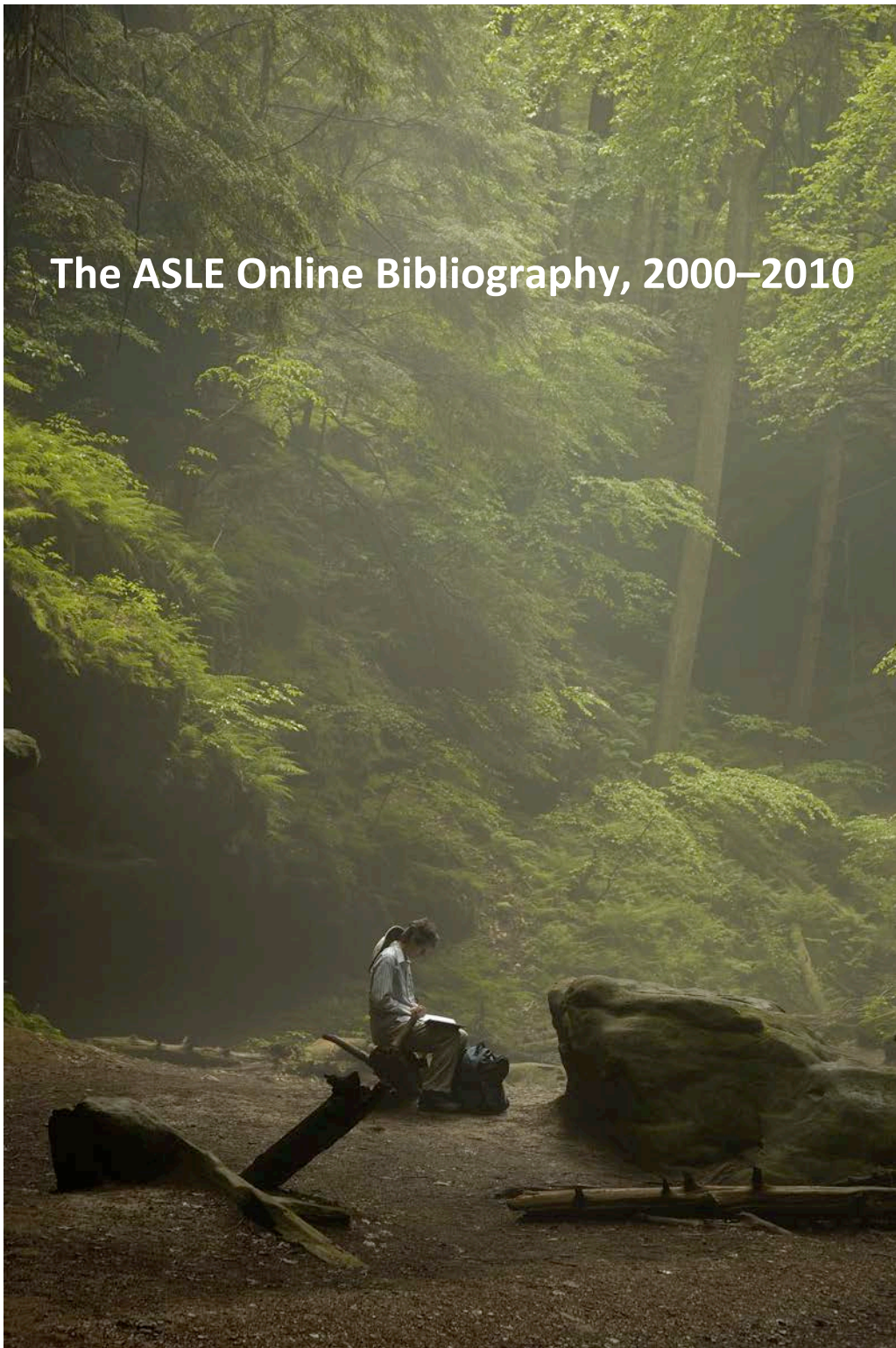


The Association for the Study of Literature and Environment

The ASLE Online Bibliography, 2000–2010



Editor's Note

“Have you read . . . ?” “You should read . . .” “Can anyone recommend good articles, essays, poems, or books about . . . ?” Sharing of bibliographical references must rank among the most frequent activities in any academic community. Informal exchanges of bibliographic information occur at every conference and on every e-mail list. On the listserv of the Association for the Study of Literature and Environment (ASLE), from its inception to today, long-established netiquette has called for folks who have posted requests for bibliographical references to compile the suggestions and post them back to the group. Listserv archives were (and are) available and searchable, but finding bibliographic information in those archives is not a trivial task. And in the early 1990s, academic bibliographies such as the *MLA International Bibliography* did not index many sources of interest to the emerging interdisciplinary field of ecocriticism.

Accordingly, from 1990 to 1997, ASLE produced annual or biennial annotated bibliographies. Working with volunteer bibliographers, the editors of the ASLE Bibliography compiled entries in MLA format, accompanied by one-sentence abstracts, paragraph-length summaries, and keywords from a custom list of terms designed to reflect the work and concerns of ecocriticism. Those invaluable bibliographies were printed in an 8.5 x 11” format and sold to members to cover printing costs.

Creating an annual, printed bibliography with few resources and a volunteer staff amounted to a Herculean task, and the fruits of that labor could be distributed only once every year or two. So, when the job of editor opened up in the late 90s, I began exploring with ASLE’s Executive Council the possibility of creating an online bibliography. We designed a site that would enable all ASLE members—and members of the public, for that matter—to contribute bibliographic entries and annotations via Web-based forms, allowing us to compile formatted entries, update the online database daily, enable electronic searches, and offer comprehensive printable versions on a regular basis with very little additional effort.

That process took some time. For the years 1998-99, the book review staff of ASLE's journal, *ISLE*, prepared a working bibliography. In July 2000, the ASLE Online Bibliography began accepting submissions and has operated continuously for the past decade. Throughout that period, ASLE’s organizational Web site has also hosted various subject-specific bibliographies contributed by members (see <http://www.asle.org/site/resources/ecocritical-library/bibliography/>).

As academic bibliographies, databases, journals, newsletters, blogs, and other resources have migrated online over the past ten years, and search engines such as Google have helped us recover information from the far corners of the Internet, the need for ASLE to host its own online bibliography has lessened. We will surely want to maintain the culture of sharing topic-specific bibliographic information that has characterized the ASLE listserv for years, perhaps supplementing that resource through a section of ASLE’s new Web site or branching out with social media tools. For now, though, it is time to the ASLE Online Bibliography to retire.

