

Environmental Philosophy

Are any nonhuman animals conscious? Why, if at all, should we strive to conserve natural environments? In what sense are we parts of nature? Simon James draws on a range of philosophical and literary sources to develop original answers to these and other questions. This book offers a new approach to environmental philosophy.

Leading international environmental philosophers further the debate about the environment and the metaphysical, ethical, social and international implications.

In *Defense of the Land Ethic: Essays in Environmental Philosophy* brings into a single volume J. Baird Callicott’s decade-long effort to articulate, defend, and extend the seminal environmental philosophy of Aldo Leopold. A leading voice in this new field, Callicott has been called “the most important environmental philosopher of our time.” In *Defense of the Land Ethic*, the tip of which is “The Land Ethic,” Callicott argues, is traceable to the moral psychology of David Hume and Charles Darwin’s classical account of the origin and evolution of Hume’s moral sentiments. Leopold adds an ecological vision to the land ethic, and Callicott provides a philosophical foundation for it. How can an evolutionary and ecological environmental ethic bridge the gap between is and ought? How may wholes—species, ecosystems, and the biosphere itself—be the direct objects of moral concern? How may the intrinsic value of nonhuman nature be justified? In addition to confronting and resolving these distinctly philosophical queries, Callicott engages in lively debate with proponents of animal liberation and rights—finally to achieve an integrated theory of animal welfare and environmental ethics. He offers a new approach to environmental philosophy, one that is both philosophically rigorous and ecologically sensitive. This book is an important contribution to the environmental philosophy movement.

A study of the increasingly precarious relationship between humans and nature, this book seeks to go beyond work already contributed to the environmental movement. It does so by highlighting the importance of experiencing, rather than merely theorizing about nature. As nature becomes increasingly rare, thus reinforcing the estrangement from nature that is a source of its ongoing human-caused destruction. In his original approach to environmental philosophy, the author argues for the reinstatement of nature’s value outside of the instrumental perspective emphasizes the extent to which the environmental problem is a concrete reality requiring urgent action, based on a multi-sensuous appreciation of humans’ dependence on nonhuman lifeforms. Designed as an accompaniment to undergraduate and graduate courses in environmental philosophy, this book draws on empirically informed literature from the social sciences to examine what life is really like for humans and nature in the era of global capitalism. The book contends that capitalist society exploits nature - both in the form of human capital and natural resources. This book offers an environmental philosophy which actively opposes current developments. Through discussions of the work of Teresa Brennan, Theodor Adorno, Martin Heidegger and Hans Jonas, and through a radical critique of the nature deficit in Jürgen Habermas’s theory of Nature relies on insights from Critical Realism to bring together several, seldom-linked philosophies and suggest a new approach to the heavily-discussed question of environmental ethics. Arne Johan Vetlesen is Professor of Philosophy at the University of Stavanger, Norway, and author of among them Perception, Empathy and Judgment: An Inquiry into the Preconditions of Moral Performance (1994), Closenes: An Ethics (with H. Jodalen; 1997), Evil and Human Agency (2005) and A Philosophy of Pain (2010).

A bold and original work in ecocosmology and metaphysics.

This collection of new essays by eleven distinguished environmental philosophers addresses two main questions: first, whether environmental philosophy and ethics should be seen as a form of applied philosophy or as something else, perhaps best called practical philosophy. Second, how environmental philosophy is practiced in human life, especially in the lives of academics. This book offers a provocative argument that environmental thinking would be better off if it dropped the concept of "nature" altogether and spoke instead of the built environment. Environmentalism, in theory and practice, is concerned with protecting nature. But if we have a world that is not nature, as McKibben and other environmental thinkers have declared, what is there left to protect? In Thinking like a Mall, Steven Vogel argues that environmental thinking would be better off if it dropped the concept of "nature" altogether and spoke instead of the "world" that surrounds us, which is always a built world, the only one that we inhabit. We need to think not so much like a mountain (as Aldo Leopold urged) as like a mall. Shopping malls, too, are part of the environment and deserve as much serious consideration from environmentalists as nature. Vogel argues provocatively that environmental philosophy, in its ethics, should no longer draw a distinction between the natural and the artificial and, in its politics, should abandon the idea that something beyond human practices (such as "nature") can serve as a moral ought to be. The appeal to nature distinct from the built environment, he contends, may be not merely unhelpful to environmental thinking but in itself harmful to that thinking. The question for environmental philosophy is not "how can we save nature?" but "how can we build a world that is not nature and what practices should we engage in to help build it?"

