

many thoughtful environmentalists." He also wonders whether Rolston's ethic gives undue weight to the protection of animals, thus leading him to endorse certain forms of hunting, and to reject a vegetarian diet. Citations, passim. In *Environmental Ethics* 16(1994):3-20.

Frederick Kaufman (Philosophy, Ithaca College) cites Rolston's analysis of the difference between organisms and machines. In "Machines, Sentience, and the Scope of Morality," *Environmental Ethics* 16(1994):57-70, citation on p. 62.

Louis P. Pohman cites *Environmental Ethics* in a select bibliography on intrinsic value in nature. In Pohman, ed., *Environmental Ethics: Readings in Theory and Application* (Boston, MA: Jones and Bartlett, 1994), on p. 123.

Roger Paden (Philosophy, George Mason University) cites *Environmental Ethics* as a leading example of a unified theory in environmental ethics. In "Against Grand Theory in Environmental Ethics," *Environmental Values* 3(1994):61-70, citation on p. 65, p. 70.

Robin Attfield (Philosophy, University of Wales, Cardiff) cites *Environmental Ethics* at various places in *Environmental Philosophy: Principles and Prospects* (Aldershot, Hants: Avebury, 1994), citations on p. 5, p. 7, p. 9, p. 128, p. 131, p. 132, p. 133, p. 139, p. 147, p. 148, p. 149, p. 208, p. 210, p. 215, p. 216, p. 218, p. 219, p. 220, p. 237, p. 252. "Among ecophilosophers prepared to employ the language of value, Holmes Rolston has produced the model which is in some ways the most elaborate. ... Rolston can justly be regarded as a pioneer" (p. 215).

Christine B. Jeryan (Gale Research Staff, Project Coordinator), cites *Environmental Ethics* as one of the two or three principal books in the field. In "Environmental Ethics," entry in William P. Cunningham, Terence Ball, Terence H. Cooper, Eville Gorham, Malcolm T. Hepworth, and Alfred A. Marcus, eds. *Environmental Encyclopedia* (Detroit: Gale Research Inc., 1994), pp. 290-291.

Angelika Krebs (Philosophy, Johann Wolfgang Goethe-Universität, Frankfurt/Main, Germany) cites *Environmental Ethics* in the ten most influential works in the field. In "Haben wir moralische Pflichten gegenüber Tieren?" (Do We Have Moral Duties to Animals?), *Deutsche Zeitschrift für Philosophie* (Berlin) 41:(1993)6, 995-1008.

John O'Neill (Philosophy, Lancaster University, UK) cites *Environmental Ethics* in *Ecology, Policy and Politics: Human Well-Being and the Natural World* (London: Routledge, 1993), citations on p. 150, p. 184, p. 201, p. 217.

R. John Reiman completed a Ph.D. at Vanderbilt University, *Toward an Ecological Ethic*, December 1991, in the Graduate Department of Religion. Reiman attempts a systematic introduction to a comprehensive environmental ethic, especially dealing with the question of intrinsic value in nature. The thesis builds principally from the work of Holmes Rolston and of H. Richard Niebuhr.

Glenn Gregory Garrison completed a Ph.D. thesis, *Moral Obligations to Non-human Creation: A Theocentric Ethic* at the Southern Baptist Theological Seminary, Louisville, Kentucky, May 1994. Garrison finds that the theocentric ethics of James Gustafson can be combined with the nonanthropocentric environmental ethics of Holmes Rolston to produce a more adequate environmental ethics from a religious perspective than others have so far been able to do.

J. Baird Callicott (Philosophy, University of Wisconsin, Stevens Point) cites and summarizes *Environmental Ethics* in an introduction to environmental ethics for conservation biology students. He says "The dean of the new field of environmental ethics provides a sustained defense of the objective intrinsic value of nature from which he derives our duties and obligations to conserve biodiversity." In "Conservation Values and Ethics" in Gary K. Meffe and C. Ronald Carroll, eds., *Principles of Conservation Biology* (Sunderland, MA: Sinauer Associates, Inc.,

1994), pp. 24-49, citations on pp. 27-28, pp. 30-31, pp. 42-43, with diagram, p. 49.