This final compiled edition the ASLE Online Bibliography includes 1,361 entries submitted as of 31 December 2010. The materials covered were, for the most part, published between 1999 and 2010. They consist of scholarly and creative works in multiple media related to the relationships between human cultures, especially language and literature, broadly conceived, and the non-human environment. The bibliography also contains 106 abstracts of presentations at the ASLE conference held June 21-25, 2005 at the University of Oregon in Eugene, as well as a number of entries for in-progress and completed dissertations in the field of environmental humanities. Entries were submitted voluntarily by ASLE members and reflect contributors’ individual interests, though I should note the special efforts of several “generations” of graduate student assistants working with *ISLE*’s book review editor, Michael Branch, each of whom contributed multiple entries for books submitted to *ISLE* for review. For the most part, then, “The ASLE Online Bibliography, 2000-2010” occupies a unique niche in the bibliographic landscape, providing a record of what a voluntary cross-section of members were reading over the past decade and felt moved to share with their colleagues.

In general, the text of entries appear in this volume as submitted via the Web forms. Each entry has been formatted as closely to MLA bibliographic style as our software could produce, and includes any annotations submitted for each item (entries variously contain no annotation, a one-sentence abstract, a longer summary, or a short abstract and a longer summary). The collection is arranged in standard alphabetic order and has been spellchecked mechanically (i.e., I have corrected any typos that Microsoft Word recognizes as spelling errors). Formatting has

been regularized (e.g., word processing text pasted into the Web forms appears as running text, even if the original contained bulleted lists, and text styles—italics, bold—are generally not reproduced in the annotations). As much as possible, problems with text encoding (e.g., special characters rendered as codes when processed online) have been resolved. Beyond that, the text of the bibliography appears “as is.”

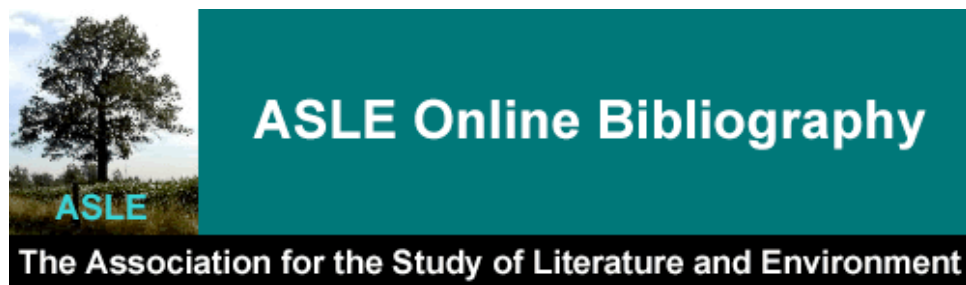
The photographs embedded throughout the bibliography appeared, at one time or another, on the home page of the ASLE Online Bibliography.

One photograph perhaps deserves special mention. Over the past decade, the oak tree whose image graced the masthead of the ASLE Online Bibliography Web site (see below) reached the end of its life and has since been removed from the field just east of my house. I miss it, as I will miss the ASLE Online Bibliography, but they both reached their allotted time after productive lives.

Many people—too many to mention individually—deserve thanks for their work on the bibliography. ASLE Executive Council members have supported and guided the project throughout. The College of Humanities at The Ohio State University provided server space for the Web site. And many ASLE members have generously contributed to this “gift exchange,” taking time from their busy lives to share notes about their reading with their colleagues.

Finally, I thank my wife, Pat, who accompanied me on every one of the walks during which the photographs accompanying this collection were taken, and whose sense of adventure and commitment to living in a healthy relationship with her human and non-human environment has been a model to me for 35 years.

H. Lewis Ulman (ulman.1@osu.edu)
Columbus, OH
February 2011



The ASLE Online Bibliography, 2000–2010

Accosta, Jose de. *Natural and Moral History of the Indies*. Durham: Duke UP, 2002. Print.

A classic work of New World history originally published in 1590, it contains the observations of Accosta, a Spanish Jesuit missionary in Peru and Mexico.

Ackerman, Frank, and Lisa Heinzerling. *Priceless: On Knowing the Price of Everything and the Value of Nothing*. New York: New Press, 2004. Print.

This book takes a critical look at the limitations and overuse of the concept of cost-benefit analysis and the fuzzy math behind it.

Adamson, Joni. "Throwing Rocks at the Sun: An Interview with Teresa Leal." *The Environmental Justice Reader: Politics, Poetics, & Pedagogy*. Eds. Adamson, Joni, Mei Mei Evans and Rachel Stein. Tucson: University of Arizona Press, 2002. 44-57. Print.

Based in Arizona and Mexico, Teresa Leal works for environmental justice at the local, regional, and global levels. Here she discusses the situation along the U.S.-Mexico border and her approach to community activism.

Adamson, Joni, Mei Mei Evans, and Rachel Stein, eds. *The Environmental Justice Reader: Politics, Poetics, & Pedagogy*. Tucson: The University of Arizona Press, 2002. Print.

This wide-ranging collection expands the field of environmental justice by re-connecting politics, poetics, and pedagogy, addressing a variety of environmental issues and social identities, and pointing the way beyond critiques of environmental injustice toward models of sustainability.

This is a landmark in environmental justice criticism: as much as any single volume could be, it's a summation and expansion of environmental justice work to date. The editors offer a clear, concise introduction to environmental justice theory and practice, and the chapters refer back to and build on seminal environmental justice texts. -- Joni Adamson, Mei Mei Evans, and Rachel Stein: "Introduction: Environmental Justice Politics, Poetics, and Pedagogy." Joni Adamson and Rachel Stein: "Environmental Justice: A Roundtable Discussion with Simon Ortiz, Teresa Leal, Devon Pena, and Terrell Dixon." POLITICS: Mei Mei Evans: "Testimonies (Statements from Doris Bradshaw, Sterling Gologergen, Edgar Mouton, Alberto Saldamando, Paul Smith)." Joni Adamson: "Throwing Rocks at the Sun: An Interview with Teresa Leal." Devon G. Pena: "Endangered Landscapes and Disappearing Peoples? Identity, Place, and Community in Ecological Politics." Andrea Simpson: "Who Hears Their Cry? African American Women and the Fight for Environmental Justice in Memphis, Tennessee." Nelta Edwards: "Radiation, Tobacco, and Illness in Point Hope, Alaska: Approaches to the 'Facts' in Contaminated Communities." Valerie Kuletz: "The Movement for Environmental Justice in the Pacific Islands." POETICS: T. V. Reed: "Toward an Environmental Justice Ecocriticism." Julie Sze: "From Environmental Justice Literature to the Literature of Environmental Justice." Mei Mei Evans: "'Nature' and Environmental Justice." Rachel Stein: "Activism as Affirmation: Gender and Environmental Justice in Linda Hogan's *Solar Storms* and Barbara Neely's *Blanche Cleans Up*." Jim Tarter: "Some Live More Downstream than Others: Cancer, Gender, and Environmental Justice." Susan Comfort: "Struggle in Ogoniland: Ken Saro-Wiwa and the Cultural Politics of Environmental Justice." Tom Lynch: "Toward a Symbiosis of Ecology and Justice: Water and Land Conflicts in Frank Waters, John Nichols, and Jimmy Santiago Baca." Janis Johnson: "Saving the Salmon, Saving the People: Environmental Justice and Columbia River Tribal Literatures." Giovanna Di Chiro: "Sustaining the 'Urban Forest' and Creating Landscapes of Hope: An Interview with Cinder Hypki and Bryant 'Spoon' Smith." PEDAGOGY: Robert Figueroa:



"Teaching for Transformation: Lessons from Environmental Justice." Soenke Zehle: "Notes on Cross-Border Environmental Justice Education." Steve Chase: "Changing the Nature of Environmental Studies: Teaching Environmental Justice to 'Mainstream' Students." Jia-Yi Cheng-Levine: "Teaching Literature of Environmental Justice in an Advanced Gender Studies Course."

Adamson, Joni, and Rachel Stein. "Environmental Justice: A Roundtable Discussion with Simon Ortiz, Teresa Leal, Devon Pena, and Terrell Dixon." *The Environmental Justice Reader: Politics, Poetics, and Pedagogy*. Eds. Adamson, Joni, Mei Mei Evans and Rachel Stein. Tucson, Arizona: The University of Arizona Press. 15-26. Print.

A conversation among environmental justice activists / writers/ teachers about their approaches to their work, their redefinitions of nature, and how they envision cooperation among literature, activism, and teaching about environmental justice.

Adkins, Kaye. "Serpents and Sheep: The Harriman Expedition, Alaska, and the Metaphoric Reconstruction of American Wilderness." *Technical Communication Quarterly* 12 4 (2003): 423-37. Print.

Uses the historical narrative and scientific papers of the Harriman Expedition to Alaska of 1899 to illustrate a process Adkins labels "metaphoric reconstruction." This process used awareness and skillful use of metaphors to change public perceptions of wilderness.

Agamben, Giorgio. *The Open: Man and Animal*. Trans. Attell, Kevin. Palo Alto, CA: Stanford UP, 2004. Print.

This philosopher examines the relationship between humanity and animality.

Agosin, Margorie. *Cartographies: Meditations on Travel*. Trans. Hall, Nancy Abraham. Athens: U of Georgia P, 2004. Print.

In these lyrical meditations in prose and poetry, Agosin evokes the many places on four continents she has visited or called home.

Akerman, James R., ed. *The Imperial Map: Cartography and the Mastery of Empire*. Chicago: U of Chicago P, 2008. Print.

The authors of this anthology discuss the imperial nature of the map from the seventeenth through the early twentieth century.

Using a series of case studies, these essayists argue that the map is integral in understanding the imperial mindset.

Alan, Eric. "Wild Grace: Nature as a Spiritual Path." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

An excerpt from the presenter's book of photography and prose, *Wild Grace: Nature as a Spiritual Path* (White Cloud Press)

One spiritual path contains all others and conflicts with none. It is nature itself, which fosters the life of all seekers. Nature speaks quietly, offers no absolution, and has hard ways as well as sweet vistas. Yet within its graceful, tightly woven forms are philosophical answers useful in our daily lives—regardless of where we live and how damaged the natural order may be there. What is this spirituality, and how can we apply it? In reflecting upon this question, Eric Alan's *Wild Grace: Nature as a Spiritual Path* integrates clear photographic and prose visions to create a beautiful celebration of the details of the natural world, and a meditation upon living mindfully within it.

Alexie, Sherman. *Ten Little Indians*. New York: Grove 2003. Print.

With *Ten Little Indians*, Sherman Alexie offers eleven poignant and emotionally resonant new stories about Native Americans who find themselves at personal and cultural crossroads, faced with heartrending, tragic, and sometimes wondrous moments of being that test their loyalties, their capacities, and their notions of who they are and who they love.

Alford, Jean B. "The Poetry of Mary Oliver: Modern Renewal through Mortal Acceptance." *Pembroke Magazine* 20 (1988): 283-88. Print.

Allen, Bruce. "Ishimure Michiko: Restoring Senses in a Deafening Age." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Ishimure Michiko: Restoring Senses in a Deafening Age This presentation introduces the writing of Japan's noted environmentally-oriented writer Ishimure Michiko. In particular, I focus on some of the aspects of her writing that may differ from what many Western readers are familiar with in tradition of nature writing. I discuss seven key aspects of Ishimure's writing which distinguish it from much of Western environmental literature: her central idea of "kotodama," of "word spirit"; her attention to the crisis of modern people's losing our sense abilities, along with her related attention to "soundscapes," which suggest a possible healing environment; her distinctive narrative style based on principles of storytelling, non-linear time, and multi-dimensionality; her profound use of the spirit of noh drama; her attention to "kehai", of "signs and hints" that are present in nature but usually ignored; her attention to the dream world and its continuity with the "real" world; and her use of the special potentialities of the Japanese language to create "multi-dimensional" world and narrative style. I suggest that these aspects may present some initial challenges for Western readers, but that an understanding of these ideas may help widen our perspectives on the scope and possibilities of environmental literature. I conclude with some comments on the need for introducing more works of Asian environmental literature in translation to Western audiences and compare the efforts of Japanese publishers to introduce contemporary American nature writing with the lack of reciprocal efforts by American publishers.

Allen, Barbara L. *Uneasy Alchemy: Citizens and Experts in Louisiana's Chemical Corridor Disputes*. Cambridge, MA: MIT Press, 2004. Print.

"Examines the role of lawyers, economists, health professionals, and scientists in struggles over pollution and toxic hazards in the infamous 'chemical corridor,' a zone between Baton Rouge and New Orleans that has some 125 oil and chemical plants." (CHE, 20 Feb 2004).

