

1.) DATE: 3/31/14	2.) COMMUNITY COLLEGE: Maricopa Co. Comm. College District
3.) COURSE PROPOSED: Prefix: PHI Number: 216 Title: Environmental Ethics Credits: 3	
CROSS LISTED WITH: Prefix: Number: ; Prefix: Number: ; Prefix: Number: ; Prefix: Number: ; Prefix: Number: ; Prefix: Number: ;	
4.) COMMUNITY COLLEGE INITIATOR: Dr. Dave Yount PHONE: 480-461-7833 FAX: 480-844-3157	
ELIGIBILITY: Courses must have a current Course Equivalency Guide (CEG) evaluation. Courses evaluated as NT (non-transferable) are not eligible for the General Studies Program.	
MANDATORY REVIEW: <input checked="" type="checkbox"/> The above specified course is undergoing Mandatory Review for the following Core or Awareness Area (only one area is permitted; if a course meets more than one Core or Awareness Area, please submit a separate Mandatory Review Cover Form for each Area). POLICY: The General Studies Council (GSC-T) Policies and Procedures requires the review of previously approved community college courses every five years, to verify that they continue to meet the requirements of Core or Awareness Areas already assigned to these courses. This review is also necessary as the General Studies program evolves.	
AREA(S) PROPOSED COURSE WILL SERVE: A course may be proposed for more than one core or awareness area. Although a course may satisfy a core area requirement and an awareness area requirement concurrently, a course may not be used to satisfy requirements in two core or awareness areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirements and the major program of study.	
5.) PLEASE SELECT EITHER A CORE AREA OR AN AWARENESS AREA: <u>Core Areas:</u> Humanities and Fine Arts (HU) <u>Awareness Areas:</u> Select awareness area...	
6.) On a separate sheet, please provide a description of how the course meets the specific criteria in the area for which the course is being proposed.	
7.) DOCUMENTATION REQUIRED <input checked="" type="checkbox"/> Course Description <input checked="" type="checkbox"/> Course Syllabus <input checked="" type="checkbox"/> Criteria Checklist for the area <input checked="" type="checkbox"/> Table of Contents from the textbook required and/or list of required readings/books <input checked="" type="checkbox"/> Description of how course meets criteria as stated in item 6.	
8.) THIS COURSE CURRENTLY TRANSFERS TO ASU AS: <input checked="" type="checkbox"/> DECPHI prefix <input type="checkbox"/> Elective Current General Studies designation(s): HU Effective date: 2014 Spring Course Equivalency Guide Is this a multi-section course? <input checked="" type="checkbox"/> yes <input type="checkbox"/> no Is it governed by a common syllabus? <input checked="" type="checkbox"/> yes <input type="checkbox"/> no	
Chair/Director:	Chair/Director Signature:

AGSC Action: Date action taken: Approved Disapproved

Effective Date:

Arizona State University Criteria Checklist for

HUMANITIES, FINE ARTS AND DESIGN [HU]

Rationale and Objectives

The humanities disciplines are concerned with questions of human existence and meaning, the nature of thinking and knowing, with moral and aesthetic experience. The humanities develop values of all kinds by making the human mind more supple, critical, and expansive. They are concerned with the study of the textual and artistic traditions of diverse cultures, including traditions in literature, philosophy, religion, ethics, history, and aesthetics. In sum, these disciplines explore the range of human thought and its application to the past and present human environment. They deepen awareness of the diversity of the human heritage and its traditions and histories and they may also promote the application of this knowledge to contemporary societies.

The study of the arts and design, like the humanities, deepens the student's awareness of the diversity of human societies and cultures. The fine arts have as their primary purpose the creation and study of objects, installations, performances and other means of expressing or conveying aesthetic concepts and ideas. Design study concerns itself with material objects, images and spaces, their historical development, and their significance in society and culture. Disciplines in the fine arts and design employ modes of thought and communication that are often nonverbal, which means that courses in these areas tend to focus on objects, images, and structures and/or on the practical techniques and historical development of artistic and design traditions. The past and present accomplishments of artists and designers help form the student's ability to perceive aesthetic qualities of art work and design.