This text explores the full spectrum of concerns in contemporary eco-philosophy: environmental ethics, ecofeminism and social justice, environmental continental philosophy, and political ecology.

[From Animal Rights to Radical Ecology](#)

[A Critique of Environmental Philosophy](#)

[Old World and New World Perspectives in Environmental Philosophy](#)

[Japanese Environmental Philosophy](#)

[The Unsettling of America](#)

[Philosophy and the Natural Environment](#)

[Beyond the Land Ethic](#)

[Essays in Environmental Philosophy](#)

[Merleau-Ponty and Environmental Philosophy](#)

[The Presocratics and Their Importance for Environmental Philosophy \(First Edition\)](#)

[Thinking Like a Mall](#)

[The Problem of Socrates in Modernity](#)

African Philosophy and Environmental Conservation is about the unconcern for, and marginalisation of, the environment in African philosophy. The issue of the environment is still very much neglected by governments, corporate bodies, academics and specifically, philosophers in the sub-Saharan Africa. The entrenched traditional world-views which give a place of privilege to one thing over the other, as for example men over women, is the same attitude that privileges humans over the environment. This culturally embedded orientation makes it difficult for stake holders in Africa to identify and confront the modern day challenges posed by the neglect of the environment. In a continent where deep-rooted cultural and religious practices, as well as widespread ignorance, determine human conduct towards the environment, it becomes difficult to curtail much less overcome the threats to our environment. It shows that to a large extent, the African cultural privileging of men over women and of humans over the environment somewhat exacerbates and makes the environmental crisis on the continent intractable. For example, it raises the challenging puzzle as to why women in Africa are the ones to plant the trees and men are the ones to fell them. Contributors address these salient issues from both theoretical and practical perspectives, demonstrating what African philosophy could do to ameliorate the marginalisation which the theme of environment suffers on the continent. Philosophy is supposed to teach us how to lead the good life in all its forms; why is it failing in this duty in Africa specifically where the issue of environment is concerned? This book which trail-blazes the field of African Philosophy and Environmental Ethics will be of great interest to students and scholars of Philosophy, African philosophy, Environmental Ethics and Gender Studies. This introduction to the philosophy of the environment examines current debates on how we should think about the natural world and our place within it. The subject is examined from a determinedly analytic philosophical perspective, focusing on questions of value, but taking in attendant issues in epistemology and metaphysics as well. The book begins by considering the nature, extent and origin of the environmental problems with which we need to be concerned. Chapters go on to consider familiar strategies for dealing with environmental problems, and then consider what sort of things are of direct moral concern, examining in turn at animals, non-sentient life-forms, natural but non-living things and deep ecology. The final part of the book investigates notions of value, natural beauty and the place of human beings in the scheme of things. The book examines the genesis and development of environmental rights (or the Right to Environment) in international law and discusses their philosophical, theoretical and legal underpinnings in the context of sustainable development and the notion of solidarity rights.

Recognizing that most students who take an environmental philosophy class have had little (if any) previous exposure to philosophy, this new text/reader both provides material for classroom discussion and prepares students to talk about it. Kaufman offers exceptionally clear explanations of environmental philosophy topics, lively and informative essays, and essential descriptions of the elements of philosophy, moral theories, and argument recognition and analysis. Presents essays that cover topics in the fields of environmental philosophy and ethics, including green chemistry, urban environments, desertification, vegetarianism, animal ethics, and waste management. Japanese Environmental Philosophy is an anthology that responds to the environmental problems of the 21st century by drawing from Japanese philosophical traditions to investigate our relationships with other humans, nonhuman animals, and the environment. It contains chapters from fifteen top scholars from Japan, the United States, and Europe. The essays cover a broad range of Japanese thought, including Zen Buddhism, Shintoism, the Kyoto School, Japanese art and aesthetics, and traditional Japanese culture.

