

WORKS OF ROBIN ATTFIELD

Since this is a book about the works of Robin Attfield it is appropriate that a full list of his publications is presented here. Robin Attfield provides a brief description of each of the articles and chapters.

Books

1. Robin Attfield, *God and The Secular: A Philosophical Assessment of Secular Reasoning from Bacon to Kant*, Cardiff: University College Cardiff Press, 1978, pp. 231, ISBN 90142692-X.
2. Robin Attfield, *The Ethics of Environmental Concern*, Oxford: Basil Blackwell Publisher, 1983, pp. xi + 220, ISBN 0-631-13137-X, and New York: Columbia University Press, ISBN 0-231-05798-9 (hb), 0-231-05799-7 (pb).
3. Robin Attfield, *A Theory of Value and Obligation*, London, Sydney, New York: Croom Helm, 1987, pp. x + 262, ISBN 0-7099-0572-6.
4. Robin Attfield and Katharine Dell (eds.), *Values, Conflict and the Environment* (Report of the environmental ethics interdisciplinary Working Party of the Ian Ramsey Centre, St. Cross College, Oxford), Oxford: Ian Ramsey Centre and Cardiff Centre for Applied Ethics, 1989, pp. 100, ISBN 1-873453-00-0.
5. Robin Attfield, *The Ethics of Environmental Concern* (2nd edn.), Athens, GA and London: University of Georgia Press, 1991, pp. xxiii + 249, ISBN 0-8203-1349-1 (hb), 0-8203-1344-0 (pb).
6. Robin Attfield and Barry Wilkins (eds.), *International Justice and the Third World: Essays in the Philosophy of Development*, London and New York: Routledge, 1992, pp. ix + 207, ISBN 0-415-06924-6 (hb); 0-415-06925-4 (pb).
7. Robin Attfield, *God and The Secular: A Philosophical Assessment of Secular Reasoning from Bacon to Kant* (2nd edn.), Aldershot: Gregg Revivals and Brookfield, VT: Ashgate, 1993, pp. 231, ISBN 0-7512-0243-6.
8. Robin Attfield, *Environmental Philosophy: Principles and Prospects*, Aldershot: Avebury and Brookfield, VT: Ashgate, 1994, pp.viii + 262; ISBN 1-85628-566-9.

9. Robin Attfield and Andrew Belsey (eds.), *Philosophy and the Natural Environment* (also published as Royal Institute of Philosophy Supplement 36), Cambridge: Cambridge University Press, 1994, pp. vi + 250, ISBN 0-521-46903-1.
10. Robin Attfield, *Value, Obligation and Meta-Ethics*, Amsterdam and Atlanta: Rodopi, 1995, pp. xv + 319; ISBN 90-5183-857-3 (hb); 90-5183-862-X (pb).
11. Robin Attfield and Katharine Dell (eds.), *Values, Conflict and the Environment* (Report of the environmental ethics interdisciplinary Working Party of the Ian Ramsey Centre, St. Cross College, Oxford), 2nd edn., Aldershot: Avebury, and Brookfield, VT: Ashgate, 1996, pp. xii + 174; ISBN 1-85972-491-4.
12. Robin Attfield, *The Ethics of Environmental Concern*, (2nd. edn.), translated into Korean by Seunghoe Koo, Seoul: Earth Love Publications, 1997, pp. 377, ISBN 89-85277-21-9.
13. Robin Attfield, *The Ethics of the Global Environment*, Edinburgh: Edinburgh University Press, 1999, in the World Ethics Series edited by Nigel Dower, pp. viii + 232, ISBN: 07486-0895-8; also West Lafayette, IN: Purdue University Press, 1999, ISBN: 1-55753-189-7.
14. Robin Attfield, *Environmental Ethics: An Overview for the Twenty-First Century*, Polity Press, Cambridge, and Blackwell, Malden, MA, 2003, pp. xii + 232. ISBN: 0-7456-2737-4 (hb); 0-7456-2738-2 (pb).
15. Robin Attfield, *Creation, Evolution and Meaning*, Aldershot, UK and Burlington, VT: Ashgate, 2006, pp. ix + 234. ISBN 0-7546-0474-8 and 0-7546-0475-6.
16. Robin Attfield (ed.), *The Ethics of the Environment*, Farnham, UK and Burlington, VT: Ashgate, 2008, pp. xxx + 620, ISBN, 978-0-7546-2786-9.

Articles or Chapters in Academic Journals or Books

1. 'Berkeley and Imagination', *Philosophy*, 45, July 1970, 237-39. Berkeley did not run together the distinctions between reality and imagination, reality and dreams and reality and illusion.
2. 'Non-Tentative Religious Beliefs and Rationality', *Sophia*, IX, July 1970, 16-21. A vindication of the rationality of religious belief as depicted by Professor Basil Mitchell.
3. 'Ffydd wedi ei Hail-wampio ar gyfer Athroniaeth' ('Faith Refashioned to Fit Philosophy'), Review Article of D. Z. Phillips, *Faith and Philosophical Enquiry*, London: Routledge and Kegan Paul, 1970;

- translated into Welsh by Canon O. G. Rees, in *Diwinyddiaeth*, XXII, 1971, 26-29. The philosophy of religion of D. Z. Phillips is criticised for its disdain of Natural Theology.
4. 'Talents, Abilities and Virtues', *Philosophy*, 46, July 1971, 255-58. An assessment of Hume's arguments and motives for declaring voluntariness inessential to virtue.
 5. 'The Individuality of God', *Sophia*, X, April 1971, 20-27. Against Michael Durrant it is argued that, 'God' being sometimes a proper name and sometimes a common name, God is an individual of some not wholly incomprehensible sort.
 6. 'Theology in the Modern University', in *Education for Development*, 1.3, March 1971, 23-29. A new look at the logic of the Religious Studies curriculum and the place of philosophy within it.
 7. 'Collective Responsibility', in *Analysis*, 32.1, October 1971, 31-32. Statements about the responsibility of Governments are not reducible to statements about the responsibility of Cabinet Ministers alone, even though some statements of the latter sort must be true for any of the former sort to be true.
 8. 'On Translating Myth', in *International Journal for Philosophy of Religion*, 11.4, Winter 1971, 228-45. A theory of how to translate passages expressing concepts once significant but now obsolete is developed and applied to a Biblical example.
 9. 'Belief in God', *Sophia*, July 1972, XI.2, 1-4. The theistic belief that God is good is not as obviously absurd as J.J. McIntosh thinks.
 10. 'On Euthanasia', in *Contact* (Journal of The Scottish Pastoral Association, The Clinical Theology Association and The Institute of Religion and Medicine), 37, March 1972, 10-15. Argues for the moral acceptability of voluntary contractual euthanasia.
 11. 'The Irreducibility of "Meaning"' (written jointly with Mr. Michael Durrant), in *Noûs*, VII.3, September 1973, 282-98. Demonstrates the circularity of 'use' theories of meaning and of analyses of meaning of any other sort.
 12. 'The God of Religion and the God of Philosophy', in *Religious Studies*, 9, March 1973, 1-9. Discusses the logical relations between natural theology and the religious appeal to revelation: concludes that we always need reasons for regarding a passage as revelatory.
 13. 'How Things Exist: A Difficulty' in *Analysis*, 33.4, March 1973, 141-43. A criticism of Professor G. Owen's analysis of 'existence'.