The Humanities, Fine Arts and Design are an important part of the General Studies Program, for they provide an opportunity for students to study intellectual and imaginative traditions and to observe and/or learn the production of art work and design. The knowledge acquired in courses fulfilling the Humanities, Fine Arts and Design requirement may encourage students to investigate their own personal philosophies or beliefs and to understand better their own social experience. In sum, the Humanities, Fine Arts and Design core area enables students to broaden and deepen their consideration of the variety of human experience.

Revised October 2008

Proposer: Please complete the following section and attach appropriate documentation.

ASU - [HU] CRITERIA			
HUMANITIES, FINE ARTS AND DESIGN [HU] courses must meet <i>either</i> 1, 2, or 3 <i>and</i> at least one of the criteria under 4 in such a way as to make the satisfaction of these criteria A CENTRAL AND SUBSTANTIAL PORTION of the course content.			
YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	1. Emphasize the study of values, of the development of philosophies, religions, ethics or belief systems, and/or aesthetic experience.	Course Competencies, Syllabus, and TOC
<input checked="" type="checkbox"/>	<input type="checkbox"/>	2. Concerns the comprehension and interpretation/analysis of written, aural, or visual texts, and/or the historical development of textual traditions.	Course Competencies, Syllabus, and TOC
<input checked="" type="checkbox"/>	<input type="checkbox"/>	3. Concerns the comprehension and interpretation/analysis of material objects, images and spaces, and/or their historical development.	Course Competencies, Syllabus, and TOC
<input checked="" type="checkbox"/>	<input type="checkbox"/>	4. In addition, to qualify for the Humanities, Fine Arts and Design designation a course must meet one or more of the following requirements:	Course Competencies, Syllabus, and TOC
<input checked="" type="checkbox"/>	<input type="checkbox"/>	a. Concerns the development of human thought, including emphasis on the analysis of philosophical and/or religious systems of thought.	Course Competencies, Syllabus, and TOC
<input type="checkbox"/>	<input checked="" type="checkbox"/>	b. Concerns aesthetic systems and values, literary and visual arts.	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	c. Emphasizes aesthetic experience in the visual and performing arts, including music, dance, theater, and in the applied arts, including architecture and design.	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	d. Deepen awareness of the analysis of literature and the development of literary traditions.	
		THE FOLLOWING ARE NOT ACCEPTABLE:	
		<ul style="list-style-type: none"> Courses devoted primarily to developing a skill in the creative or performing arts, including courses that are primarily studio classes in the Herberger College of the Arts and in the College of Design. 	
		<ul style="list-style-type: none"> Courses devoted primarily to developing skill in the use of a language – <u>However, language courses that emphasize cultural study and the study of literature can be allowed.</u> 	
		<ul style="list-style-type: none"> Courses which emphasize the acquisition of quantitative or experimental methods. 	
		<ul style="list-style-type: none"> Courses devoted primarily to teaching skills. 	

Course Prefix	Number	Title	Designation
PHI	216	Environmental Ethics	HU

Explain in detail which student activities correspond to the **specific** designation criteria.
Please use the following organizer to explain how the criteria are being met.

Criteria (from checksheet)	How course meets spirit (contextualize specific examples in next column)	Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)
1. Emphasize the study of values, development of philosophies, religions, ethics or belief systems, and/or aesthetic experience.	PHI 216: (1) studies the value of the environment, and what about it has value; (2) studies what major world religions have to say about the environment; (3) studies different ethical theories that were developed specifically for the environment; (4) studies major normative ethical theories (Kant and Mill) so they have other ethical theoretical knowledge to examine environmental ethical issues.	(1) TOC, Course Competencies, Syllabus (pp. 3-4, in blue) (2) TOC, Course Competencies, Syllabus (p. 3 in yellow) (3) TOC, Course Competencies, Syllabus (pp. 3-4, in blue) (4) Course Competencies, Syllabus (p. 3 in green)
2. Concerns the comprehension, interpretation/analysis of written, aural, or visual texts, and/or historical development of textual traditions.	PHI 216 has students evaluate many readings via discussions and papers.	Course Competencies and Syllabus (p. 2)
3. Concerns the comprehension and interpretation/analysis of material objects, images and spaces, and/or their historical development.	PHI 216: (1) analyzes the issues such as climate change data about the Earth (material object/images); (2) analyze and evaluate various world religions on the environment; (3) analyzes the history of different, more current, environmental ethical theories.	(1) TOC and Syllabus (p. 4 in magenta); (2) Course Competencies, TOC, and Syllabus (p. 3 in yellow); (3) Course Competencies, TOC, and Syllabus (pp. 3-4 in blue)
4a. Concerns the development of human thought, including emphasis on the analysis of philosophical and/or religious systems of thought.	PHI 216: (1) analyzes what philosophers argue about what should be done with the environment; (2) analyzes what religions think about the environment	(1) TOC, Course Competencies, and Syllabus (pp. 3-4, starting with everything including the green highlighted area till the end); (2) Course Competencies, TOC, and Syllabus (pp. 3 in yellow).