Allen, Michael R. "Avoiding Pathological Literature: Writer, Symbol and Audience in Sterne and Joyce." *The Ampersand* (2001): <http://www.mprsnd.org/10/mra014.htm>. Print.

This paper compares the way a writer's engagement with the outside world is depicted in works by Sterne and Joyce, using Barthes and Goodman as reference points.

This paper compares the depiction of a writer's engagement with the natural world outside the self in two experimental hallmarks: Laurence Sterne's **Tristram Shandy** and James Joyce's **A Portrait of the Artist as a Young Man**. Using the aesthetic epistemology of Nelson Goodman, ecocriticism and Roland Barthes's erotics of literature to frame the inquiry, the paper finds two different images of the writer--one fully engaged with social and natural worlds, and the other pathologically attached.

Alston, Vermonja. "'Gardening on the Run': The Unsettling Order of Olive Senior's Eco-poetics of Relation." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

In *Gardening in the Tropics*, Olive Senior develops a guerilla eco-poetics rooted in the complex intercultural history of Arawak and African Caribbean marronage.

Olive Senior's poetry collection, *Gardening in the Tropics*, celebrates the life ways of rural people, reclaims indigenous landscapes, cultures, and histories, and decries modernization strategies that have resulted in the ecological destruction of the Caribbean, in general, and Jamaica, in particular. Senior's prosodic twists, ironic doublings, and unsettling stanzaic patterns enact an eco-poetics of relation that attend to the translation and transplantation of languages and people.

Alves, Able. "Mead: Human Interaction with the Natural Environment and Other Animals." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

A brief global overview of mead and the insight fermented honey gives us on humans' interaction with other animals and each other. Wherever mead flows there is a communion of animals, plants and human aspirations. Usually associated with Celtic and Old Norse cultures, mead, or fermented honey, has a global and multicultural history that starts with the interaction of humans and bees in a particular location. Humans can directly cultivate the barley and grapes that give us beer and wine, but mead requires the bee as intermediary between humanity and human attempts at domination of the natural world. Historically, mead

has been portrayed as both a liberating and a humbling drink, and its prevalence has been tied to the requirements and survival of bees.

There are many northern myths regarding the origins of mead. One of the most poignant is told in the Icelandic Edda or Poetic Edda. In "The Words of the High One," the supreme Norse god Odin is made to relate both the spirited, poetic qualities and the dishonorable results sometimes associated with drinking mead. Mead is presented in this myth and others as a transformative medium, and this paper will explore the "magical" transformative quality of the bee as observed by different human cultures and the transformative quality of mead within those cultures. Making mead out of the bee's honey is dependent on humans adapting somewhat to the needs of bees. Endless monocultural fields and accumulated housing may or may not provide for growing human populations, but they assuredly interfere with the bee's ability to forage as these human impositions on the environment consume more and more acreage of flowering trees and plants. If mead is more associated with ancient Celts and Vikings than with the Greeks and Romans, it is because the urbanized and populous Greeks and Romans relied on the tamed gardens and farms praised by the Roman poet Virgil. Viticulture could produce much more wine for the ancient Mediterranean cities than bees could produce honey to quench the popular thirst with mead. Through mead, humans learned how to interact with nature to their benefit (while avoiding dangers like intoxication). They reflected on that transformative interaction through epic verse and, later, even prose cookbooks. But, through the expansion of their numbers, they eventually destroyed what they once cherished.

Ames, Eric. *Carl Hagenbeck's Empire of Entertainments*. Seattle: U of Washington P, 2008. Print.

Ames shows how Hagenbeck's built environments rely on the collecting impulse and the desire for "authenticity" to create fictional spectacles indicative of nineteenth and twentieth century values.

This book looks at one aspect of German history - Eric Hagenbeck's commercial ventures - to understand nineteenth and twentieth century constructions of culture. By looking at these themed environments, Ames argues that they must be understood in terms of colonialism and the beginnings of globalization. As the predecessor to today's theme parks, Hagenbeck's spectacles exoticized ethnicities and played on the consumer's fascination with other cultures.

Ammons, A. R. *Garbage: A Poem*. New York: Norton, 1993. Print.

A book-length poem as crammed with topics and tidbits as a literal garbage heap, but considerably more pleasant to browse in. Ammons' musings on life and poetry in a post-toxic age.

---. *A Coast of Trees*. New York: W.W. Norton & Co, 2002. Print.

Amy, Clary. "'Crossed over to Horn Island": Wilderness, Representation, and Schizophrenia in the Horn Island Logs of Walter Inglis Anderson." *Interdisciplinary Humanities* 21.1 (2004): 63-77. Print.

"Crossed Over to Horn Island": Wilderness, Representation, and Schizophrenia in the Work of Walter Inglis Anderson
Walter Inglis Anderson's Horn Island Logs, with their sinuous sketches and shamanistic prose, are the work of a man living with schizophrenia. Though Anderson's artwork does exhibit qualities associated with schizophrenic art, the relationship to the natural world expressed through his art is more direct and lucid than that expressed in the dominant American culture. In contemporary American popular culture, representations of wilderness, such as those in advertisements, have come to stand in for the wilderness itself, in such a way that contemporary American culture can be said to have a schizophrenic attitude toward wilderness. Suggesting that Anderson's relationship to the natural world is less "schizophrenic" than that of the dominant American culture may be too simplistic, however. Both Anderson and the dominant American culture produce representations of wilderness, Anderson through his art and American culture through advertising, films, and other media. To suggest that Anderson's drawings and paintings are closer to the real animals and plants they depict than other sorts of representations, such as wilderness-themed advertising, is to falsely suggest that there can be a one-to-one correspondence between a representation and its subject. Using Frederic Jameson's notion of schizophrenia as characterized by a breaking of the links in the signifying chain, and Jean Baudrillard's ideas of representation and simulation, this paper will investigate the problem of representing the wilderness. After reading both Anderson's artwork and contemporary American advertisements as schizophrenic, this paper will address the violence associated with representation, and the consequences for the natural world of Anderson's and American culture's representations. Finally, it will raise the question of why Anderson's work is gaining popularity at this particular cultural moment, nearly forty

years after his death.

---. "Textual Terrain: Wilderness in American Literature, Law and Culture." Diss. University of Louisiana at Lafayette, 2005. Print.