Using a philosophical and interdisciplinary approach, this book looks at how accountability can provide solutions to our current environmental and global political problems. When a social system has external elements imposed upon it, or presented to it, political problems are likely to emerge. This book demonstrates that what is needed are connecting social elements with a natural affinity to bring people together despite their differences. This book is different from others in the field. It provides new insights by critiquing the extant understandings of accountability and expands the possibilities by building on Charles Taylor’s philosophies. Central to the argument of the book are perspectives on authenticity and expressivism which are found to provide a radical reworking of our understanding of being in the world, and a starting point for rethinking the way individuals and communities ought to be dealing politically with accountability and ecological crises. The argument builds to an accountability perspective that utilises work from interpretivism, liberalism, and postmodern theory. The book will be of interest to researchers in environmental philosophy, critical perspectives on accounting, corporate governance, corporate social reporting, and environmental accounting.

Environmental policy agendas, activism and academic research into ecological questions are all predominantly derived from the philosophical perspectives of the West. At national and global levels, environmental policy-makers tend to work according to Western-based methodologies. At the same time, emergent or developing economies are profoundly affected by the issues they address, including air pollution, rapid urban expansion, habitat loss and climate change. If environmental awareness, and the policies that stem from it, are to have a lasting global impact, it is important that non-Western voices are heard in their own right, and not merely as adjuncts of Western-led agendas. Jain thought is a useful case study of a system of values in which environmental protection and the idea of a 'web of life' are central, but which has evolved in India independently of Western environmentalism. This book describes and explains Jain environmental philosophy, placing it in its cultural and historical context while comparing and contrasting with more familiar or 'mainstream' forms of ecological thought. It will also show how this thought translates into practice, with an emphasis on the role of environmental concerns within the business and commercial practices of Jain communities. Finally, the book examines the extent to which Jain ideas about environmental protection and interconnectedness have universal relevance. This book will be of great interest to students and scholars of environmental ethics, sustainable business and economics, environmental policy, and Jainism.

[A Contemporary Panpsychism](#)

[Nature in Asian Traditions of Thought](#)

[A Study in Phenomenology and Environmental Philosophy](#)

[More Essays in Environmental Philosophy](#)

[Environmental Philosophy After the End of Nature](#)

[Greek Natural Philosophy](#)

[Nourishing Life](#)

[A Companion to Environmental Philosophy](#)

[John Dewey and Environmental Philosophy](#)

[Environmental philosophy in the era of global capitalism](#)

[The Presence of Nature](#)

[Critical Concepts in the Environment](#)

Seminal essays on environmental philosophy from Indian, Chinese, and Japanese traditions of thought. Environmental Philosophy in Asian Traditions of Thought provides a welcome sequel to the foundational volume in Asian environmental ethics Nature in Asian Traditions of Thought. That volume, edited by J. Baird Callicott and Roger T. Ames and published in 1989, inaugurated comparative environmental ethics, adding Asian thought on the natural world to the developing field of environmental philosophy. This new book, edited by Callicott and James McRae, includes some of the best articles in environmental philosophy from the perspective of Asian thought written more recently, some of which appear in print for the first time. Leading scholars draw from the Indian, Chinese, and Japanese traditions of thought to provide a normative ethical framework that can address the environmental challenges being faced in the twenty-first century. Hindu, Buddhist, Confucian, and Daoist approaches are considered along with those of Zen, Japanese Confucianism, and the contemporary philosophy of the Kyoto School. An investigation of environmental philosophy in these Asian traditions not only challenges Western assumptions, but also provides an understanding of Asian philosophy, religion, and culture that informs contemporary environmental law and policy.

A comprehensive look at how John Dewey's ethics can inform environmental issues.

The Struggle for Nature outlines and examines the main aspects of current environmental philosophy including deep ecology, social and political ecology, eco-feminism and eco-anarchism. It criticises the dependency on science of these philosophies and the social problems engendered by them. The author argues for a post-naturalistic turn in environmental philosophy. The Struggle for Nature presents the most up-to-date arguments in environmental philosophy, which will be valuable reading for students of applied philosophy, environmental studies and geography. Climate change, habitat loss, rising extinction rates – such problems call for more than just new policies and practices. They raise fundamental questions about the world and our place in it. What, for instance, is the natural world? Do we humans belong to it? Which parts of it are we morally obliged to protect? Drawing on an exceptionally wide range of sources, from virtue ethics to Buddhism, leading environmental philosopher Simon P. James sets out to answer these vitally important questions. The book begins with a discussion of animal minds, before moving on to explore our moral relations with non-human organisms, ecosystems and the earth as a whole. James then considers environmental aesthetics, humanity's place in the natural world and the question of what it means to be wild. In the concluding chapter, he applies his findings to the topic of global climate change, building a strong moral case for urgent action. This accessible, entertainingly written book will be essential reading for students of the environment across the humanities and social sciences. It will, moreover, be an ideal guide for anyone keen to deepen their understanding of environmental issues.