JUSTIFICATION STATEMENT FOR HUMANITIES (HU) DESIGNATION

PHI 216 Environmental Ethics completely satisfies the criteria for humanities and fine arts, as delineated in the criteria checklist. Being primarily an ethics course, this course is concerned with one of the *major questions of human existence and meaning* (e.g., How should I/we live?), on *the nature of thinking* (especially as it applies to moral issues concerning the global environment), and certainly of *moral values* as they relate to global environmental issues. For example, after getting a basic introduction to ethical theory, we examine global issues such as corporate and individual responsibility for pollution in the United States and throughout the world, treatment of nonhuman animals, holism, eco-feminism, preserving the wilderness, sustainability, population issues, and many other issues.

As you can see from the *Course Competencies* and Outline (part of the package submitted), we examine moral issues related to the environment that will most certainly enable students to broaden and deepen their consideration of basic values and their interpretation of human experience. Thus, criteria [1] is satisfied.

The *Course Competencies* require students to compose oral and written discourse that defends an ethical position on global environmental moral issues. There is also evidence in the *Syllabus* for this. Thus, criteria [2] is satisfied.

Similar to criteria [2], the *Course Competencies* require students to study the greenhouse effect or climate change, and these issues require one to analyze charts and images. We also analyze world religions' views of the environment as well as the history of different, more current, environmental ethical theories, which involves historical development of those theories. There is also evidence in the *Syllabus* and *Table of Contents* for these things. Thus, criteria [3] is satisfied.

Lastly, as stated already [and see the *Course Competencies*, *Syllabus*, and *Table of Contents* of the textbook], philosophies of the environment are covered, as well as religious perspectives on the environment. Thus, criteria [4a.] is satisfied.



Center for Curriculum & Transfer Articulation

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Environmental Ethics

Course: PHI216	Lecture 3.0 Credit(s) 3.0 Period(s) 3.0 Load
First Term: 2014 Spring	Course Type: Academic
Final Term: Current	Load Formula: S

Description: Philosophical consideration of diverse theories and perspectives on the environment, and application of these theories to global moral issues such as animal rights, preservation of wilderness and species, population, world hunger and poverty, and air and water pollution.

Prerequisites: None.

Course Attributes:

General Education Designation: Humanities and Fine Arts - [HU]

MCCCD Official Course Competencies

1. Identify and explain ethical theories used to establish arguments related to global environmental moral issues. (I, II)
2. Apply ethical theories and moral principles to global environmental moral issues. (III)
3. Compose oral and written discourse that defends an ethical position on global environmental moral issues. (I, II, III)
4. Analyze and critique ethical arguments related to global environmental moral issues. (I, II, III)

MCCCD Official Course Outline

- I. Ethical Theories
 - A. Virtue ethics: Aristotle
 - B. Deontology: Kant and Ross
 - C. Utilitarianism: Act and rule utilitarianism
 - D. Moral relativism
 1. Individual relativism (subjectivism)
 2. Cultural relativism (conventionalism)
- II. Ethical Theories and Global Perspectives on the Environment
 - A. Western religious perspective
 1. Judaism
 2. Christianity

- 3. Islam
 - 4. American Indian
 - B. Eastern religious perspectives
 - 1. Buddhism
 - 2. Hinduism
 - C. Anthropocentrism/species-ism
 - D. Holism: the land ethic
 - E. Deep ecology
 - F. Eco-feminism
- III. Application of Ethical Theories to Global Environmental Issues
- A. Animal rights a global perspective
 - 1. Vegetarianism
 - 2. Hunting for sport, furs, and zoos
 - 3. Animal experimentation
 - B. Preservation of global resources
 - 1. Wilderness
 - 2. Species
 - 3. Sustainability
 - 4. Biodiversity
 - C. World population, poverty, and world hunger
 - D. Global pollution
 - 1. Air: The greenhouse effect and ozone depletion
 - 2. Water: Pesticides and hazardous waste
 - E. Multi-national corporations and corporate responsibility for the global environment
-
-