Ecocriticism, which Cheryll Glotfelty defines as "the study of the relationship between literature and the physical environment" (xviii), has overlooked the mutually-influential relationship between literature and law. To remedy this omission, my dissertation focuses on the interrelationship between U. S. land use law and twentieth-century American environmental nonfiction. Specifically, it argues that U. S. land-use laws and policies are shaped by representations of wilderness in American literature and popular culture. Chapter One examines the role of wilderness in contemporary culture by tracing the representation of wilderness in American literary history, from eighteenth-century works by Crèvecoeur and the writers of Indian captivity narratives, to contemporary suburban fiction by Raymond Carver. Chapter Two looks at nonfiction nature writing by Terry Tempest Williams, Margaret Murie, and Anne LaBastille, and posits that texts that celebrate



nature without appearing to challenge patriarchy receive greater acclaim than those that couple environmentalism with overt feminism. The three texts overtly discuss land use law, although the manner and extent of the discussion vary among the authors. This chapter considers the intersections of environmentalism, feminism, and land use law, and the impact of each on the writers' acclaim. Chapter Three reads three twentieth-century adventure narratives--Into the Wild and Into Thin Air by Jon Krakauer, and Joe McGinniss's Going to Extremes--for their portrayals of land, the legal and economic conditions responsible for the

material condition of land, and the influence of literature on those material conditions. Chapter Four combines academic and legal discourse in its examination of the land-use legislation that creates and protects some of the U. S.'s wilderness areas. The chapter uses Jean-Francois Lyotard's concept of the differend as well as deconstructive interrogations of wilderness by William Cronon and other scholars to read the Alaska National Interest Lands Conservation Act and the Valles Caldera Preservation Act.

Anderson, M. Kat. *Tending the Wild: Native American Knowledge and the Management of California's Natural Resources*. U of California P, 2005. Print.

Anderson builds a case for the recognition of ecological knowledge of the Sierra Miwok and Valley Yokuts Indians in California's Central Valley.

Anne Innis, Dagg. *Pursuing Giraffe*. Life Writing Series. Ed. Marlene, Kadar. Waterloo, Ontario: Laurier press, 2006. Print.

One woman's memoir of travels and research in Africa which probe her account of encounters with racism, sexism, colonialism, and the animal kingdom.

Antoine, Sara St., ed. *Stories from Where We Live: The Gulf Coast*. Minneapolis, MN: Milkweed Editions, 2002. Print.

Applebome, Peter. *Scout's Honor: A Father's Unlikely Foray into the Woods*. Harcourt, 2003. Print.

This book recounts the adventures of Applebome and his son as they camp with the Boy Scouts in 1999.

Armbruster, Karla. "Making the World Whole: Le Guin's Earthsea Books, Nature, and Language." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

In "The Non-Alibi of Alien Scapes: SF and Ecocriticism," Patrick D. Murphy discusses the ways argues science fiction can be relevant to the world in which we live, functioning as ecological parable and stimulating thought about our own environmental predicaments and choices. Ursula Le Guin's Earthsea books perican be interpreted in just such a way, offering lessons about the importance of maintaining the balance of

natural (and supernatural) systems and the perils of cutting human culture off from wildness (symbolized by the dragons of Earthsea). While these lessons have had a profound and beneficial impact on many readers, what may be of even more interest to ecocritics in the Earthsea books is Le Guin's sophisticated philosophy of language. Four languages exist on Earthsea; three are spoken in everyday life by people in various geographical/political areas, and the fourth is The Old Speech, which dragons speak naturally and which mages learn as the foundation of their power. Le Guin's representation of The Old Speech pointedly contrasts poststructuralist theories of language, as Laura Comoletti and Michael Drout point out in "How They Do Things With Words: Language, Power, Gender, and the Priestly Wizards of Ursula K. Le Guin's Earthsea Books." In this language, every being and object has one true name that contains the essence of its being; there is an essential link between signifier and signified. And yet, the Earthsea books as a whole — especially the more recent Tehanu, The Other Wind, and Tales from Earthsea — can be read as an ecological and poststructuralist critique of essentialist systems of thought (the first of the six books was published in 1968; the last two in 2001). In the world of Earthsea, Le Guin suggests, there are some bedrock truths. Yet humans' abilities to understand them are limited, and language and perception always affect that understanding. The Old Speech can be, and is, misused; Tehanu and The Other Wind in particular demonstrate the ways that women need to be better integrated into structures of power to avoid such abuses. In the end, Le Guin demonstrates that even though everyone and everything on Earthsea has a true name, men and women can't always know those names and knowing them doesn't necessarily mean knowing how to use them. Ultimately, I will suggest that the ways Le Guin finds to balance a sense of the reality of nature with the contingent nature of language and perception are just as suggestive for ecocritics here on earth as for the people of Earthsea.

Armitage, Susan, and Elizabeth Jameson, eds. *The Women's West*. Norman, OK: U of Oklahoma P, 2005. Print.

This is a collection of twenty-one articles about women in the frontier West.

Armstrong, Edward Allworthy. Saint Francis, Nature Mystic: The Derivation and Significance of the Nature Stories in the Franciscan Legends. 1st paperback ed. Berkeley, CA: University of California Press, 1976. Print.

Arnold, Edwin T., and Dianne C. Luce, eds. *A Cormac McCarthy Companion: The Border Trilogy*. Jackson, Mississippi: University Press of Mississippi, 2001. Print.

This collection of essays provides a variety of critical approaches to Cormac McCarthy's Border Trilogy.

The editors of this collection point out that this book of essays about McCarthy's Border Trilogy is intended to serve as a companion to the earlier collection, *Perspectives on Cormac McCarthy* (1993, rev. ed. 1999). This collection includes a variety of approaches to *All the Pretty Horses*, *The Crossing* and *Cities of the Plain*, and a number of the essays treat the novels (or portions of the novels) from environmental or ecocritical perspectives. The essays most overtly concerned with ecological issues are George Guillemin, 'As of some site where life had not succeeded': Sorrow, Allegory, and Pastoralism in Cormac McCarthy's Border Trilogy'; Jacqueline Scoones, 'The World on Fire: Ethics and Evolution in Cormac McCarthy's Border Trilogy'; and Dianne C. Luce, 'The Vanishing World of Cormac McCarthy's Border Trilogy.' As his title indicates, Guillemin's essay situates the novels within the tradition of American pastoralism and emphasizes the theme of loss. Guillemin argues that McCarthy reverses the manner in which the pastoral tradition normally presents values of civilization/wilderness and that in, for example, *The Crossing*, the impulse that alienates humans originates in human ruthlessness rather than wildness. Guillemin supports this case by arguing that it is 'wilderness incarnate in the wolf, and not a quest for a supposedly more pastoral territory, that inspires the protagonist's journey' (113). Scoones examines McCarthy's presentation of environmental ethics in the context of war and technology. One of the most fascinating essays is Dianne Luce's. Luce examines the history of the Mexican gray wolf as well as the history of literary representations of the wolf. She uses the first section of *The Crossing* with Billy trapping the wolf and attempting to return it to Mexico to examine such issues as hunting, the relation of wildness to domesticity, and McCarthy's ecological vision.