Gary K. Meffee (University of Georgia, Savannah River Ecology Laboratory) and C. Ronald Carroll (Institute of Ecology, University of Georgia) cite and discuss Rolston's *Environmental Ethics*, with particular reference to his position on intrinsic value in nature and on duties to endangered species. In *Principles of Conservation Biology*, second edition (Sunderland, MA: Sinauer Associates, Inc., Publishers, 1997), citation and analysis on p. 34 ff, pp. 47 ff, p. 53.

Konrad Ott (Philosophy, University of Frankfurt, University of Tübingen) analyzes Rolston's theory of objective intrinsic value in nature in *Environmental Ethics* as the most influential example in the field. In *Ökologie und Ethik: Ein Versuch praktischer Philosophie (Ecology and Ethics: An Attempt at Practical Philosophy)* (Tübingen: Attempto Verlag, 1993). Citations and analysis on p. 17, p. 137, pp. 152-153, pp. 159-161, p. 187.

Eero Paloheimo (Finnish philosopher and member of the Finnish Parliament) cites *Environmental Ethics* in *Maan Tie (The Way of the Earth)* (Helsinki: Werner Söderström Osakeyhtiö, 1989), p. 248.

Markku Oksanen (Philosophy, University of Turku, Finland) cites *Environmental Ethics* in "Luonto ja Moraaliset Arvot (Nature and Moral Values)" (in Finnish). Pages 45-70 in Leena Vilkkä, ed., *Ympäristöongelmat ja tiede: ympäristötutkimuksen filosofiaa (Environmental Problems and Science: The Philosophy of Environmental Sciences)* (Helsinki: Yliopistopaino [University Press], 1994), citations on pages 54, 57, 65, 66, 70.

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

Frank B. Golley (Ecology, University of Georgia) cites *Environmental Ethics* In "Grounding Ethics in Ecological Science," pages 9-20 in Frederick Ferré and Peter Hartel, eds., *Ethics and Environmental Policy: Theory Meets Practice* (Athens, University of Georgia Press, 1994), citation on p. 15, p. 19.

Robert Elliot (Philosophy, University of New England, Armidale, NSW, Australia) cites and discusses Rolston's value theory in *Environmental Ethics*. In "Ecology and the Ethics of Environmental Restoration," pages 31-43 in Robin Attfield and Andrew Belsey, eds., *Philosophy and the Natural Environment* (Cambridge: Cambridge University Press, 1994), citation on p. 38.

Roger Crisp (Philosophy, St. Anne's College, Cambridge University) cites *Environmental Ethics* 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.

Alan Holland (Philosophy, Lancaster University, UK) claims that the judgment that the natural world is good is simple but that "the reasons for making it are complex, and nowhere more eloquently elaborated than in Holmes Rolston's *Environmental Ethics*." In "Natural Capital," pages 169-182 in Robin Attfield and Andrew Belsey, eds., *Philosophy and the Natural Environment* (Cambridge: Cambridge University Press, 1994), citation on p. 181.

James A. Nash (Theology, Executive Director, Churches Center for Theology and Public Policy, Washington), cites *Environmental Ethics* as "the most impressive achievement in the field" (p. 240) in "The Case for Biotic Rights." In *Yale Journal of International Law* 18(1993):235-249, citations on p. 239, p. 240, p. 241, p. 242.

Karl E. Peters (Philosophy and Religion, Rollins College) cites *Environmental Ethics* for its account nature as value-laden. In "Empirical Theology in the Light of Science," *Zygon: Journal*

of Religion and Science 27(1992):297-325, citations on p. 323, p. 325.

J. Baird Callicott (Philosophy, University of Wisconsin, Stevens Point) analyses Rolston's concept of intrinsic value. "Rolston relentlessly pursues what has emerged as the central theoretical quest of environmental philosophy--intrinsic value for nonhuman natural entities and nature as a whole" (p. 129). "Rolston's book [is] now at the forefront of the field" (p. 131). "His philosophical style is artful, seductive, and persuasive. His arguments are many and ingenious. Cumulatively, his labyrinthine argumentation is overwhelming" (p. 133). "I applaud Rolston's heroism, industry, and ingenuity in defending an unadulterated and uncompromising theory of nonanthropocentric objective, intrinsic value in nature" (p. 142). In "Rolston on Intrinsic Value: A Deconstruction," *Environmental Ethics* 14(1992):129-143, citations throughout.