Last MCCCD Governing Board Approval Date: **November 23, 2010**

All information published is subject to change without notice. Every effort has been made to ensure the accuracy of information presented, but based on the dynamic nature of the curricular process, course and program information is subject to change in order to reflect the most current information available.

PHI 216: ENVIRONMENTAL ETHICS

Dr. David J. Yount

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BASICS:

FALL 2014

Office Hours: MWF 1:00 p.m. - 2:00 p.m., TR 9:30 - 10:30 a.m., or by appointment.

You are encouraged to drop by my office to talk about the course. If you are unable to come to my office during my office hours, please feel free to set up an appointment. *Please note that if you have any problems or concerns about this course, MCC policy states that you must try to work the problem out with me first - the Chair cannot get involved until that point. Also, the Chair cannot change your grade on any assignment or for the course.*

REQUIRED TEXT:

[Environmental Ethics: Readings in Theory and Application](#). Louis P. Pojman and Paul Pojman, eds. Sixth Edition (2011).

RECOMMENDED TEXT:

[A Rulebook for Arguments](#). Anthony Weston. Fourth edition.

INTRODUCTION:

In this course we shall examine and assess many different ethical theories concerning the environment, comparing and contrasting them as we apply these theories to different environmental ethical issues. After a brief introduction to what philosophy and ethics are, we will examine Western and Non-Western perspectives concerning the environment, animal rights, biocentrism, ecocentrism, deep ecology, ecofeminism, species preservation, population and world hunger issues, pollution, genetically modified food, global warming and the ozone layer, economics and the environment, global justice, and sustainable society issues (see Reading List below).

COURSE GOALS:

- To provide you with a general introduction to and understanding of philosophical and ethical views, issues, and arguments as they relate to the environment. This course will help you understand the way in which rational argument is used in philosophy and to realize the scope and limits of such arguments. It should also help you to appreciate what ethics as a discipline is and the way in which it is relevant to practical issues.
- To help you develop your critical thinking and writing skills. In order to develop your views on these issues, it is important to understand the difference between good and bad arguments, and to have the ability

to critically and carefully analyze the arguments of others. This course should help you to write more sharply organized, focused and effective essays.

- This course does *not* aim to provide simple answers to important questions such as, "What is the correct environmental ethical theory?" or "Should I donate to world hunger causes?" Although in some cases, I have my own views on these issues, I shall not be concerned to "convert" anybody. This course will not preach a set of "correct" views. Instead, what is important is that you attempt to carefully consider and examine the arguments with intellectual honesty and reconcile them with your convictions.

COURSE REQUIREMENTS (Due dates and requirements are subject to change):

1. **ATTENDANCE (Please see "Attendance" and "Tardiness" under "Class Policies" below).**

2. **PARTICIPATION IN DISCUSSION: (10% of course grade).**

To grade the discussion portion of the course, if you either ask one question or make one comment on that day that relates to the course lectures, presentations, or articles, then you will earn participation credit for that day. Your participation grade is calculated based on how often you talk during discussion times. To earn an "A" in participation, you must make one comment or ask one question at least half of the semester. From there, participation will be graded on a standard scale: Talking in half of the class meetings or more (90% - 100% of half of the class meetings) earns an A for this portion of the course; 80% - 89% (of half the class meetings) earns a B; 70 - 79%, a C; 60 - 69%, a D; 59% or lower, a failing grade. **BONUS: YOU WILL EARN AN "A" IN PARTICIPATION IF YOU HAVE NO (ZERO) UNEXCUSED ABSENCES FOR THE SEMESTER (See "Attendance" in the "Class Policies" Section below, for more information)!**