Here, Western environmental philosophers and some of our most distinguished representatives of Asian and comparative philosophy critically consider what Asia has to offer. The first section provides an ecological world view as a basis for comparison. Subsequent sections include chapters by leading contemporary scholars in Chinese, Japanese, Indian, and Buddhist thought that explore the Western perception of Asian traditions—the perception that Asian philosophy is a rich conceptual resource for contemporary environmental thinkers.

This is the first collection of essays in which European and American philosophers explicitly think out their respective contributions and identities as environmental thinkers in the analytic and continental traditions. The American/European, as well as Analytic/Continental collaboration here bears fruit helpful for further theorizing and research. The essays group around three well-defined areas of questioning all focusing on the amelioration/management of environmentally, historically and traditionally diminished landscapes. The first part deals with differences between New World and the Old World perspectives on nature and landscape restoration in general, the second focuses on the meaning of ecological restoration of cultural landscapes, and the third on the meaning of the wolf and of wildness. It does so in a way that the strengths of each philosophical school—continental and analytic—comes to the fore in order to supplement the other’s approach. This text is open to educated readers across all disciplines, particularly those interested in restoration/adaptation ecology, the cultural construction of place and landscape, the ongoing conversation about wilderness, the challenges posed to global environmental change. The text may also be a gold mine for doctoral students looking for dissertation projects in environmental philosophy that are inclusive of continental and analytic traditions. This text is rich in innovative approaches to the questions they raise that are reasonably well thought out. The fact that the essays in each section really do resonate with one another directly is also intellectually exciting and very helpful in working out the full dimensions of each question raised in the volume.

Since its publication in 1977, The Unsettling of America has been recognized as a classic of American letters. In it, Wendell Berry argues that good farming is a cultural and spiritual discipline. Today’s agribusiness, however, takes farming out of its cultural context and away from families. As a result, we as a nation are more estranged from the land—from the intimate knowledge, love, and care of it. Sadly, his arguments and observations are more relevant than ever. Although “this book has not had the happy fate of being proved wrong,” Berry writes, there are people working “to make something comely and enduring of our life on this earth.” Wendell Berry is one of those people, writing and working, as ever, with passion, eloquence, and conviction.

Greek Natural Philosophy presents the primary sources on the Presocratics in a straightforward way in order to tell a coherent story about the astonishing development of natural philosophy in ancient Greece and its relevance today. The book begins with historical influences on the birth of natural philosophy, especially literacy and the ecosystem services provided by the natural environment of ancient Greece. It argues that the individual philosophers' thoughts about the nature of the cosmos, living things, humankind, and human culture were linked by a "diachronic dialectic of ideas." Each philosopher's speculations were subjected to a critique by the next generation who crafted more subtle theories. The dialectical transition is traced from the mythopoetic worldview of Hesiod to the rational worldview of Thales and his Milesian successors, followed by Xenophanes and Heraclitus, then Parmenides and his Eleatic successors, and the qualitative pluralisms of Anaxagoras and Empedocles. An entirely fresh interpretation is provided of the Atomists and later Pythagoreans, whose work culminated in the ideas upon which Galileo, Newton, and the other architects of modern science, continued to build. In the span of only two centuries, the Presocratics developed the basic principles of philosophy and natural science, ecology, mathematical astronomy, the atomic theory of matter, an inertial theory of motion, and the possibility that our solar system is only one of infinitely many scattered throughout infinite time and space. The concluding chapter traces natural philosophy through subsequent centuries until its abandonment in 20th century philosophy, leading to the moribund state of philosophy by the end of that century. The authors show how environmental philosophy represents a return to natural philosophy and a model for the revival of philosophy's vigor and relevance in the 21st century. Greek Natural Philosophy is suitable for undergraduate and graduate courses in ancient Greek philosophy or in environmental philosophy, and will be of interest to scholars in these fields.