Arnold, Jean. "The Child as Father: Everyday Nature from Wordsworth to Snyder." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

I would like to talk about a child's epistemology, and the way in which a child's knowledge exemplifies one type of experience of everyday nature. This type of unmediated knowledge forms a warrant for newer environmental activism. In *The Practice of the Wild*, Gary Snyder describes the way in which the adult sense of place is based on previous childhood experience in the natural world. He writes:

The childhood landscape is learned on foot, and a map is described in the mind—trails and pathways and groves . . . going out, walking wider and farther . . . Revisualizing that place with its smells and textures, walking through it again in your imagination, has a grounding and settling effect. (26)

In this paper, I will trace some cultural descriptions of what we could call the child's knowledge, in order to understand these epistemological underpinnings. In this progression, we will be able to see that Wordsworth's famous dictum, the "child is father of the man," has never been more true than it is in the thinking behind environmental concerns today.

Wordsworth suggests that the greatest challenge to the imagination is not to look at the unusual, the faraway, the inaccessible, the fantastic, or the sublime in this world, but rather to view the child's everyday experience as the ultimate reality: to look on common experience with reverence and from a new perspective. He advocated a new direction for epistemology, as he wrote: "The child is the father of the Man;/and I could wish my days to be/Bound each to each in natural piety." Wordsworth reaches back across the narrative of his life to find a day-by-day linkage to the perceptions of nature he experienced as a boy.

Experiencing a childhood landscape or environment through a direct, pre-cultural, and unmediated process can be linked to important groundwork for contemporary ideas in the environmental field, in which the beginning point and the most privileged value is each individual's moment to moment experience every day. Quality of life movements, such as environmental justice, use this form of experiential knowledge as a warrant to argue that clean air, fresh food, and clean water are each person's right every day. Valuing the consciousness of direct natural experience enables us to challenge a cultural status quo in which industrial toxins and automobile exhaust cause pollution to the environment, resulting in second hand damage to people's physical and mental health.

Each individual's immediate experience of the natural environment in everyday life is the basis for evaluating cultural practices toward nature; therefore, we could also say that, so far as a child's unmediated, interactive knowledge of nature is concerned, the Child is the Father of the contemporary environmental movement.

Arnstein, George E. "What Is Environmental Education?" *Journal of Environmental Education* 3 1 (1971): 7-9. Print.

A cogent but disturbing analysis of how EE is perceived by the general public.

Arnstein discusses at some length the various perceptions that the public (and by that we may assume that he is also including the entire public education system and the publishers who produce materials for them) has of what it means to educate environmentally: conservation education; science education; outdoor education, etc. But he goes on to add that these approaches fail "to get to the heart of the matter, which is what environmental education really means or should mean. The pervasive and conscious examination and understanding of man's relationship to nature, influenced by our growing population which produces congestion, and which, in turn, calls for a change in values and attitudes" (8).

Arnstein also raises another issue, the fact that it is useless to teach environmental awareness to children who are able to see quite clearly that the adult world continues destroying the environment apace. In addition, he says, there is the fact that the Environmental Education Act, then recently passed by Congress, is badly written and fundamentally misguided, since it may lead merely to "add-on teaching units with the up-to-date label of environmental and ecological education" which in turn "may widen the credibility gap and may increase youthful cynicism about adult hypocrisy" (8). Arnstein ends his article with a call that has yet, 28 years later, to be adequately answered:

What is important is that we view environmental education in a context which is broader than that of the birdwatcher, the salesman of air filters, the anti-litter crusader, or any one of the other fragmented advocates, each of whom may be honest, bold, high-minded, but also must have the vision to see the environment as a whole. That, if we hope to survive, is what environmental education should be all about. (9)

Astor, John Jacob. *A Journey in Other Worlds: A Romance of the Future*. Lincoln: U of Nebraska P, 2003. Print.

This book is a classic, unforgettable story of utopias and humankind's restless exploration of the stars.

Atkins, Priscilla. "Snow." *Midwest Quarterly* 45 1 (2003): 59. Print.

A range of images while traveling through snow.

Ausband, Stephen Conrad. *Byrd's Line*. Charlottesville, VA: U of Virginia P, 2002. Print.

Austin, Mary. *The Trail Book*. Reno: U of Nevada P, 2004. Print.

This collection of stories reveals the interrelationships between myth, nature, and human identity in North America's multicultural history.

Austin, Richard Cartwright. *Hope for the Land: Nature in the Bible*. Atlanta, Ga.: J. Knox Press, 1987. Print.

Ausubel, Kenny, ed. *Ecological Medicine: Healing the Earth, Healing Ourselves*. San Francisco: Sierra Club Books, 2004. Print.

A volume of essays discussing alternatives to allopathic, multinational approaches to health.

This is a collection of 30 essays written by Bioneers members and edited by its founder, Kenny Ausubel. The essays are divided into six sections, ranging from "Ecological Medicine: One Notion, Indivisible" (how cute!) through "Nature, Culture, and Medicine" to "Healing the Spirit." These are preceded by a very short foreword by Andrew Weil and an introduction by Ausubel in which he gives an overview of what ecological medicine is, why it is necessary, and the benefits that it could bring to both the earth and her peoples, explaining that Ecological medicine shifts the emphasis from the individual to public health; from nutrition to the food web and farming systems; from a human-centered viewpoint to one of biodiversity and all the other ecosystem services that are the foundations of health and healthy economies. It is founded in the precautionary principle, and it calls for a new social contract with both the human family and the web of life. (xv) However, the book never directly addresses ecological medicine's two major problems: the fact that in order to participate in it, people need to be educated enough to understand its benefits both to themselves and to the planet's ecosystems, and must be financially solvent enough to afford such participation. In the book's very first essay, Ausubel states that "alternative medicine is arguably the single largest progressive social movement of our era" (10) and goes on to quote Michael Lerner's words: "environmental health could well emerge as the central human rights issue of our age" (11). And yet, given the absence throughout the book of references to the world's poor, one is left to wonder, progressive social movement and human rights for whom?