3. **PRESENTATION(S): (10% of course grade).**

During the semester, you will need to present at least one (and perhaps more, depending on the size of the class) article to the class, giving relevant information about the reading (See my "Presentation Guidelines" on my Website for material that is to be covered during the presentation). I will assign the articles near the beginning of the semester. I will present at least one article as an example before we continue with your presentations. There are three possible grades on the presentation: (1) If you are on time, are well-prepared and present the material in an organized way (according to my "Presentation Guidelines" on my Website), then you will earn an "A" on it; (2) if you are tardy (more than 5 minutes late by my watch), mainly read straight out of the book and not from your own notes, have not prepared well in general (e.g., skipping large parts of an article), or have no notes ready and you "wing it," you will earn a "C"; and (3) If you attend class but do not give a presentation, or if you have an unexcused absence on the day of your presentation, you will earn an "F" for that presentation. (I reserve the right to give any grade between an "A" and an "F" should I deem it necessary.)

4. **ARTICLE SUMMARIES (30% of course grade)**

For each article that is presented, *including my first sample(s)*, you will need to turn in a handwritten summary of the reading(s) for that class period including at least one question you have about the reading. These summaries are due at the beginning of the class period and are NOT to be completed during class! See my "Article Summary Guidelines" on my website for more details. Your grade for the summaries will be based on how many you turn in: If you turn in 90-100% of them, you'll earn an A; if you turn in 80-89%, B; 70-79%, C; 60-69%, D; and 0-59%, F. Also, the deadline for turning in any summaries for excused absences are due (unless specifically arranged otherwise with Dr. Y) on or before the last day of class (i.e., not the final exam day).

5. **INTRODUCTORY PAPER (At least 3 pages but no more than 4 pages, 10% of course grade).** An introductory paper is an excellent way for you to find out what philosophy is about and for me to find out how you are doing, and since it is not worth much in the general scheme of things, you need not worry too much about your grade. **The paper topic(s) will be posted on my Website and announced when they become available for printing; your papers must be a response to the questions on the Website.** Note that, besides the standard grades of A, B, C, D, and F, I may issue a grade on papers of an AB, BC, CD, or DF, which are

mid-grades, halfway between the two grades (see the chart below). I reserve the right to assign other mid-grades. These grades will be factored in at the end of the course to give an overall grade of A, B, C, D, or F (in accordance with MCC policy). For much further information on all papers [including, e.g., how the papers are graded (more specifically), good and bad paper examples, etc.], see my Web page. **Due date: See Presentation Schedule.**

6. **SECOND PAPER** (4 - 6 pages, **15% of course grade**). In this paper, you will be expected to raise at least one good objection to your position and reply to that objection. **Due date: See Presentation Schedule.**
7. **THIRD PAPER** (4 - 6 pages, **25% of course grade**). In this paper, you will be expected to raise at least two good objections to your position and reply to those objections. **Due date: See Presentation Schedule.**

TENTATIVE READING LIST (See Presentation Schedule for official reading list and the due dates for the reading):

I. WHAT ARE PHILOSOPHY AND ETHICS? (LECTURE NOTES & CHAPTER I):

Readings:

Lecture 1: Lecture Notes (from Dave's Website)

Introduction, pp. 1-3.

What is Ethics?, pp. 4-7.

Four Meta-Ethical Theories (Lecture Notes):

Readings:

Lecture 1.5: Objections to Individual and Cultural Relativism (from Dave's Website)

Lecture 2: Immanuel Kant's Ethical Theory (from Dave's Website)

Lecture 3: John Stuart Mill's Ethical Theory (from Dave's Website)

II. THEORY (ETHICAL PERSPECTIVES ON THE ENVIRONMENT):

Greening Spirituality (Chapter 10):

Readings:

Article 59: *The Book of Genesis (1-3)*, pp. 615-617.

Article 61: Patrick Dobel, "*The Judeo-Christian Stewardship Attitude to Nature*," pp. 628-632.

Article 62: Mawil Y. Izzi Deen (Samarrai), "*Islamic Environmental Ethics, Law, and Society*," pp. 633-640.

Article 63: O.P. Dwivedi, "*Satyagraha for Conservation: Awakening the Spirit of Hinduism*," pp. 640-649.

Article 64: Lily De Silva, "*The Buddhist Attitude Towards Nature*," pp. 650-655.

Article 65: Starhawk, "*Pagan Environmentalism: Principles of Unity*," pp. 655-658.