14. 'Dr. Azikiwe's Fourth Arm', in *Second Order*, 11.2, July 1973, 86-96. A critical survey of some arguments for retaining the military as an arm of the government of Nigeria.
15. 'Did I Go To Canterbury Willy Nilly?' in a Royal Institute of Philosophy collection, *Philosophy and Psychology*, edited S.C. Brown, Macmillan, 1974, 336-38. A note on determinism. (Published without its title.)
16. 'An Anomaly of Anomalous Monism', in the same collection (as 15 above, 1974), 62-63. A note on materialism. (Published without its title.)
17. 'The Logical Status of Moral Utterances' in *The Journal of Critical Analysis*, IV.2, July 1972 (published 1974), 70-84. It is argued that even basic moral propositions have grounds.
18. 'On Being Human' in *Inquiry*, 17, 1974, 175-92. Argues that the development of certain capacities is necessary for living well as a human.
19. 'Against Incomparabilism' in *Philosophy*, 50, 1975, 230-34. Argues against the view that diverse moralities cannot morally be compared.
20. 'Towards a Defence of Teleology' in *Ethics*, 85.2, January 1975, 123-35. Contends that rule-teleology supplies a criterion of moral rightness adequate to the requirements of social justice and preferable to rival theories.
21. 'Philosophy and Secularisation', in *Thought and Practice* (Journal of the Philosophical Association of Kenya), 2.2, 1975, 135-48. A critique of secularisation over science, ethics and natural theology.
22. 'Clarke, Collins and Compounds' in *The Journal of the History of Philosophy*, XV.1, 1977, 45-54. A critical discussion of a historical debate about reductionism.
23. 'The Lord is God: There is No Other' in *Religious Studies*, 13, January 1977, 73-84. A detailed reply to Michael Durrant's book *The Logical Status of 'God'*.
24. 'Racialism, Justice and Teleology' in *Ethics*, 87.2, January 1977, 186-88. A reply to a critic of item 20 (above).
25. 'Science and Creation' in *The Journal of Religion*, 58.1, January 1978, 37-47. The paradoxical relations between science and theism are explored.
26. 'Supererogation and Double Standards', *Mind*, LXXXVIII, 1979, 481-99. Distinct but related standards of the morally desirable and the morally obligatory are expounded and defended, and with them a theory of supererogation.

27. 'How not to be a Moral Relativist', *The Monist*, 62.4, 1979, 510-23. Recent defences of moral relativism are found to escape self-contradiction only at the expense of incurring the charge of implausibility, and to explain nothing which could not be better explained without resorting to them.
28. 'Unto the Third and Fourth Generation', *Second Order*, VIII.1&2, 1979, 55-70. A theory is developed of reparations due from and to collections of people lasting more than one generation, and is related to a teleological theory of moral rightness.
29. 'The Value of Value Inquiry', *Lettera*, 19, 1980, 113-22. Value inquiry is defended against the widespread belief that values are subjective and arbitrary. Inquiries in ethics, aesthetics and politics into what is of value can disclose important truths.
30. 'Religious Symbols and the Voyage of Analogy', *International Journal for Philosophy of Religion*, XI.4, 1980, 225-38. The traditional theory of analogy makes sense of religious language only if one non-analogical proposition about God can be identified. This is supplied by his nature as potential creator.
31. 'Woolhouse's Open Future: Not in the Script', *Studia Leibnitiana* (Journal of the Gottfried-Wilhelm-Leibniz-Gesellschaft, Hanover), 12.2, 1980, 229-35. An interpretation of Leibniz's Principle of Pre-Determinate History, on which the future of substances is partially an open one, is criticised as lacking support and irreconcilable with the texts concerned, and a more traditional interpretation, on which the careers of substances cannot fail to unfold in accordance with their complete concepts, is preferred.
32. 'How Not to Undermine Theology', *New Blackfriars*, 61, 1980, 286-92. Far from the assertion that the divine nature is partially knowable shaking the foundations of the doctrine of creation, that doctrine is subverted rather by the negation of that assertion.
33. 'Plantinga and Leibniz', a critical study of Alvin Plantinga, *The Nature of Necessity*, in *Studia Leibnitiana*, 12.2, 1980, 215-20. Four related issues where the views of Plantinga have a bearing on those of Leibniz are discussed: essentialism, trans-world identity, the ontological argument and the issue of whether God can create any possible world.
34. 'The Good of Trees', *Journal of Value Inquiry*, 15, 1981, 35-54. Trees not only have needs of their own, *pace* Professors Hare and Feinberg, but are also of some slight intrinsic value.

35. 'Prescriptivity and Justification', (written jointly with Michael Durrant), *Philosophical Papers*, X, 1981, 16-23. Against D.Z. Phillips and H.O. Mounce, it is contended that moral rules as well as moral judgements are susceptible of justification and appraisal.
36. 'Thomas Traherne and Intrinsic Value', in Edgar Morscher and Rudolf Stranzinger (eds.), *Proceedings of the Fifth International Wittgenstein Symposium*, Vienna: Verlag Hölder-Pichler-Tempsky, 1981, 97-99. The poems and meditations of Traherne supply grounds independent of theology and ethics for the identification of both instrumental and intrinsic value.
37. 'Science, Christianity and the Roots of Our Ecological Problems', in *Lettera*, seconda serie, I, 1982, 35-47, translated by Dr. S. Gamberini as 'Teoria scientifica, etica cristiana e le origini del problema ecologico'. Christianity is largely responsible for the rise of science and technology, but is not, *pace* Lynn White, a source of ecological disruption, and has advocated an ethic of stewardship for longer than Passmore recognises.
38. 'Optimific, Right but not Obligatory', *Canadian Journal of Philosophy*, 12, 1982, 317-20. Utilitarianism can be defended against problems about supererogation raised by McConnell in *Ratio* without incurring the objections attracted by the account of Sikora in *Canadian Journal of Philosophy*.
39. 'Christian Attitudes to Nature', *Journal of the History of Ideas*, 44, 1983, 369-86. Christian attitudes to nature have not been characteristically despotic. Biblical, patristic, medieval and modern Christian attitudes have been much more varied, and overall much more benign, than their traducers contend.
40. 'Western Traditions and Environmental Ethics', in Robert Elliot and Arran Gare (eds.), *Environmental Philosophy: A Collection of Readings*, St Lucia: University of Queensland Press, 1983, 201-30. Historically the tradition of stewardship has been much more prominent than Peter Singer suggests; accordingly the roots of an environmental ethic exist already, and there is no need for a new ethic to be devised, even if this were possible. This work was also published in 1983 at Milton Keynes by The Open University Press, and at University Park, Pennsylvania by Pennsylvania State University Press.
41. 'The Threat of Wrong', Review Article of Jeff McMahan, *British Nuclear Weapons, For and Against*, London: Junction Books, 1981; J.E. Hare and Carey B. Joynt, *Ethics and International Affairs*, London and Basingstoke: Macmillan Press, 1982; Geoffrey Goodwin

- (ed.), *Ethics and Nuclear Deterrence*, London and Canberra: Croom Helm, 1982; and Nicholas Sims (ed.), *Explorations in Ethics and International Relations, Essays in Honour of Sydney D. Bailey*, London: Croom Helm, 1981, in *Review of International Studies*, 9, 1983, 147-52. Though the conditional intention to use nuclear weapons is not wrong in itself, the actual consequences of current postures, compared with those of moderate unilateral disarmament, show the latter to be right.
42. 'Unilateralism, Morality and Faith', *Scottish Journal of Religious Studies*, 4, 1983, 3-14. Annette Baier is correct in holding that there are secular reasons for unilateral acts of justice in an unjust world, but they are not confined to the prospect of a Kantian kingdom of ends. They (like Christian ethics) include consequentialist considerations. But there are additional religious reasons for unilateralism.
 43. 'Methods of Ecological Ethics', *Metaphilosophy*, 14, 3&4, 1983, 195-208. Ecological ethics needs to rely upon a method of argument by analogy, starting from received judgements, rather than appealing to loyalty to the planetary biosphere.
 44. 'Necessity and Contingency in God', Review Article of Keith Ward, *Rational Theology and the Creativity of God*, Oxford: Basil Blackwell Publisher, 1982, in *New Blackfriars*, 64, 1983, 35-41. Ward exaggerates both God's necessity and his contingency; his proper project of combining them in a single concept thus fails in its execution.
 45. 'Fairness to the Third World', *Crucible* (journal of the Church of England General Synod's Board of Social Responsibility), October to December 1983, 171-76. Effort to assist the economic and social development of the Third World is held to be obligatory on grounds not only of reparations but also of international justice.
 46. 'Miller, Kripke, Bach and the Meaning of Proper Names', *Southern Journal of Philosophy*, 21, 1983, 153-58. Theories of proper names which deny their equivalence with non-trivial descriptions (which supposedly would fail to apply to the bearers of the names in some possible worlds) are confronted with counterexamples which are argued either to invalidate the theories, or at least to narrow the scope of their application.
 47. 'Population Policies and the Value of People', *Journal of Social Philosophy*, 14.4, 1983 (special conference edition), 84-93. A modified version of the Total Theory of utilitarianism is defended as