Axelrod, David. Rev. of *Arctic Heart*, by Gretel Ehrlich. *Western American Literature* 28 3 (1993): 275-76. Print.

Discusses Ehrlich's use of narrative instability as she creates a dreamtime voice.

Babbitt, Bruce. *Cities in the Wilderness: A New Vision of Land Use in America*. Washington, D.C.: Island Press, 2007. Print.

Environmental policy advisor for the government provides a visionary program for a national land use policy
We've all experienced America's changing natural landscape as the integrity of our forests, seacoasts, and river valleys succumbs to strip malls, new roads, and subdivisions. Too often, we assume that when land is developed it is forever lost to the natural world -or hope that a patchwork of local conservations strategies can somehow hold up against further large-scale development. Bruce Babbitt makes the case for why we need a national vision of land use. We don't have an open-space policy that can balance the needs for human settlement and community with those for preservation of the natural world upon which life depends.

Backes, David, ed. *Spirit of the North: The Quotable Sigurd F. Olson*. Minneapolis: U of Minnesota P, 2004. Print.

This book collects some of the work of Sigurd F. Olson, one of the most important wilderness advocates of his generation.

Badger, Curtis J. *A Natural History of Quiet Waters: Swamps and Wetlands of the Mid-Atlantic Coast*. Charlottesville, VA: U of Virginia Press, 2007. Print.

Badger shows how swamps have figured into our national history and imagination.

Lamenting the loss of American wetlands, Badger offers both a natural history and a national history of Mid-Atlantic swamps and wetlands. Badger notes that in addition to being important natural systems, swamps and wetlands have served as places of refuge and inspiration.

Bagley, Kathleen. *Ladies of the Lake: Women Rooted in Water*. Syracuse University Press, 2004. Print.

Bagley's work is a collection of twenty-three interviews and 120 photographs of women and their habitats in

the Adirondack area and Lake Placid.

Bahamon, Alejandro, and Patricia Campello Alex Perez. *Inspired by Nature: Plants*. New York: W.W. Norton, 2008. Print.

Written by three landscape architects, this book examines the connection between botany and building, architecture and plants.

Baker, David. *Midwest Eclogue*. New York: W. W. Norton and Company, 2005. Print.

Baker creates a poetic landscape of human passions inspired by the Midwest.

Baker, Jacqueline. *A Hard Witching and Other Stories*. Toronto: Harper Collins Canada, 2003. Print.

Jackie Baker's debut collection of short stories, set in the Sand Hills, Saskatchewan, presents striking insights into western rural and small town lives.

Fiction writer Diane Schoemperlen writes of A HARD WITCHING that "What Alistair MacLeod has done for the Maritimes, Jacqueline Baker has done for the Sand Hills region of southwestern Saskatchewan." Novelist Pearl Luke writes, "Jacqueline Baker must be very wise to articulate human nature as she does." The eight stories in this collection are lyrical, unflinching and Baker's grasp of prairie vernacular is impressive.

Ballard, Angela. *A Blistered Kind of Live: One Couple's Trail by Trail*. The Mountaineers Books, 2003. Print.

Ballard chronicles her trip through the Pacific Crest Trail in 2000 in this book.

Banting, Pamela, ed. *Fresh Tracks: Writing the Western Landscape*. Victoria, BC: Polestar Book Publishers, 1998. Print.

Creative nonfiction, fiction, poetry and poetics about nature, landscape and sense of place.

Fifty contemporary western-Canadian writers write about nature, landscape and sense of place. Contributors include Thomas Wharton, Sharon Butala, Fred Stenson, Sid Marty, Rudy Wiebe, Don Gayton, Myrna Kostash, Guy Vanderhaeghe, Joan Crate, Gregory Scofield, and many more. Comparable to NORTHERN LIGHTS: A SELECTION OF NEW WRITING FROM THE AMERICAN WEST, ed. by Deborah Clow and Donald Snow.

---. "'My Father's Moose'." *Prairie Fire* 2004: 119 - 29. Print.

Prairie Fire

Creative nonfiction essay about growing up on the frontier of North America.

A meditation on growing up in the northern Manitoba bush and the relationship between people and animals in that place, especially about the ability to spot animals and to be looked at by them in turn.

Bar-Nadav, Hadara. "15 Minutes in Lincoln, Nebraska." *Midwest Quarterly* 44 3 (2003): 291. Print.

Snapshot of residential area in the Midwest.

Barabasi, Albert-Laszlo. *Linked: How Everything Is Connected to Everything Else and What It Means*. Reissue ed. Plume, 2003. Print.

Explains (and argues for) the contributions of the science of networks to a number of fields involving complexity, including neurology, epidemiology, and sociology.

Would be of interest to people studying systems theory, complexity theory, nodes, and networks in their relationship to ecological theory.

Baratay, Eric, and Elisabeth Hardouin-Fugier. *Zoo: A History of Zoological Gardens in the West*. London: Reaktion, 2004. Print.

This book charts the history of zoos in the West.

Barbara, Belyea, ed. *A Year Inland: The Journal of a Hudson's Bay Company Winterer*. Waterloo, Ontario: Laurier Press, 2001. Print.

A Journal of the Hudson's Bay Company Winterer

A valuable piece of historical scholarship on the Hudson Bay Company, travel, fur trade, and the First Nations of Western Canada.

Barillas, William. *The Midwestern Pastoral: Place and Landscape in Literature of the American Heartland*. Athens, OH: Ohio University Press, 2006. Print.

Drawing on recent studies in cultural geography, environmental history, and mythology, as well as literary criticism, *The Midwestern Pastoral: Place and Landscape in Literature of the American Heartland* relates Midwestern pastoral writers--such as Willa Cather, Aldo Leopold, Theodore Roethke, James Wright, and Jim Harrison--to their local geographies and explains their approaches.

The Midwestern pastoral is a literary tradition of place and rural experience that celebrates an attachment to land that is mystical as well as practical, based on historical and scientific knowledge as well as personal experience. It is exemplified in the poetry, fiction, and essays of writers who express an informed love of the nature and regional landscapes of the Midwest. Drawing on recent studies in cultural geography, environmental history, and mythology, as well as literary criticism, *The Midwestern Pastoral: Place and Landscape in Literature of the American Heartland* relates Midwestern pastoral writers to their local geographies and explains their approaches. William Barillas treats five important Midwestern pastoralists—Willa Cather, Aldo Leopold, Theodore Roethke, James Wright, and Jim Harrison—in separate chapters. He also discusses Jane Smiley, U.S. Poet Laureate Ted Kooser, Paul Gruchow, and others. For these writers, the aim of writing is not merely intellectual and aesthetic, but democratic and ecological. In depicting and promoting commitment to local communities, human and natural, they express their love for, their understanding of, and their sense of place in the American Midwest. [Comments: <http://www.ohiou.edu/oupres/fw2005/barillas/#author> Publisher's website on book with description and reader's comments.] [References:]

Barks, Coleman. *Winter Sky: New and Selected Poems, 1968-2008*. Athens: U of Georgia P, 2008. Print.