Eric Katz (Philosophy, New Jersey Institute of Technology) cites *Environmental Ethics* in a select list of the relevant literature. In "The Call of the Wild: The Struggle against Domination and the Technological Fix of Nature," *Environmental Ethics* 27(1992):265-273, citation on p. 268. Also in Katz, *Nature as Subject* (Lanham, MD: Rowman and Littlefield, 1997), p. 112, p. 118.

Roger Paden (Philosophy, George Mason University) cites *Environmental Ethics*. In "Nature and Morality," *Environmental Ethics* 27(1992):239-251, citation on p. 240.

Elizabeth M. Harlow (Philosophy, Ryerson Polytechnic Institute, Toronto) analyzes Rolston's concept of autonomous intrinsic value in nature in *Environmental Ethics*, and finds it more closely related than he realizes to a concept of anthropogenic intrinsic value. In "The Human Face of Nature: Environmental Values and the Limits of Nonanthropocentrism," *Environmental Ethics* 14(1992):27-42, citations passim.

Robert Elliot (Philosophy, University of New England, Armidale, N.S.W., Australia) says of *Environmental Ethics*. "Rolston provides a complete, distinctively environmental ethic and not merely a human or animal-centered ethic the practical output of which coincides with that of a genuine environmental ethic. On the points which count, I think it does succeed." "The normative theme includes the questions of whether wild nature does have intrinsic value and of what its basis ultimately is. The discussion of the latter, which includes some of the book's best-judged and moving prose, compels and affirmative answer to the former." "The book contains a wealth of relevant empirical detail which illustrates and assists the ethical points. ... In all, it is an eloquent defence of an environmental ethic and should be read by those interested in the area." Review in *Australasian Journal of Philosophy* 67(no.4, December 1989):493-494.

Karl E. Peters cites the discussion of the kinds of loss incurred with extinction of species in *Environmental Ethics*. In "Interrelating Nature, Humanity, and the Work of God: Some Issues for Future Reflection," *Zygon: Journal of Religion and Science* 27(1992):403-419, citations on p. 408, p. 409, p. 418, p. 419.

Bryan Norton (School of Public Affairs, Georgia Institute of Technology) cites *Environmental Ethics* for its "clear refutation," in Rolston's discussion of beauty in nature, of the claim that insect activities are unaesthetic, when their roles in ecosystems are understood. In "Thoreau's Insect Analogies: Or, Why Environmentalists Hate Mainstream Economists," *Environmental Ethics* 13(1991):235-251, citation on p. 245.

Vincente Medina (Philosophy, Seton Hall University, New Jersey) cites *Environmental Ethics* in "The Nature of Environmental Values." Pages 61-71 in John Martin Gilroy, ed., *Environmental Risk, Environmental Values, and Political Choices* (Boulder, Co: Westview Press, 1993), citation on p. 67, p. 71.

William Vitek (Philosophy, Clarkson University, Potsdam, NY) cites *Environmental Ethics* 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.

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Eric Katz (Philosophy, New Jersey Institute of Technology) and Lauren Oechsli (Biology, Columbia University) cite *Environmental Ethics* as one of the most "important works that focus on the direct moral consideration of nature." In "Moving Beyond Anthropocentrism: Environmental Ethics, Development, and the Amazon," *Environmental Ethics* 15(1993):49-59, citation on p. 50. Also in Katz, *Nature as Subject* (Lanham, MD: Rowman and Littlefield, 1997), p. 150, 160.

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Kate Soper (Philosophy, University of North London) cites *Environmental Ethics* in a select list of important works in environmental ethics. In *What Is Nature?* (Oxford: Blackwell Publishers, 1995), citation on p. 279.

Barbara MacKinnon (Philosophy, University of San Francisco) cites *Environmental Ethics* in *Ethics: Theory and Contemporary Issues*, 2nd ed. (Belmont, CA: Wadsworth Publishing Co., 1998), in a chapter on "Environmental Ethics," pp. 321-331, citation on p. 327, p. 331. She also reprints Chapter 1 of Rolston, *Environmental Ethics*, pp. 331-341. She further cites *Environmental Ethics* in her chapter on "Animal Rights," pp. 366-373, citations on p. 367, p. 370-371, especially Rolston's arguments about duties to species. "His reasoning is ... intriguing. It also raises metaphysical questions ... At the least, he give us cause to rethink the view that only individuals are the kind of beings toward whom we can have duties..." (p. 371). She also cites *Environmental Ethics* in her select bibliographies, p. 365, p. 388.