- the soundest basis for policies of curtailing population growth which at the same time recognise the value of people.
48. 'Thomas Traherne and the Location of Intrinsic Value', *Religious Traditions*, 6, 1983, 66-74. (The original of which 36 above is a summary.)
 49. 'Work and the Human Essence', *Journal of Applied Philosophy*, 1, 1984, 141-50. Meaningful work is argued to be necessarily good for human beings, granted their nature and need for self-respect. As paid work supplies many with their only prospect of meaningful work, the opportunity of employment should be open to everyone.
 50. 'Value in the Wilderness', Review Article of Donald Scherer and Thomas Attig (eds.), *Ethics and the Environment*, Englewood Cliffs: Prentice Hall, 1983, in *Metaphilosophy*, 15, 1984, 289-304. The contributors dealing with applied issues neglect key theoretical considerations raised by those dealing with fundamental issues; the valuable work of the latter is sifted, and suggestions are made about how to fill the gaps which it leaves.
 51. 'Metodi di etica ecologica', *Lettera*, III serie, 5, July 1985, 3-23. A translation into Italian by Professor S. Gamberini of 43 (above).
 52. 'Balthasar Bekker and the Decline of the Witch-Craze: The Old Demonology and the New Philosophy', *Annals of Science*, 42, 1985, 383-395. Balthasar Bekker's Cartesian and theological criticisms of witch-beliefs were more radical and significant than Hugh Trevor-Roper allows, and help to fill a gap in the explanation of the decline of these beliefs recognised by Keith Thomas.
 53. 'The Ethics of Environmental Concern: A Reply to David H. Bennett', *The Deep Ecologist*, 17, July 1985, 11-13. A response to some criticisms of the treatment of Deep Ecology in *The Ethics of Environmental Concern*.
 54. 'Development: Some Areas of Consensus', *Journal of Social Philosophy*, 17.2, Summer 1986, 36-44. Common ground can be found among development theorists both about the concept of development, and about the causes and remedies of underdevelopment.
 55. 'The Prospects for Preservation', *Philosophical Inquiry* (New York), 8, 1986 (special issue on Ecology and Philosophy). Some divergences and convergences of view with Janna L. Thompson's 'Preservation of Wilderness and the Good Life' are explored.
 56. 'The Good of Trees' (34 above), republished in Donald VanDeVeer and Christine Pierce (eds.), *People, Penguins and Plastic Trees*, *Basic*

- Issues in Environmental Ethics*, Belmont, California: Wadsworth Publishing Company, 1986, 96-105.
57. 'Teaching Environmental Philosophy at a British University', *Journal of Environmental Education* (New York), 18.4, Summer 1987, 15-18. The introduction of environmental philosophy into four philosophical courses at University College Cardiff is discussed, Philosophical Aspects of Social and World Problems, Philosophical Theology, Moral Philosophy and Modern European Ideas.
 58. 'Biocentrism, Moral Standing and Moral Significance', *Philosophica* (Ghent, Belgium), 39, 1987, 47-58. A critique of Paul Taylor's biocentric account of moral significance, incorporating arguments in favour of a biocentric account of the scope of moral standing.
 59. 'The Ethics of Power', *African Philosophical Inquiry*, 1.2, July 1987, 141-156. A theory is expounded and defended of the justification, scope and limits of the activities of collective bodies such as the state, and of the individual's obligation to obey.
 60. Three contributions on the concept of person, in Arthur Peacocke and Grant Gillett (eds.), *Persons and Personality*, Oxford and New York: Basil Blackwell, 1987, pp. 92, 193, 195f. Brief criticisms are advanced of Derek Parfit on teletransportation, and of orthodox theologians on the doctrine of the incarnation.
 61. 'Overpopulation', *Proceedings of the Seventeenth World Congress of Philosophy* (Montreal, 1983), Montreal: Editions Montmorency, 1988, Vol. V, 554-555. The assumptions of believers in overpopulation are criticised, and the value of nonhuman lives is related to the issue of human numbers.
 62. 'Population Policies and the Value of People' (a revised version of 47 above), in Yeager Hudson and Creighton Peden (eds.), *Philosophical Essays on the Ideals of a Good Life*, Lewiston, New York: The Edwin Mellen Press, 1988, 191-201.
 63. 'Intercultural Values and Human Needs', *Proceedings of the Seventeenth World Congress of Philosophy* (Montreal, 1983), Editions Montmorency, 1988, Vol.II, 491-97. Even those who deny that rational comparisons are possible between different societies or different ideological discourses are argued to presuppose concepts of human beings and human needs which supply a basis for such comparisons.
 64. 'Methods of Ecological Ethics' (43 above), republished with an updating postscript in Terrell Ward Bynum and William Vitek (eds.) *Applying Philosophy* (Metaphilosophy Monographs Series), Oxford

- and New York: The Metaphilosophy Foundation in association with Basil Blackwell, 1988, 176-190.
65. 'Some Current Values and Assumptions', jointly composed with two other members (Dr. Arthur Peacocke and Dr. Katharine Dell) of the Ian Ramsey Centre, St. Cross College, Oxford Working Party, and comprising Chapter 2 (pp. 19-24) of the Report of the Ian Ramsey Centre on environmental ethics, *Values, Conflict and the Environment*, edited by Robin Attfield and Katharine Dell, Oxford: Ian Ramsey Centre and Centre for Applied Ethics, Cardiff, 1989. A survey of the range of principles of value currently adhered to in environmental matters.
 66. 'Reasoning About the Environment', jointly composed with three members (Professor R.M. Hare, Dr. J.P. Griffin and Mr. A. Darby) of the Ian Ramsey Centre, St. Cross College, Oxford Working Party, and substantially revised by myself to meet criticisms from the other members; the main philosophical section (Chapter 3; pp. 25-46) of the Report of the Ian Ramsey Centre on environmental ethics, *Values, Conflict and the Environment*, edited by Robin Attfield and Katharine Dell, Oxford: Ian Ramsey Centre and Centre for Applied Ethics, Cardiff, 1989. In the light of the value-theory here defended, and of our contention that environmental values are commensurable, an enlarged and modified method of cost-benefit analysis is developed and defended with a view to implementation by planners and policy-makers.
 67. 'An Editorial Response', Chapter 6 (pp. 83-86) of the Report of the Ian Ramsey Centre on environmental ethics, *Values, Conflict and the Environment*, edited by Robin Attfield and Katharine Dell, Oxford: Ian Ramsey Centre and Centre for Applied Ethics, Cardiff, 1989. In view of the criticisms expressed by two members of the Working Party of the main report in Chapter 5, the meaning and implications of earlier chapters are further clarified and defended.
 68. 'Secular Humanism', paper commissioned for the Ian Ramsey Centre, St. Cross College, Oxford Working Party Report on environmental ethics, *Values, Conflict and the Environment*, edited by Robin Attfield and Katharine Dell, Oxford: Ian Ramsey Centre and Centre for Applied Ethics, Cardiff, 1989, of which it forms Chapter 8, pp. 91-96. The various distinctive historical stances and values of Enlightenment and post-Enlightenment humanism relating to future generations and to nonhuman nature are reviewed so as to exhibit both continuities and discontinuities with Judaic and Christian values.