[The Struggle For Nature](#)

[Rethinking Nature](#)

[Environmental Ethics](#)

[Environmental Philosophy in Asian Traditions of Thought](#)

[Environmental Philosophy](#)

[Karma and the Web of Life](#)

[A Text with Readings](#)

[Foundations of Environmental Philosophy](#)

[Elemental Philosophy](#)

[Culture & Agriculture](#)

[Daoism and Environmental Philosophy](#)

The environment is a complicated issue composed of multiple layers and facets. This interdisciplinary anthology has been compiled to fuel informed conversations that we must have in the face of great environmental challenges.

The need for solutions to environmental problems is urgent. Expanded environmental research and knowledge, along with interest in environmental issues, has focused attention on the social, political, and practical aspects of environmental problems. Environmental Political Philosophy searches for common environmental goals, values, and policies in society. An essential undercurrent in political theory about the environment is that such issues are not questions of efficiency or technology. They cannot simply be addressed through knowledge of processes and mechanics of nature, by boosting or targeting research, or by allocating of resources and development of technology. Neither can they be resolved solely by increasing civic understanding and mounting environmental campaigns or requiring endless eco-friendly actions. A crucial element of environmental political philosophy is highlighted through the studies in this volume, which address the question of what constitutes efficient action or effective decision making. Praxiology commences with empirical orientation, but does so by maintaining the important sense that in the evaluation of actions and policies, ethical considerations must be employed in conjunction with effectiveness and efficiency.

Contributions by prominent scholars examining the intersections of environmental philosophy and philosophy of technology.

Rethinking Nature brings the voices of leading Continental philosophers into discussion about what is emerging as one of our most pressing and timely concerns—the environmental crisis facing our planet.

The essays featured in this volume embrace environmental philosophy in its broadest sense and include topics such as environmental ethics, environmental aesthetics, ontology, theology, gender and the environment, and the role of science and technology in forming knowledge about our world. Here, philosophy goes out into the field and comes back with rich insights and new approaches to environmental problems. This far-reaching and lively volume affords firm ground for thinking about the multiple ways that humans engage nature. Contributors are David Abram, Edward S. Casey, Daniel Cerezuelle, Ron Cooper, Bruce V. Foltz, Robert Frodeman, Trish Glazebrook, James Hatley, Robert Kirkman, Irene J. Klaver, Alphonso Lingis, Kenneth Maly, Diane Michelfelder, Elaine P. Miller, Robert Mugerauer, Stephen David Ross, John Sallis, Ingrid Leman Stefanovic, Bruce Wilshire, David Wood, and Michael E. Zimmerman.

Daoism and Environmental Philosophy explores ethics and the philosophy of nature in the Daodejing, the Zhuangzi, and related texts to elucidate their potential significance in our contemporary environmental crisis. This book traces early Daoist depictions of practices of embodied emptying and forgetting and communicative strategies of undoing the fixations of words, things, and the bodily self. These are aspects of an ethics of embracing plainness and simplicity, nourishing the asymmetrically differentiated yet shared elemental body of life of the myriad things, and being responsively attuned in encountering and responding to things. These critical and transformative dimensions of early Daoism provide exemplary models and insights for cultivating a more expansive ecological ethos, environmental culture of nature, and political ecology. This work will be of interest to students and scholars interested in philosophy, environmental ethics and philosophy, and religious studies, and intellectual history.

Explores the ancient and perennial notion of the four elements as environmental ideas.

