

Table of Contents

Guest Foreword by Bernard Williams	xi
Acknowledgements	xiii
Introduction	1
1. Synopsis of Argument	1
2. Why an Ethics of Nature?	2
3. The Philosophical Discipline of the Ethics of Nature	2
4. The Objective of This Study	3
 Part I.: Basic Concepts	 5
One: Nature	5
1. A Definition of “Nature” for Environmental Ethics	5
2. Oikos, Cosmos, and the Human Body	7
3. Conservation versus Cultivation of Nature	9
Two: Ethics	11
1. The Object of Ethics and the Distinction between Intrinsic and Instrumental Value	 11
2. Good Human Life and Right Human Life	12
3. Good Human Life	12
A. The Core	12
B. Basic Options	13
C. Luxury	13
4. The Well-Being and the Agency Aspect of Good Human Life	13
A. The Hedonistic Challenge	13
B. Three Forms of Pleasure	14
C. An Answer to the Hedonistic Challenge	14
5. The Objection to Paternalism	14
6. Moral Concern and Self-Interest	16
7. The Hermeneutics and the Justification of Moral Culture	17
Three: Anthropocentrism versus Physiocentrism	19
1. The Boundaries of the Moral Universe - “Extensional Anthropocentrism” versus “Extensional Physiocentrism”	 19
2. The Absolute Strategy in the Ethics of Nature - “Epistemic Anthropocentrism” versus “Epistemic Physiocentrism”	 22
Four: Summary of Part I.	25

Part II.: Seven Anthropocentric Arguments for the Value of Nature	27
One: The Basic Needs Argument	29
1. Classical Thoughts	29
2. The Argument	29
3. General Comments	30
4. Lost Peace with Nature? The Need for Environmental History	30
5. Some Reasons Why the Basic Needs Argument Is Not as Effective as You Might Expect	31
6. Two Versions of the Basic Needs Argument which Incorporate Intrinsic Value Claims for Nature	32
A. "Nature Knows Best"	32
B. The Motivational Version	33
Two: The <i>Aisthesis</i> Argument	35
1. Literary Thoughts	35
2. The Argument	36
3. <i>Aisthesis</i> and Aesthetic Theory	36
4. The Universality of Feeling	37
5. The "Grammar" of Sensation	38
A. Perception	38
B. Physical Sensation	38
C. Feeling	39
6. Two Objections to the <i>Aisthesis</i> Argument	39
Three: The Aesthetic Contemplation Argument	43
1. Literary Thoughts	43
2. The Argument	44
3. The Aesthetic Intrinsic Value of Nature	45
A. Nature Is Not an Aesthetic Resource	45
B. Nature Is Not of Absolute Aesthetic Value	46
C. Nature's Aesthetic Intrinsic Value Is Not Moral Intrinsic Value	46
4. The Universality of the Aesthetic Contemplation of Nature	47
5. The Irreplaceability of Nature as an Aesthetic Object	47
A. The Simultaneous Activation of Many Senses	47
B. Aesthetic Masterpieces	48
C. Natural Genesis	48
D. The Sublime	49
Four: The Natural Design Argument	51
1. Classical Thoughts	51

Contents	vii
2. The Argument	51
3. Comments	52
Five: The <i>Heimat</i> Argument	55
1. Classical Thoughts	55
2. The Argument	55
3. Comments	56
Six: The Pedagogic Argument	57
1. Classical Thoughts	57
2. The Argument	57
3. General Comments	58
4. The Channelling Aggression Objection	58
5. "Is It Only for Practice that We Should Have Compassion for Animals?" A Caveat	59
Seven: The Meaning of Life and the True Joy of Living Argument	61
1. Classical Thoughts	61
2. The Argument	62
3. Comments	63
Eight: Summary of Part II. and Preliminary Results	65
Part III.: A Hermaphroditic Argument for the Value of Nature	69
One: The Holistic Argument	69
1. Classical Thoughts	69
2. The Argument	70
3. General Comments	71
4. The Ontological Identity Thesis	72
5. The Harmony of Good Lives Thesis	75
6. The Dependency Thesis	77
Two: Summary of Part III.	79
Part IV.: Five Physiocentric Arguments for the Value of Nature	81
One: The Pathocentric Argument	81
1. Classical Thoughts	81

2. The Argument	81
3. Practical Consequences: The Case of Animal Experimentation	83
4. The Question of Criteria for the Attribution of Sensations and Feelings	84
A. The Fallibility Objection	85
B. The Feeling Objection	86
C. The Anti-Anthropocentric Objection	86
5. The No Language, No Interests, No Rights Objection	88
6. The Contractualist Objection	88
7. The Kantian Objection	89
A. The Universality of Performative Consensus versus the Universality of Insight (Cognitive Consensus)	90
B. The Universality of Insight versus the Universality of the Material of Insight	91
C. The Universality of Moral Duty versus the Universality of the Material of Moral Duty	92
8. The Anti-Egalitarian Objection	92
A. The Reflection Objection	93
B. The Lack of Dimensions Objection	93
C. The Greater Sum of Negativity and Positivity Objection	94
D. The Rationalist Objection	95
E. The Absolute Objection	95
9. The "First Comes the Food, then Come the Morals" Objection	96
10. The Policing Nature Objection	97
Two: The Teleological Argument	99
1. Classical Thoughts	99
2. The Argument	100
3. General Comments	100
4. The Ambiguity of the Concept of "End"	102
A. The Practical Meaning of "End"	102
B. The Functional Meaning of "End"	103
5. Nature Follows Functional, Not Practical Ends	104
6. Two Objections to Our Criticism of the Teleological Argument	106
Three: The Reverence for Life Argument	109
1. Classical Thoughts	109
2. The Argument	109
3. Refutation of the Reverence for Life Argument	109
4. The Moral Justification of the Right to Life	112
A. The Future Orientation Argument	112
B. The Privation of Future Good Life Argument	113
5. Animals and Death	115

6. Digression on Human Abortion, Infanticide, and the Moral Right to Life of the Gravely Ill, the Senile, and the Severely Mentally Disabled	116
Four: The Following Nature Argument	119
1. Classical Thoughts	119
2. The Argument	119
3. General Comments	120
4. Why We Cannot and, Even if We Could, Should Not Follow Nature	121
5. The Inevitability of Epistemic Moral Anthropocentrism	123
6. The Disanalogy between "Anthropocentrism" and "Sexism"	123
7. The Preservation of Species	125
8. Complexity, Stability, Age	127
9. "Following Nature?"	128
Five: The Theological Argument	129
1. Classical Thoughts	129
2. The Argument	130
3. Comments	130
Six: Summary of Part IV.	133
Conclusion	137
Works Cited	139
About the Author	157
Index	159