69. 'Environmentalism', paper commissioned for the Ian Ramsey Centre, St. Cross College, Oxford Working Party Report on environmental ethics, *Values, Conflict and the Environment*, edited by Robin Attfield and Katharine Dell, Oxford: Ian Ramsey Centre and Centre for Applied Ethics, Cardiff, 1989, of which it forms Chapter 10, pp. 105-108. The diverse principles and values of different kinds of environmentalism are reviewed and compared.
70. 'Derek Parfit and the History of Ethics', in *History of the Human Sciences*, 2.4, October 1989, 357-371. Parfit's exposition of Christian ethics as founded on the principle of self-interest and his claims that till recently normative and applied ethics have been entrammelled by religion are contested, and alternative accounts both of Christian ethics and of recent developments in normative and applied ethics are offered and defended.
71. 'Deep Ecology and Intrinsic Value', *Cogito*, 4/1, 1990, 61-66; a response to a critic, which also explains the indispensability of the notion of intrinsic value.
72. 'The Global Distribution of Health Care Resources' *Journal of Medical Ethics*, 16/2, September 1990, 153-156; also in Harry Lesser (ed.), *Ageing, Autonomy and Ethics*, Routledge, 1999 (see 118, below). The international aspects of health care and developmental problems are investigated in the light of rival ethical paradigms, which are shown to produce convergent policy directives.
73. 'Etika ekologicheskoi otvetcvennosti' ('Ethics of environmental responsibility') (chapters from a book), trans. L.I. Vasilenko and V.Y. Koslov, in *Global Problems and Human Values*, Moscow: Progress Publishers, 1990, 203-257. A translation of chapters 2, 5 & 10 of Robin Attfield, *The Ethics of Environmental Concern* (see list of books).
74. 'Making Decisions', *Philosophy Now*, 1, 1991, 5-8. A discussion of methods, problems and principles relating to decision-making.
75. 'Has the History of Philosophy Ruined the Environment?', *Environmental Ethics*, 13.2, 1991, 127-137. Eugene Hargrove's critique of the impact of the history of ideas and the history of philosophy on attitudes to the environment is shown to be partially valid but partially in need of revision.
76. 'Attitudes to Wildlife in the History of Ideas', *Environmental History Review*, 15.2, 1991, 1-8. Eugene Hargrove's account of the history of attitudes to wildlife is appraised and subjected to qualification.

77. 'Collegiality and Efficiency in Universities', in John K. Roth and Creighton Peden (eds.), *Rights, Justice and Community*, Lewiston, NY: Edwin Mellen Press, 1992, selected papers from the Oxford 1988 Conference of the North American Society for Social Philosophy. The concept of efficiency employed by the Report of the Jarratt Commission is critically analysed, and an alternative model of university self-government commended for its capacity to uphold academic values.
78. 'Development and Environmentalism', in Barry Wilkins and Robin Attfield (eds.) *International Justice and the Third World: Essays in the Philosophy of Development*, London and New York: Routledge, 1992, 151-168, ISBN, 0-415-06924-6 (hb) & 0-415-06925-4 (pb). It is argued that morality and consistency oblige environmentalists to support sustainable development in the Third World, and that consistent developmentalists are obliged to support some of the deeper kinds of environmentalism.
79. 'Claims, Interests and Environmental Concern', in C.C.W. Taylor (ed.), *Ethics and the Environment*, Proceedings of Conference held at Corpus Christi College, Oxford, 20-21 September 1991, Corpus Christi College, Oxford, 1992; ISBN 0-9512844-1-X. In reply to Professor Bernard Williams it is argued that the interests of nonhuman animals must figure significantly both in environmental concern and in any satisfactory ethical system.
80. (Jointly with Barry Wilkins) 'Introduction', in Robin Attfield and Barry Wilkins (eds.) *International Justice and the Third World. Studies in the Philosophy of Development*, London and New York: Routledge, 1992, 1-16. The eight contributions are introduced.
81. 'Clarke, Independence and Necessity' *British Journal for the History of Philosophy*, 1.2, 1993, 67-82. While the version of the cosmological argument advanced in Clarke's Boyle Lectures is vulnerable to criticisms such as Hume's, the version of Clarke's critic Daniel Waterland remains defensible.
82. 'Sylvan, Fox and Deep Ecology: A View from the Continental Shelf', *Environmental Values* 2.1, 21-32, 1993. A critique of the philosophical literature concerning deep ecology and also of one of its foremost critics.
83. 'Development and Environmentalism' (see 78 above), in H. Odera Oruka (ed.), *Philosophy, Humanity and Ecology: Volume I. Philosophy of Nature and Environmental Ethics*, Nairobi: African

- Centre for Technology Studies Press, 1994, 133-149. ISBN 9966-41-086-4.
84. 'Rehabilitating Nature and Making Nature Habitable', in Robin Attfield and Andrew Belsey (eds.), *Philosophy and the Natural Environment*, Cambridge: Cambridge University Press, 1994, 45-57; ISBN 0-521-46903-1; ISSN (as special number of the journal Philosophy) 0031-8191(1994)69+1;1-P. While it is not impossible to restore nature, and both preservation and restoration are proper roles for humanity, they are subordinate to making nature sustainably habitable.
 85. (Jointly with Barry Wilkins) 'Sustainability', *Environmental Values*, 3, 1994, 155-158. Arguments are adduced against understanding 'sustainability' as implying 'fit to be sustained'.
 86. 'The Precautionary Principle and Moral Values', in Timothy O'Riordan and James Cameron (eds.), *Interpreting the Precautionary Principle*, London: Cameron & May, 1994, 152-164; ISBN 1-874698-45-7. A survey of the ethics of the precautionary principle.
 87. 'Ethics and the Environment: the Global Perspective', in Brenda Almond (ed.), *An Introduction to Applied Ethics*, Basil Blackwell Publisher, 1994, 331-342, ISBN 0-631-19391-X. A critical review of the environmental ethics field.
 88. (Jointly with Andrew Belsey) 'Introduction', in Robin Attfield and Andrew Belsey (eds.), *Philosophy and the Natural Environment*, Cambridge: Cambridge University Press, 1994, 1-12, ISBN 0-521-46903-1; ISSN 0031-8191(1994)69+1; 1-P. The sixteen contributions are introduced.
 89. 'John Laird and the Idea of Value', *Journal of Value Inquiry*, 29, 1995, 103-114; ISSN 0022-5363. A commissioned re-evaluation of a classical text in value-theory.
 90. 'Population Growth and Hope for Humanity', in Creighton Peden and Yeager Hudson (eds.), *The Social Power of Ideas*, Lewiston, NY, Queenston, Ontario and Lampeter, Dyfed: Edwin Mellen Press, 1995, 21-33. ISBN 0-7734-9043-4. A contribution to social theory, first made at the Tenth International Social Philosophy Conference, Helsinki, 1993.
 91. 'Preferences, Health, Interests and Value', *Justifying Value in Nature, Special Topic Issue of The Electronic Journal of Analytic Philosophy*, 3:2, May 1995, 7-15 (of hard copy); ISSN 1071-5800. The capacity for health is argued to be sufficient for having interests and moral