Animal Rights (Chapter 1):

Readings:

Article 4: Immanuel Kant, "*Rational Beings Alone Have Moral Worth*," pp. 60-62.

Article 6: Peter Singer, "*A Utilitarian Defense of Animal Liberation*," pp. 71-80.

Value in Nature Itself (Chapter 3):

Readings:

Article 10: Holmes Rolston III, "*Naturalizing Values: Organisms and Species*," pp. 105-117.

Article 11: Ned Hettinger, "*Comments on Holmes Rolston's 'Naturalizing Values'*," pp. 119-122.

Article 14: Arne Naess, "*Ecosophy T: Deep Versus Shallow Ecology*," pp. 133-141.

Ecological Ethics (Chapter 4):

Readings:

Article 20: Donella H. Meadows, "*Biodiversity: The Key to Saving Life on Earth*," pp. 187-189.

Article 22: Albert Schweitzer, "*Reverence for Life*," pp. 198-205.

Article 24: Aldo Leopold, "*Ecocentrism: The Land Ethic*," pp. 222-231.

Population and Consumption (Chapter 5):**Readings:**

Article 27: Bill McKibben, "*A Special Moment in History: The Challenge of Overpopulation and Overconsumption*," pp. 260-271.

Article 28: Garrett Hardin, "*The Tragedy of the Commons*," pp. 272-281.

Article 29: Jacqueline Kasun, "*The Unjust War Against Population*," pp. 282-295.

Article 30: Garrett Hardin, "*Lifeboat Ethics*," pp. 296-305.

Article 31: William W. Murdoch and Allan Oaten, "*Population and Food: A Critique of Lifeboat Ethics*," pp. 306-311.

Pollution: Soil Air Water (Chapter 6):**Readings:**

Article 32: Hilary French, "*You Are What You Breathe*," pp. 314-321.

Article 33: George Bradford, "*We All Live in Bhopal*," pp. 322-326.

III. PRACTICE (EXAMINING CONTEMPORARY ENVIRONMENTAL ISSUES):**Food Ethics (Chapter 7):****Readings:**

Article 38: Michael Allen Fox, "*Vegetarianism and Treading Lightly on the Earth*," pp. 364-370.

Article 39: Jonathan Rauch, "*Can Frankenfood Save the Planet?*" pp. 371-378.

Article 40: Mae Ho, "*The Unholy Alliance*," pp. 378-387.

Climate Change and Energy Policy (Chapter 8):**Readings:**

Article 42: Pew Center on Global Climate Change, "*Understanding the Causes of Global Climate Change*," pp. 413-417.

Article 44: Stephen Gardiner, "*Ethics and Global Climate Change*," pp. 437-455.

Article 46: Rising Tide North America, "*Hoodwinked in the Hothouse: False Solutions to Climate Change*," pp. 471-480.

Race, Class, Gender: Environment Justice, Ecofeminism, and Indigenous Rights (Chapter 9):**Readings:**

Article 51: Peter S. Wenz, "*Just Garbage: The Problem of Environmental Racism*," pp. 530-538.

Article 52: Maria Mies, "*Deceiving the Third World: The Myth of Catching-up Development*," pp. 539-547.

Article 53: Laura Westra, "*Environmental Risks, Rights, and the Failure of Liberal Democracy: Some Possible Remedies*," pp. 547-563.

Article 57: Karen J. Warren, "*The Power and the Promise of Ecological Feminism*," pp. 589-601.

The New Green Capitalist Order: Economics, Sustainability, and Response (Chapter 11):**Readings:**

Article 67: Mark Sagoff, "*At the Shrine of Our Lady of Fatima, or Why Political Questions Are Not All Economic*," pp. 669-677.

Article 70: David Schweikart, "*Is Sustainable Capitalism an Oxymoron?*" pp. 712-725.

Article 74: Michael Martin, "*Ecosabotage and Civil Disobedience*," pp. 751-762.

Article 75: The Invisible Committee, *"The Coming Insurrection: Sixth Circle: 'The Environment Is an Industrial Challenge'"*, pp. 766-769.



Environmental Ethics

Readings in Theory and Application

SIXTH EDITION

LOUIS P. POJMAN
Late of the United States Military Academy, West Point

PAUL POJMAN
Towson University

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