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"Environmental Ethics" in *Encyclopedia of World Environmental History*, edited by Shepard Krech, J.R. McNeill, and Carolyn Merchant. (New York: Routledge, 2004), pp.445-49.

Environmental Ethics

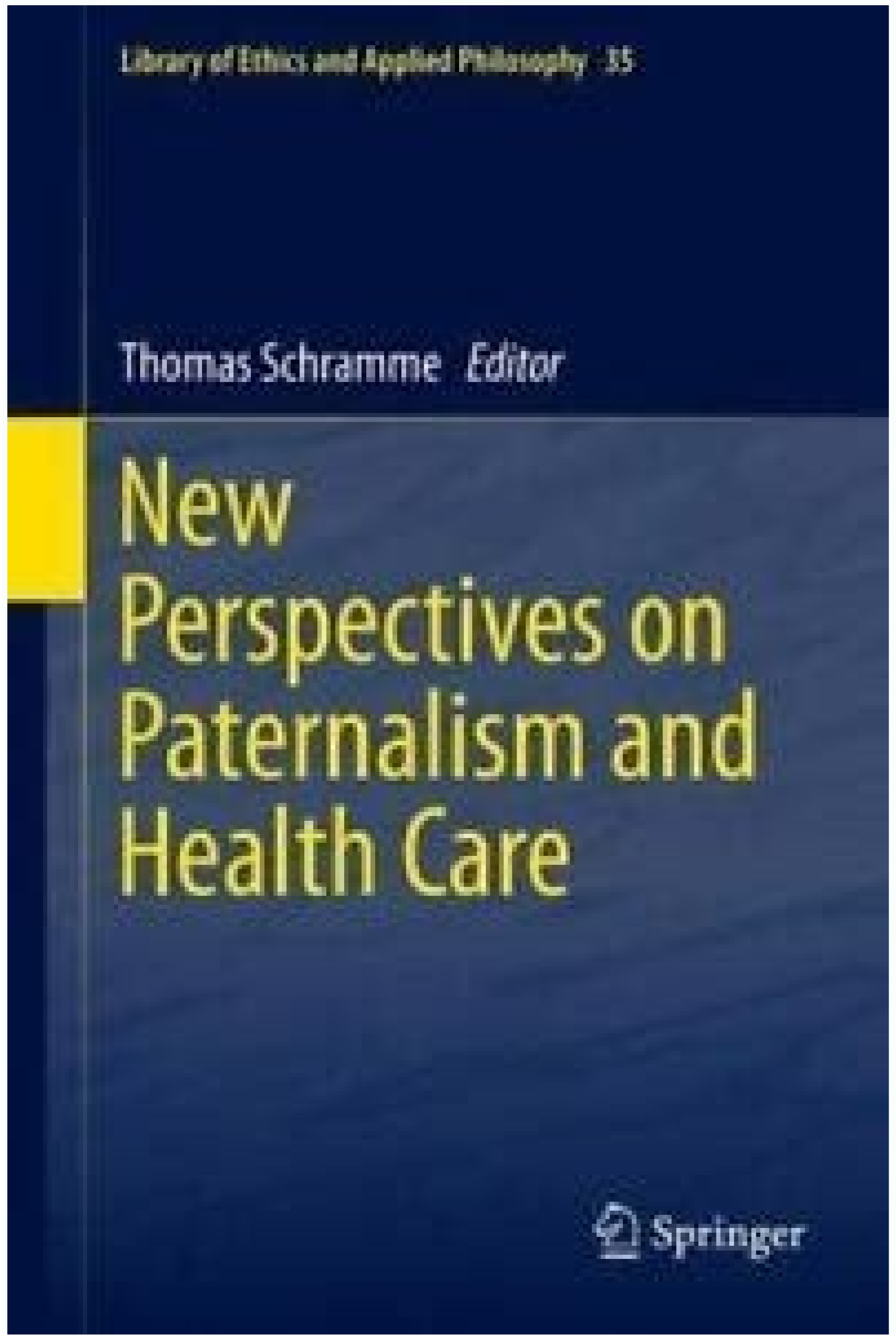
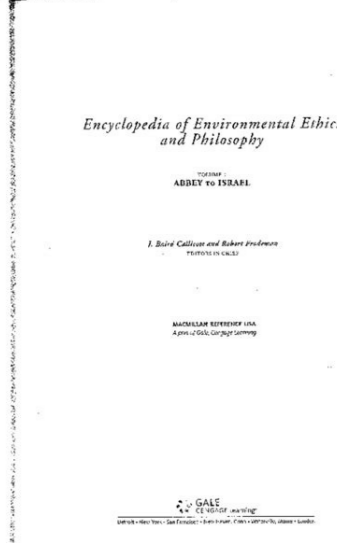
**Environmental Ethics**