- standing; thus the capacity for preferences is sufficient but unnecessary in these regards.
92. 'Development and Environmentalism', in Azizan Haji Baharuddin (ed.), *Environment and Development: Ethical and Educational Considerations*, Kuala Lumpur: Institute for Policy Research (IKD), 1995, 77-103. ISBN 983-884-035-1. (See 78, above.)
 93. 'The Meaning of Names and Their Propositional Context', *Cogito*, 9.2, 1995, 153-157; ISSN 0950-8864. Michael Durrant has not shown the Context Principle of Frege and Wittgenstein to be false, but it should still be rejected.
 94. 'Reasoning About the Environment: Ethical Decision-Making', in Azizan Haji Baharuddin (ed.), *Environment and Development: Ethical and Educational Considerations*, Kuala Lumpur: Institute for Policy Research (IKD), 1995, 177-198. ISBN 983-884-035-1. The method of Comprehensive Weighing is related to Third World contexts.
 95. 'Genetic Engineering: Can Unnatural Kinds Be Wronged?', in Wheale, P.R. and McNally, R.M. (eds.) *Animal Genetic Engineering: Of Pigs, Oncomice and Men*, London: Pluto Press, 1995, 201-208. ISBN 074530754X (hb) and 0745307558 (pb). It is argued that transgenic animals can be harmed, and that also the ethics of generating them is partially independent of this possibility.
 96. (Jointly with Susanne Gibson) 'Ethics', in Michael Payne (ed.), *Dictionary of Cultural and Critical Theory*, Oxford: Blackwell, 1996, 178-182; ISBN 0631-171975 (hb). Summarises the history and current issues of ethics (meta-ethical, normative and applied).
 97. *Ethics and Problems for Sustainable Development*, Working Paper 77 of the Man and Nature Humanities Center, University of Odense, 1996, 15pp., ISSN 0907-1385; ISBN 87-89844-63-7. Strong Sustainable Development is defended against environmentalist and other objections.
 98. 'Too High a Theme? Of Finitude, Predication and Analogy', *Scottish Journal of Religious Studies*, 17.1, 1996, 5-19. Language about God, like language used of nonhuman animals, can bear a sense analogous to that of the same language when used of human beings, despite the fears of the seventeenth-century poet Richard Baxter that, without supernatural help, the divine nature may be "too high a theme".
 99. 'Climate Change and Ethics', *Philosophy Today*, No.22, May 1996, 8-9. Report of the Workshop of this title of the Society for Applied Philosophy, London, 3 February 1996.

100. 'El ambito de la moralidad' (an abridged version of chapter one of Robin Attfield, *A Theory of Value and Obligation*), trans. Carmen Velayos Castelo, in Jose Maria Garcia Gomez-Heras (ed.), *Etica del Medio Ambiente: Problema, Perspectivas, Historia*, Madrid: Tecnos, 1997, 71-88; ISBN 84-309-2977-0. A study of the scope of moral standing.
101. 'Western Traditions and Environmental Ethics' (see 40, above), trans. Juhani Pietarinen, in Markku Oksanen and Marjo Rauhala-Hayes (eds.) *Ymparistofilosofia. Kirjoituksia ymparistonsuojun eettisista perusteista*, Helsinki: Gaudeamus-kirja, 1997, 47-72; ISBN 951-662-694-7.
102. 'Biozentrismus, moralischer Status und moralische Signifikanz' (trans. Dieter Birnbacher) (first published in 1986 as 'Biocentrism, Moral Standing and Moral Significance'), in Dieter Birnbacher (ed.), *Okophilosophie*, Stuttgart: Reclam, 1997, 117-133; ISBN 3-15-009636-7. (See 58, above.)
103. 'Ecophilosophy, Poverty and the Future', in Gilbert Ogutu, Pentti Malaska and Johanna Kojola (eds.), *Futures Beyond Poverty: Ways and Means Out of the Current Stalemate*, selected papers from the XIV World Conference of the World Futures Studies Federation (Nairobi, 1995), Helsinki: World Futures Studies Federation, 1997, 21-25; ISBN 951-738-747-4. Environmental philosophy need not be open to charges of indifference to poverty; its concern for future people commits its adherents to recognition of the needs of current people also and thus the requirements of social development.
104. 'Discounting, Jamieson's Trilemma and Representing the Future', in T. Hayward and J. O'Neill (eds.), *Justice, Property and the Environment: Social and Legal Perspectives*, Aldershot: Ashgate, 1997, 85-96; ISBN 1-85972-5295. Discounting is only justified where special reasons exist; relatedly, future people should be represented by proxies in decision-making.
105. 'Natur erhalten oder Menschen ernähren?', German translation of 'Saving Nature Versus Feeding People?' (not previously published), in *Conceptus: Zeitschrift für Philosophie* (Salzburg), XXIX, nr. 74, 1996 (published 1997), pp. 27-45; ISSN: 0010-5155. A criticism of Holmes Rolston's view that nature preservation should sometimes be given priority over saving human life.
106. 'Intrinsic Value and Transgenic Animals', in Andrew Johnson and Alan Holland (eds.), *Animal Biotechnology and Ethics*, a collection on the ethics of transgenic engineering, London: Chapman and Hall in

- 1998, 172-189; ISBN 0-412-75680-3 (hb), 0-412-59190-1 (pb). Coherent objections to transgenic engineering in terms of intrinsic value are consequentialist rather than Kantian.
107. 'Progress, Nature and Metaphysics', in Carsten Bengt-Pedersen and Niels Thomassen (eds.), *Nature and Lifeworld: Theoretical and Practical Metaphysics*, the proceedings volume of the Inter-Nordic Institute of Philosophy, Odense, 1995, Odense: Odense University Press, 1998, 11-26; ISBN: 87-7838-311-0. Some forms of belief in progress are compatible with recognition of nature's value, provided that nature is not construed as natural capital, and that its otherness is recognised.
108. 'Existence Value and Intrinsic Value', *Ecological Economics*, 24 (special number, edited by Bo Gustafsson of the Swedish Colloquium for Advanced Study in the Social Sciences, University of Uppsala), 1998, 163-8; ISSN: 0921-8009. Despite Jonathan Aldred's defence of existence value, such value fails to cover much of the extension of intrinsic value, and should be replaced in decision-making by direct consideration of items of intrinsic value, as represented by proxies.
109. 'Environmental Ethics (Overview)', in Ruth Chadwick (ed.), *Encyclopedia of Applied Ethics*, San Diego: Academic Press, 1998, vol. 2, 73-81. ISBN (of vol. 2): 0-12-227067-3. A historical and critical survey of the field of environmental ethics.
110. 'Saving Nature, Feeding People and Ethics', *Environmental Values*, 7, 1998, 255-68; ISSN: 0963-2719. Criticises Holmes Rolston's claim that nature preservation should sometimes be given priority over feeding people.
111. 'Environmental Ethics and Intergenerational Equity', *Inquiry*, 41, 1998, 207-22; ISSN: 0020-174X. Principles, policies and a model for relations between generations are discussed and sifted.
112. 'Responsibility for the Global Environment' (presented at Development Conference, Aberdeen, 1996), *International Journal of Applied Philosophy* (Florida) 12, 1998, 181-6; ISSN: 0739-098X. Argues that states have obligations to participate in treaties necessary to protect the global environment.
113. 'Gli atteggiamenti cristiani verso la natura' ('Christian Attitudes to Nature'), in Mariachiara Tallachini (ed.), *Etiche della terra: Antologia di filosofia dell' ambiente*, Milan: Vita e Pensiera, 1998, 103-127; ISBN 8834319028.
114. 'Aldo Leopold: A Brief Appraisal', *Reflections, Newsletter of the Program for Ethics, Science and the Environment* (Department of