The first comprehensive treatment of environmental philosophy, going beyond ethics to address the philosophical concepts that underlie environmental thinking and policy-making today Encompasses all of environmental philosophy, including conservation biology, restoration ecology, sustainability, environmental justice, and more Offers the first treatment of decision theory in an environmental philosophy text Explores the conceptions of nature and ethical presuppositions that underlie contemporary environmental debates, and, moving from theory to practice, shows how decision theory translates to public policy Addresses both hot-button issues, including population and immigration reform, and such ongoing issues as historical legacies and nations' responsibility and obligation for environmental problems Anchors philosophical concepts to their practical applications, establishing the priority of the discipline's real-world importance

Connects the work of Merleau-Ponty to environmental studies. This richly diverse collection looks at the contemporary relevance of the philosophy of Maurice Merleau-Ponty to environmental issues and builds a coherent philosophical ecology based on his thought. The contributors describe and analyze relations within the natural world by focusing on the centrality of relations in Merleau-Ponty's work; his concept of the bond between humanity and nature; and his novel philosophies of perception, embodiment, and "wild" Being. Eco-phenomenologies of living places such as Central Park in New York City, Midwestern farmlands, and communal household dwellings of Pacific Northwest Coast people are closely examined. The contributors also explore Merleau-Ponty's philosophy for environmental ethics and develop notions such as vital values, somatic empathy, and interspecies sociality. Suzanne L. Cataldi is Professor of Philosophy at Southern Illinois University at Edwardsville and the author of Emotion, Depth, and Flesh: A Study of Sensitive Space: Reflections on Merleau-Ponty's Philosophy of Embodiment, also published by SUNY Press. William S. Hamrick is Professor Emeritus of Philosophy at Southern Illinois University at Edwardsville and the author of the SUNY Press book Kindness and the Good Society: Connections of the Heart, winner of the 2004 Edward Goodwin Ballard Book Prize in Phenomenology.

[Environmental Philosophy, Politics, and Policy](#)

[An Introduction](#)

[Environmental Philosophy and Environmental Activism](#)

[Accountability, Philosophy and the Natural Environment](#)

[For Love of Matter](#)

[African Philosophy and Environmental Conservation](#)

[Transatlantic Conversations](#)

[Reason, Nature and Human Concern](#)

[Understanding Environmental Philosophy](#)

[Philosophical, Theoretical and Legal Perspectives](#)

[The Denial of Nature](#)

[Encyclopedia of Environmental Ethics and Philosophy](#)

Environmental philosophy is one of the exciting new fields of philosophy to emerge in the last forty years. "Understanding Environmental Philosophy" presents a comprehensive, critical analysis of contemporary philosophical approaches to current ecological concerns. Key ideas are explained, placed in their broader cultural, religious, historical, political and philosophical context, and their environmental policy implications are outlined. Central ideas and concepts about environmental value, individual wellbeing, ecological holism and the metaphysics of nature set the stage for a discussion of how to establish moral rules and priorities, and whether it is possible to transcend human-centred views of the world. The reader is also helped with an annotated guide to further reading, questions for discussion and revision as well as boxed studies highlighting key concepts and theoretical material. A clear and accessible introduction to this most dynamic of subjects, "Understanding Environmental Philosophy" will be invaluable for a wide range of readers.

This volume features a selection of articles concerning ethics and the environment. It offers an introduction to the main debates in the area, and deals with such issues as the duty to future generations, resource conservation, species and wilderness preservation

A Companion to Environmental Philosophy is a pioneering work in the burgeoning field of environmental philosophy. This ground-breaking volume contains thirty-six original articles exemplifying the rich diversity of scholarship in this field. Contains thirty-six original articles, written by international scholars. Traces the roots of environmental philosophy through the exploration of cultural traditions from around the world. Brings environmental philosophy into conversation with other fields and disciplines such as literature, economics, ecology, and law. Discusses environmental problems that stimulate current debates.

A leading theorist addresses a wide spectrum of topics central to the field of environmental philosophy.

This short, accessible, and provocative work is a perfect invitation to the burgeoning field of environmental ethics. It raises basic questions, tells compelling stories, and offers a range of philosophical responses. The book is built around five individually authored chapters, each a unique contribution by a major author in the field. 8 photos.

Serving as an introduction to ethical theory as it applies to environmental issues, this work can also be used as a casebook on contemporary problems of science, industry, and individual decision-making

[From Theory to Practice](#)

[An Invitation to Environmental Philosophy](#)

[In Defense of the Land Ethic](#)

[Earth, Air, Fire, and Water as Environmental Ideas](#)

[Philosophy, Technology, and the Environment](#)

[An Introduction to Environmental Philosophy](#)

[Jainism and Environmental Philosophy](#)

[Human Rights and the Environment](#)

[Environmental Political Philosophy](#)

[Dwelling on the Landscapes of Thought](#)