Environmental ethics is a subdiscipline of philosophy originating in the early 1970s. It is principally interested in questions of the nature and value of the human and nonhuman world, and with what an appropriate human-to-nonhuman relationship might look like, or how it is that humans ought to interact with nature.

**Environmental Crisis and Environmental Ethics**

From the early 1960s until the present, nearly every work dealing with environmental issues begins with and assumes the truth of the premise that the world is in the throes of an unprecedented "environmental crisis." In fact, some works contain nothing but a recounting of the myriad of global and anthropogenic environmental horrors. Over this same period, environmentally concerned philosophers began to explore the philosophical issues underlying this sense of crisis in order to both understand and remedy it.

In the 1960s and 1970s the assumption of the presence of an "environmental crisis" was manifest in a growing awareness of and concern about such things as the noticeable increase in air and water pollution in large cities, rapid and irreplaceable soil erosion, and the threat of industrial and agricultural chemical poisoning (no doubt due in large part to the widespread success of Rachel Carson's landmark 1962 book *Silent Spring*). This first phase of the environmental movement was centered principally on local and regional environmental concerns. It was also characterized by the conviction that the environmental crisis was a problem of an inequitable distribution of environmental "goods" (e.g., clean water and air) and environmental "bads" (e.g., water and air pollution). This era of environmental thinking also spawned much of the "doomsday literature" that contended that we are rapidly heading toward an ecological and social (as these things are intertwined) catastrophe, and that the only thing that will avert our course is a significant alteration in our most fundamental institutions (e.g., "abandon capitalism," "reject the market economy," "stop consumerism," etc.). In short, the distinctive feature of this first wave of environmentalism was the intense concern for the survival of the human species and the view of the nonhuman environment as simply a means to secure this continued human existence. Anthropocentrism, then, underlies the era's concern about various environmental goods, their longevity, and their



First published Fri Aug 29, 2014; material review Mon Apr 27, 2015 A feminist issue provides ways to understand, eliminate and create alternatives to women's oppression. At the very least, nature (used interchangeably in this essay with Hahahan, the environmental environmental environment, the residents) is a feminist issue, because an understanding of nature and environmental problems often helps to understand how and why the oppression of women is linked to the unjustified domain or the exploitation of nature. (In section 3.2, the distinction between oppression and oppression in relation to the elderly is discussed). For example, the data show that women living in particularly poor rural regions in less developed countries (DPM) and that they are heads of families and disadvantaged rural communities suffer disproportionate damage caused by environmental problems such as deforestation, water pollution and environmental toxins. Knowing this helps to understand how women's life and status are linked to contemporary environmental problems. (Greta Gaard and Lori Gruen 2005). This data makes deforestation, water pollution and environmental toxins a feminist issue. In fact, some have stated that the nature of 'A priori' is a feminist issue' could be the informal slogan of feminist environmental philosophy (Warren 2000). 1.2 Canonical Western philosophy, as used throughout the essay, to which refers the western philosophical tradition traced to Ancient Greece. It includes the works of philosophers who are most commonly taught in most colleges and universities across the Western English-speaking world. In this tradition, there is an impressive degree of agreement on the conceptual contexts left to left indaining basic beliefs, values, attitudes, attitudes and the conceptions that define a



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