- Philosophy, Oregon State University), 3, 1998, 7. Leopold is rightfully influential as an ecologist, but philosophically naive.
115. 'The Comprehensive Ecological Movement', in Edgar Morscher, Otto Neumaier and Peter Simons (eds.), *Applied Ethics: Issues and Foundations*, Dordrecht, Boston, London: Kluwer, 1998, 9-27. ISBN 0-7923-4965-2. A survey and critique of normative principles involving rejection of anthropocentrism, and of models for environmental decision-making.
 116. 'Discounting, Jamieson's Trilemma and Representing the Future', (first published in 1997), republished in *Kriterion, Zeitschrift für Philosophie* (Salzburg, Austria), 12, (1997) 1999, 24-32; ISSN 1019-8288. (See 104, above.)
 117. 'Humpty Dumpty, Carroll and Frege', *Cogito*, 13.1, 1999, 55-59; ISSN: 0950-8864. Compares Carroll's theory of stipulative meaning with Alice's common sense approach, in the light of Gottlob Frege's distinction between sense and reference.
 118. 'The Global Distribution of Health Care Resources' in Harry Lesser (ed.), *Ageing, Autonomy and Ethics*, Routledge, 1999, 133-141; ISBN 1-84014-971-X. (See 72, above).
 119. 'Depth, Trusteeship, and Redistribution', in Klaus Brinkmann (ed.), *The Proceedings of the Twentieth World Congress of Philosophy, Volume 1, Ethics*, Bowling Green, OH: Philosophy Documentation Center, 1999, 159-168; ISBN: 1-889680-05-2. Trusteeship is defended and shown to involve global restructuring.
 120. 'Christianity', in Dale Jamieson (ed.), *A Companion to Environmental Philosophy*, Oxford and Malden, MA: Blackwell, 2000, 96-110; ISBN 1-55786-910-3. An historical overview of Christian attitudes to nature.
 121. 'Rehabilitating Nature and Making Nature Habitable' (first published 1994), republished in William Throop (ed.), *Environmental Restoration: Ethics, Theory and Practice*; Amherst, New York: Humanity Books, 2000, pp. 113-126; ISBN 1-57392-818-6. (A republication of 84, above.)
 122. 'Evolution, Theodicy and Value' (presented at the Science and Religion Forum Conference, Hoddesdon, 1996), *The Heythrop Journal*, 41.3, July 2000, 281-296; ISSN 0018-1196. Neither nature nor natural creatures can be regarded as immoral; nature, including predation and parasitism, is argued to be compatible with creation by a benign creator.

123. 'Society and Ethics: A Dialogue', *Philosophical Writings*, no. 13, Spring 2000, 19-28; ISSN 1361-9365. A dialogue between a moral philosopher and a sociologist.
124. 'The Good of Trees', republished in Peter C. List (ed.), *Environmental Ethics and Forestry: A Reader*, Philadelphia: Temple University Press, 2000, 98-113; ISBN 1-56639-784-7 (hb) and 1-56639-785-5 (pb); a book in the series 'Environmental Ethics, Values and Policy', ed. Holmes Rolston III.
125. 'Are Promises to Repay International Debt Binding?' (presented to International Society for Value Inquiry at World Congress of Philosophy, Boston, 1998), *Journal of Social Philosophy*, 32.4, Winter 2001, 505-511; ISSN 0047-2786. John Searle's findings about debt obligations do not imply that Third World countries have overriding obligations to service or repay debts.
126. 'Meaningful Work and Full Employment', *Reason in Practice*, 1.1, 2001, 41-48; ISSN, 1473-589X. Arguments from essential capacities and from self-respect continue to support the value of meaningful work, for which full employment is indispensable.
127. 'Sustainability, Global Warming, Population Policies and Liberal Democracy', in Marcel Wissenburg and John Barry (eds.), *Sustaining Liberal Democracy: Ecological Challenges and Opportunities*, Basingstoke and New York: Palgrave, 2001, 149-160. ISBN 0-333-91981-5. Liberal democracy is argued to be compatible with sustainable policies for greenhouse gas emissions and for population.
128. 'Postmodernism, Value and Objectivity', *Environmental Values*, 10.2, 2001, 145-162; ISSN 0963-2719. Belief in objective intrinsic value is defended against postmodernist and relativist critiques.
129. 'The Global Distribution of Health Care Resources' (72 above), in Ruth Chadwick and Doris Schroeder (eds.), *Applied Ethics* (vol.3), London, Routledge, 2001, 231-238; ISBN 0-415-20837-8.
130. 'To Do No Harm: The Precautionary Principle and Moral Values' (a revision of 86 above), *Reason and Practice*, 1.3, 2001, 11-20; ISSN, 1473-589X.
131. 'The Good of Trees', in John O'Neill, R. Kerry Turner and Ian J. Bateman (eds.), *Environmental Ethics and Philosophy*, Cheltenham: Edward Elgar, 2001, 328-347, ISBN 1-84064-221-1. (A republication of 34 above.)
132. 'Global Citizenship and the Global Environment', in Nigel Dower and John Williams (eds.), *Global Citizenship*, Edinburgh: Edinburgh University Press, 2002, 191-200; ISBN, 0-7486-1547-4. Global

- citizens recognise universal obligations, not least with regard to the shared, objective global environment.
133. 'Ecological Policies and Ecological Values', trans. K. Boudouris as 'Oikologikes politikikes kai oikologikes axes' in *Oikologikes Axes*, ed. Konstantine Boudouris, Athens: University of Athens Technology Institute of Applied and Ecological Philosophy, University of Athens, 2002, 9-26; ISBN, 960-918440-5. New grounds are offered for preferring biocentrism as a value-theory to anthropocentrism.
 134. 'The Good of Trees', in David Schmitz and Elizabeth Willott (eds.), *Environmental Ethics: What Really Matters, What Really Works*, New York and Oxford: Oxford University Press, 2002, pp. 58-71; ISBN 0-19-513909-7. (A republication of 34 above.)
 135. 'Saving Nature, Feeding People and Ethics', in Andrew Light and Holmes Rolston III (eds.), *Environmental Ethics: An Anthology*, Cambridge, MA: Blackwell, 2002, 463-471; ISBN 0-631-22294-4. (A republication of 110 above.)
 136. 'Ecological Sustainability in a Developing Country such as South Africa? A Philosophical and Ethical Inquiry' (jointly authored with Johan Hattingh), *The International Journal of Human Rights*, 6.2 (Summer 2002), pp. 65-92; ISSN 1364-2987. Conceptual and ethical problems for ecologically sustainable development are shown not to prevent such development being reconcilable with social justice, even in a developing country such as South Africa.
 137. 'Verification, God-Talk and Metaphysics', *The New Theologian*, 13.1, Winter 2002, 4-5. The Verification Principle, far from undermining metaphysics, undermines itself; there is nothing incoherent in reasoning about what transcends verification.
 138. 'Global Warming, Justice and Future Generations', *Philosophy of Management*, 3.1, 2003, 17-23; ISSN, 1473-589X. Principles for carbon emission regimes are sifted, and an egalitarian, population-based principle commended.
 139. 'Biocentric Consequentialism, Pluralism and 'the Minimax Implication': A Reply to Alan Carter', *Utilitas*, 15.1 (March 2003), 76-91; ISSN 0953-8208. Biocentric consequentialism is defended against criticisms from Alan Carter relating to population, quality of life and environmental sensitivity.
 140. 'Global Warming, Justice and Future Generations', in Harto Hakovirta (ed.), *Six Essays on Global Order and Governance*, Turku: Academy of Finland Figure/Safir Project, Department of Political