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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 *Environmental Ethics* 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.

Paul Veatch Moriarty (Philosophy, Longwood College, Virginia) and Mark Woods Philosophy, University of San Diego) cite *Environmental Ethics* "Hunting Does not Equal Predation," *Environmental Ethics* 19 (1997):391-404, citations passim.

Surjeet Kaur Chahal (Philosophy, University of Pune, India) cites *Environmental Ethics*. In *Environment and the Moral Life: Towards a New Paradigm* (New Delhi: Ashish Publishing House, 1994), citation on p. 130.

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Nicholas Agar (Philosophy, Victoria University, Wellington, New Zealand) cites *Environmental Ethics* in a discussion of values in nature. In "Biocentrism and the Concept of Life," *Ethics* 108(1997):147-168, citations on p. 150.

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Yuriko Saito (Philosophy, Liberal Arts, Rhode Island School of Design) analyzes Rolston's claims about beauty in the unscenic dimensions of nature, citing his discussion of aesthetic experience of nature in *Environmental Ethics*. She finds this to be part of a twentieth-century revolution against restricting beauty in nature to the scenic landscapes. In "The Aesthetics of Unscenic Nature," *Journal of Aesthetics and Art Criticism* 56(1998):101-111, citations passim. Reprinted in Allen Carlson and Sheila Lintott, eds., *Nature, Aesthetics, and Environmentalism: From Beauty to Duty* (New York: Columbia University Press, 2008), pp. 238-253.

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Tal Scriven (Philosophy, California Polytechnic State University, San Luis Obispo) cites

Environmental Ethics. Environmental ethics "is the search for what Holmes Rolston III has called 'storied residence,' the search for a meaning to life that has nothing to do with semantics, truth conditions, and the circumstances under which *sentences* have content but everything to do with how a *life* can have content and richness." There is a connection between "wilderness and wisdom" a "wilderness narrative that is best not lost in the minutia of internecine theoretical squabbles ... The wilderness can provide ... a deeply personal reconnection to things important, real, and meaningful." "In *Wrongness, Wisdom, and Wilderness* (Albany: State University of New York, 1997), citations on p. 147, p. 184, p. 185, p. 204.

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Daniel G. Deffenbaugh (Department of Religious Studies, University of Tennessee) cites *Environmental Ethics* as the principal systematic work in environmental ethics. "The untimely death of Aldo Leopold shortly before the publication of *A Sand County Almanac* prevented him from any further elaboration on his vision. We can now only draw inferences from this sometimes cryptic classic. But a more recent work by Holmes Rolston III, *Environmental Ethics*, has offered many insights into where we need to move, both conceptually and practically." "The significant contribution of Aldo Leopold and Holmes Rolston III has been the fundamental realization that nature and not culture should have the last word as to prescriptive duties." In "Toward Thinking Like a Mountain: The Evolution of an Ecological Conscience," *Soundings* 78(1995):239-261, citations passim pp. 254-261.

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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, with extensive citation of Rolston's *Environmental Ethics*. She appreciates Rolston's position, although finds that Rolston is too ecosystemic, insufficiently values individual animals in their suffering, and criticizes Rolston's tolerance of some forms of hunting as uncaring.

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Michael E. Zimmerman (Philosophy, University of Colorado, Boulder) has an article "Integral Ecology's Debt to Holmes Rolston III," in Sam Mickey, Sean Kelly, and Adam Robbert, eds., *The Variety of Integral Ecologies* (Albany, NY: SUNY Press, 2017), on pages 103-127. "Holmes Rolston III published *Environmental Ethics*, which established his reputation as one of the most important American environmental philosophers" (p. 103). His Chapter 6 ("The Concept of Natural Value: A Theory for Environmental Ethics") is a "magisterial chapter" (p. 117). "Rolston concludes his book with this eloquent passage on living in the world as "an adventure in love and freedom--the love of one's world and freedom within it" (p. 124).

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