- Science, University of Turku, 2003, 71-86; ISBN 951-29-2600-8. A republication of 138 (above).
141. 'Environmental Problems and the Ethics of Science', in Lebanese National Commission for UNESCO (ed.), *Ethics of Science and Technology*, Beirut: Lebanese National Commission for UNESCO, 2003, 150-156; ISBN 9953-0-0209-6. A discussion of ethical aspects of regional problems including fresh water, energy and global warming.
142. 'Differentiated Responsibilities', in Markku Oksanen and Juhani Pietarinen (eds.), *Philosophy and Biodiversity*, Cambridge: Cambridge University Press, 2004, 237-250; ISBN: 0-521-80430-2 and (pbk), 2007, (978)0521039147. Responsibilities are both universal and geared to the situations of agents, as the Rio Declaration (1992) recognises.
143. 'Sustainable Development, Sustainable Livelihoods and Land Reform in South Africa: A Conceptual and Ethical Inquiry' (jointly authored with Johan Hattings and Manamela Matshabaphala), in *Third World Quarterly*, 25.2, 2004, 405-21; ISSN 0143-6597. The relations between sustainable development, sustainable livelihoods and land reform are explored, and the case against and that in favour of land reform in South Africa are presented and appraised. A 'research highlight' in which Rabi Thapa re-presents and highlights this article has been published (18/5/05) on id21, the DfID website, at <http://www.id21.org/society/s1ara1.html>; a further abstract has also appeared in the Sociological Abstracts database of CSA Illumina (June 2005).
144. 'The Concept of Sustainable Development Revisited', in *Yeditepe 'de Felsefe* (Philosophy at Yeditepe University, Istanbul), 1.3, 2004, 300-309; ISSN 1304-0197. The radical core of this concept is defended against both economic interpretations and charges of irremediable vagueness.
145. 'Rousseau, Clarke, Butler and Deism', *British Journal for the History of Philosophy*, 12.3, 2004, 429-443; ISSN 0960-8788. Rousseau is argued to have produced a defence of deism sufficient to uphold it against eighteenth-century criticism and make it still a potential option amongst metaphysical positions.
146. 'The Good of Trees', in J. Baird Callicott and Clare Palmer (eds), *Environmental Philosophy: Critical Concepts in the Environment* (5 vols), London: Routledge, 2004, vol. 1, ISBN: 0-415-32646-X. A republication of 34 above.

147. 'Nationalism, Global Citizenship, Environmental Values, and the Common Heritage of Humanity', in Jouni Paavola and Ian Lowe (eds), *Reconceiving Environmental Values in a Globalizing World*, London: Routledge, 2005, 38-50; ISBN 0415343623. (Paperback, 2007, ISBN: 9780415459877; ISBN10: 0415459877.) Defends a cosmopolitan but non-anthropocentric ethic and attitudes of global stewardship as historically precedented and urgently required for coping with shared global problems.
148. 'J.R. Lucas', *Dictionary of Twentieth-Century British Philosophers* (2 vols.), ed. Stuart Brown, Bristol: Thoemmes Continuum, 2005, vol. I, 586-90; ISBN 1-84371-096-X. A 2500-word account and appraisal of the work of this major philosopher.
149. 'Environmental Ethics, Environmental Problems and the Ethics of Science', in *Ethics, Law and Society*, Volume 1 (eds. Jennifer Gunning and Søren Holm) Aldershot: Ashgate, August 2005, 95-101; ISBN: 0-7546-4583-5. A revision of 141 above.
150. 'Biocentric Consequentialism and Value-Pluralism: A Response to Alan Carter', *Utilitas*, 17.1, March 2005, 85-92; ISSN: 0953-8208. A rejoinder to Alan Carter's criticisms of biocentric consequentialism and advocacy of value-pluralism.
151. 'Future Generations: Considering All the Affected Parties', translated into Spanish by Adrián Pradier, under the supervision of Carmen Velayos, as 'Generaciones futuras: considerando todes das partes afectadas', in *Isegoria* (Spain), 32, junio 2005 (published December 2005), 35-46; ISSN, 1130-2097. Current agents have responsibility for differences that can be made to the quality of life of future people and other future creatures, insofar as these are foreseeable.
152. 'Sustainable Forests, Global Responsibility and the Earth Charter', *Silva Carelica* (Finland), 49, 2005, 11-25; ISSN 0780-8232. Sustainable development must be global, and based on an ethic such as that of the Earth Charter, recommended here to foresters.
153. 'In Defense of *Environmental Ethics*', *Environmental Ethics*, 27, 2005, 335-36; ISSN, 0163-4275. My book *Environmental Ethics* is defended against a reviewer whose describes it unrecognisably.
154. 'Unprojected Value, Unfathomed Caves and Unspent Nature', *Environmental Values*, 14.4, 2005, 513-18; ISSN, 0963-2719. Passages of poetry are used to illustrate that not all value is to be regarded as a projection of human sentiments.
155. 'Altruism and Environmental Concern' (joint paper with Stephen Moller), *Copula, Journal of the Department of Philosophy*,

- Jahangirnagar University* (Bangladesh), 22, June 2005, 51-59; ISSN, 1563-0692. Diverse theories of environmental ethics are tested for their coherence with the phenomenon of altruism.
156. 'Environmental Sensitivity and Critiques of Stewardship', in R.J. Berry (ed.), *Environmental Stewardship: Critical Perspectives—Past and Present*, London: T&T Clark/Continuum, January 2006, 76-91; ISBN 0567031172 (hb), 0567030180 (pb). Religious and secular versions of belief in human stewardship of the earth are clarified and defended against several varieties of criticism.
157. 'Environmental Ethics and Global Sustainability', in Henk A.M.J. ten Have (ed.), *Environmental Ethics and International Policy*, Paris: UNESCO, 2006, 69-87, ISBN-10: 92-3-104039-1; ISBN-13: 978-92-3-104039-9 (in a UNESCO series on Ethics of Science and Technology; a volume arising from UNESCO Expert Working Party on environmental ethics meetings in Paris and New Orleans of 2004). An analysis of the state of the art of environmental ethics and of implications for international action.
158. 'Development and Environmentalism', in Christine Koggel (ed.), *Moral Issues in Global Perspective* (2nd edn, 3 vols.), vol. 3 (*Moral Issues*), Guelph (Canada): Broadview Press, 2006, 272-282; ISBN 1551117495. A republication of 78 above.
159. 'The Shape of a Global Ethic', *Philosophy & Social Criticism*, 32.1, 2006, 5-19; ISSN: 0191-4537; DOI (Digital Object Identifier): <http://dx.doi.org/10.1177/0191453706059843>. Problems including future-related responsibilities preclude most kinds of ethical theory from suitability as a global ethic, but practice-consequentialism is argued to overcome such problems, provided it adopts a biocentric form.
160. 'Is the Concept of Nature Dispensable', *Ludus Vitalis: Journal of Philosophy of Life Sciences* (Spain), vol. xiv, no. 25, June 2006, 105-1167; ISSN: 1133-5165. Also to be translated into Spanish, for a collection to be edited by Teresa Kwiatkowska. The concept of nature is argued to be indispensable, not least for ethics, despite the claims of strong constructivists.
161. 'Applied Ethics', in A.C. Grayling, Andrew Pyle and Naomi Goulder (eds), *Continuum Encyclopedia of British Philosophy* (4 vols), New York: Thoemmes Continuum, 2006, vol. I, 124-129; ISBN: 1-84371-141-9. An overview of applied ethics in Britain from the seventeenth century.

162. 'Leibniz, the Cause of Gravity, and 'Physical Theology'', in *Studia Leibnitiana* 36.2, 2005 (published 2007), 238-244; ISSN, 0039-3185. Farrer's category of physical theology is applied to Leibniz's Newtonian opponents.
163. 'Is the Concept of Nature Dispensable?', in Stephen Voss, Berna Kylync and Gurol Irzyk (eds), *Logic and Philosophy of Science*, vol. 5 of *Proceedings of the XXI World Congress of Philosophy*, based on the 2003 World Congress of Philosophy (Istanbul), Ankara: Philosophical Society of Turkey, 2007, 59-63; ISBN 978-975-7748-34-2 (TK No); 978-975-7748-42-7 (5.C). (A shorter version of 160 (above).)
164. 'Sustainable Development Revisited', in Zeynep Davran (ed.), *Human Rights*, Volume 3 of *Proceedings of the XXI World Congress of Philosophy*, based on the 2003 World Congress of Philosophy (Istanbul), Ankara: Philosophical Society of Turkey, 2007, 185-189; ISBN 978-975-7748-34-2 (TK No); 978-975-7748-48-9 (3.C). (A shorter version of 144 (above).)
165. 'Cudworth, Prior and Passmore on the Autonomy of Ethics', forthcoming in Sarah Hutton and Douglas Hedley (eds), *Platonism at the Origins of Modernity*, published in the series International Archives in the History of Ideas, Dordrecht: Springer, 2008; ISBN 978-1-4020-6407-7 (hb); 978-1-4020-6407-4 (e-book).
166. 'Lynn White, Jr, 1907-1987', in J. Baird Callicott and Robert Frodeman (eds), *Encyclopedia of Environmental Ethics and Philosophy*, Farmington Hills, MI: Thomson Gale, 2008, vol. II, 400-402. Conveys central ideas and criticisms of Lynn White and his well-known thesis.
167. 'Hunger', in J. Baird Callicott and Robert Frodeman (eds), *Encyclopedia of Environmental Ethics and Philosophy*, Farmington Hills, MI: Thomson Gale, 2008, vol. I, 495-499. Discusses the nature and causes of world hunger and related obligations in an environmental context.
168. 'Biocentrism', in J. Baird Callicott and Robert Frodeman (eds), *Encyclopedia of Environmental Ethics and Philosophy*, Farmington Hills, MI: Thomson Gale, 2008, vol. I, 97-100. Discusses the varieties of biocentric thought and objections thereto.
169. 'Beyond the Earth Charter: Taking Possible People Seriously', *Environmental Ethics*, 29.4, Winter 2007 (published February 2008), 359-367; ISSN, 0163-4275. The Earth Charter needs to be

- strengthened to cope with the problem that future obligations are not owed to identifiable individuals, but to whoever lives in future times.
170. 'Mediated Responsibilities, Global Warming and the Scope of Ethics', *Journal of Social Philosophy*, 40.2, 2009, 225-236; ISSN 0047-2786. Both individuals and governments are responsible even when the impacts of their action or inaction are mediated.
171. 'Non-Reciprocal Responsibilities and the Banquet of the Kingdom', *Journal of Global Ethics*, 5.1, 2009, 33-41; ISSN (print) 1744-9626; (online) 1744-9634. In reply to Chris Groves, the ethics-of-care model is argued to stand in need of supplementation with regard to non-reciprocal responsibilities from other models, including that of hospitality.
172. 'Social History, Religion and Technology: An Interdisciplinary Investigation into White's 'Roots'', *Environmental Ethics*, 31.1, 2009, 31-50; ISSN, 0163-4275. White's controversial 'Roots' paper involves, pace Harrison, a critique of Christianity that misses the mark, while, as Whitney argues, disregarding economic and institutional causes of ecological problems, yet relevantly focusing on the influence of values and beliefs.
173. 'Ecological Issues of Justice', *Journal of Global Ethics*, 5.2, 2009, 147-154; ISSN (print) 1744-9626; (online) 1744-9634. A study of the implications for global justice and global warming of the wide scope of the concepts of 'moral patient' and 'moral agent', which also compares the Greenhouse Development Rights approach with the approach of Contraction and Convergence.
174. 'Exploring Ethical and Religious Attitudes to Sustainability', in Deva Temple and Olivier Urbain (eds), *Ethical Transformations for a Sustainable Future* (the book version of *Peace & Policy*, 14, 2009), Piscataway, NJ: Transaction, 33-40; ISBN 978-1-4128-1445-4.
175. 'Philosophy on Poetry, Philosophy in Poetry', in Jinfen Yan and David Shrader (eds), *Creating a Global Dialogue on Value Inquiry: Papers from the XXII World Congress of Philosophy*, Lewiston, NY and Lampeter, UK: Edwin Mellen Press, 2009, 417-432; ISBN 978-0-7734-4702-8. A discussion of whether Lucretius' philosophical poem would be countenanced in Plato's *Republic*.
176. 'Mediated Responsibilities, Global Warming and the Scope of Ethics', in Ruth Irwin (ed.), *Climate Change and Philosophy*, London: Continuum, 2010, 183-216; ISBN 978-0-8264-4065-5. (An expanded version of 170 (above).)

177. 'The Precautionary Principle', Guest Editorial, *UK Centre for Bioscience Bulletin*, 29, Spring 2010, 1, ISSN 1740-6692 (print); 1740-6706 (online). All science students should be taught about the Precautionary Principle.
178. 'Sustainability', forthcoming in Hugh LaFollette (ed.), *International Encyclopedia of Ethics* in 2010. Presents a non-normative account of sustainability.
179. 'Biocentrism', forthcoming entry in *Encyclopedia of Environmental Issues*. An account of the common features and diverse versions of biocentrism in environmental philosophy.
180. 'Brundtland Commission', forthcoming entry in *Encyclopedia of Environmental Issues*. A short depiction of *Our Common Future*, produced by the World Commission on Environment and Development in 1987.
181. 'Darwin, Meaning and Value', forthcoming in *Environmental Values*, 19.4, November 2010. A reply to some criticisms from Alan Holland about the role of value in life being seen as meaningful.
182. 'Darwin's Doubt, Non-deterministic Darwinism and the Cognitive Science of Religion', forthcoming in *Philosophy*. Plantinga's argument that evolutionary theory makes our beliefs unreliable applies to deterministic versions of Darwinism and of the cognitive science of religion, but non-deterministic versions (like those of Rose, Lewontin, Ward and Miller) escape it.
183. 'The Global Distribution of Health Care Resources in the Twenty-First Century', to be published in a Rodopi collection to be edited by Harry Lesser.
184. 'Climate Change: The Ethical Dimension', forthcoming in *Ethics and Climate Change: Scenarios for Justice and Sustainability*, edited by Lucia Mariani and Matteo Mascia, a collection based on the Fondazione Lanza international conference on climate change, Padua, October 2008.
185. 'Climate Change, Environmental Ethics, and Biocentrism' forthcoming in Ved Nanda and Olivier Urbain (eds), *Facing Climate Change with a New Environmental Ethic*, Piscataway, NY: Transaction. A biocentric approach is defended and shown to justify significant action on climate change.
186. 'Social History, Religion and Technology: An Interdisciplinary Investigation into White's 'Roots'' (172 above), to be republished in a collection on anthropocentrism to be edited by Rob Boddice.

187. 'Ecological Issues of Justice' (see 173 above), forthcoming in Heather Widdows and Nicola Smith (eds), *Global Social Justice*, to be published by Routledge.
188. 'Has the History of Philosophy Ruined the Environment?' (75 above), to be republished online by Thomas Seiler at www.umweltethik.at
189. 'Reconciling Individualist and Deeper Environmentalist Theories? An Exploration', forthcoming in Patrick Blandin and Donato Bergandi (eds), *Ecology, Evolution, Ethics: The Virtuous Epistemic Circle*, Paris: National Museum of Natural History. A critique of Alan Carter's pluralism.
190. 'Global Warming, Equity and Future Generations', forthcoming in *Human Ecology Review*. A defence of equal per capita carbon emissions entitlements and of Contraction and Convergence, as presented at the 22nd World Congress of Philosophy (Seoul, Korea, 2008).
191. 'Intrinsic Value and Transgenic Animals', forthcoming in *Being for the Other: Issues in Animal Rights and Ethics*, Manish A. Vyas (ed.), to be published by Daya Publishing House, New Delhi. A republication of 106 (above).

Reviews

1. Review of D.D. Raphael (ed.), *British Moralists 1650-1800*, Oxford: Clarendon Press, 1969, in *The Church Quarterly*, April 1970, p.363 (book notes section: unsigned).
2. Review of Robert A. Evans (ed.), *The Future of Philosophical Theology*, Philadelphia: The Westminster Press, 1971, in *Religious Studies*, 9.1, March 1973, 99-101.
3. Review of William A. Christian, *Oppositions of Religious Doctrines*, Macmillan, 1972, in *Trivium*, 8, 1973, 145-47.
4. Further review of *Oppositions of Religious Doctrines* (see 3 above), in *Religious Studies*, 10.1, March 1974, 122-24.
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