Offering selections from Barks's seven previously published books, *Winter Sky* reveals the poetic capabilities from the best selling translator of Rumi.

Barlett, Peggy F., and Geoffrey Chase, eds. *Sustainability on Campus: Stories and Strategies for Change*. Cambridge, MA: MIT P, 2004. Print.

These personal narratives of greening college campuses offer inspiration, motivation, and practical advice.

Barnes, Kim, and Mary Clearman Blew, eds. *Circle of Women: An Anthology of Contemporary Western Women Writers*. Norman: U of Oklahoma P. Print.

This array of stories, essays, and poems reflects women's experiences in the American West. Though the tales they tell reflect a variety of viewpoints, these writers share the struggle against the overwhelming isolation brought on by gender and the physical environment.

Barnes, Kim, and Mary Clearman Blew, eds. *Circle of Women: An Anthology of Contemporary Western Women Writers*. New York: Penguin Books, 1994. Print.

A collection of stories by women who live in the West with an excellent introduction by Blew about why women seldom tell their stories.

Sow in the river / Mary C. Blew -- Woodcutting on Lost Mountain / Tess Gallagher -- Secret of cartwheels / Patricia Henley -- Iona Moon / Melanie Rae Thon -- When I was ten, at night ; Luck / Mary Ann Waters -- Just rewards ; Changing / Debra Earling -- From 'Housekeeping' / Marilynne Robinson -- Rules ; Songs were horses I rode ; They keep their story ; For Mary, on the Snake / Ripley Schemm -- Visiting the Hutterites / Irene Wanner -- Scale / Diane Raptosh -- From 'Missing you' / Inez Petersen -- From 'Jailing of Cecilia Capture' / Janet C. Hale -- In the hellgate wind / Madeline DeFrees -- Difference in effects of temperature ; Depending on geographical location ; East or west of the Continental Divide ; A letter / Dennice Scanlon -- It's come to this / Annick Smith -- From 'Jump-off creek' / Molly Gloss -- Bones / Teresa Jordan -- Leaving home ; What comes of winter ; At the Stockman Bar, where the men fall in love and the women just fall / Judy Blunt -- From 'Rain or shine: a family memoir' / Cyra McFadden -- Entering Smoot, Wyoming, pop. 239 / Dixie Partridge -- Seasons / Ruth McLaughlin -- Cry ; Tracks ; Sawyer's wife / Sandra Alcosser -- Fires / Christina Adam -- In my next life / Pam Houston -- Red Rock ceremonies ; Claiming lives ; Moving day at the widow Cain's / Anita Endrezze -- Island / Gretel Ehrlich -- Force of one voice ; Legend in a small town /

Neidy Messer -- From 'Relative distances' / Victoria Jenkins -- Other side of fire / Leslie Ryan -- Coyote is loping across the water / Mary Golden -- Hunsaker blood / Pauline Mortenson -- How I came West, and why I stayed / Alison Baker -- From 'Rima in the weeds' / Deidre McNamer -- Circle of women ; Calling the coyotes in ; Smell of rain / Kim Barnes -- Clan of one-breasted women / Terry Tempest Williams.

Barnhill, David Landis. "Great Earth Sangha: Gary Snyder's View of Nature as Community." *Buddhism and Ecology: The Interconnection of Dharma and Deeds*. Eds. Tucker, Mary Evelyn and Duncan Ryūken Williams. Cambridge, Mass.: Harvard University Press, 1998. 187-218. Print.

An examination of the Buddhist character of Gary Snyder's sense of community.

---, ed. *At Home on the Earth: Becoming Native to Our Place*. Berkeley, California: University of California, 1999. Print.

Multicultural anthology of essays about the nature of place and being native to the land.

Baron, David. *The Beast in the Garden: A Modern Parable of Man and Nature*. New York: Norton, 2003. Print.

This book traces the return of mountain lions to Boulder, Colorado, during the 1980s.

---. *The Beast in the Garden: The True Story of a Predator's Deadly Return to Suburban America*. Lincoln, NE: W. W. Norton & Company, 2005. Print.

In response to the appearance of mountain lions in Boulder, Colorado, journalist David Baron traces the history of the animal and discusses suburban sprawl and wildlife-protection laws.

Barr, Nevada. *Track of the Cat*. New York: Putnam, 1993. Print.

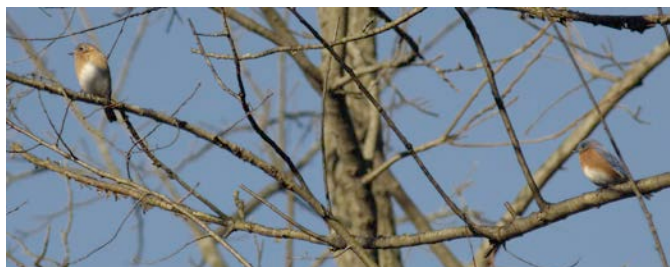
Nevada Barr's Anna Pigeon murder mysteries, all set in national parks and monuments where Anna is working as a ranger, combine the page-turning suspense that we expect from the genre with lyrical evocations of landscape and edgy portrayals of environmental issues. Moreover, the obligatory confrontations of the heroine with the perps usually take place in isolated wilderness settings. Beyond any interest that the settings and plots of Barr's novels might have for ASLE members, the character of Anna is also a major draw of the novels. Nobody's mouthpiece, Anna's struggles with the protocols of law enforcement, the seductions of careerism in a large bureaucracy, the expectations others have of a middle-aged woman ranger in the backcountry, and the particular environmental issues she faces in many of the novels. WARNING: POTENTIAL SPOILER AHEAD — *Track of the Cat*, set in Guadalupe Mountains National Park, Texas, involves Anna in issues surrounding wildlife management and trophy hunting.

---. *A Superior Death*. New York: Putnam, 1994. Print.

Nevada Barr's Anna Pigeon murder mysteries, all set in national parks and monuments where Anna is working as a ranger, combine the page-turning suspense that we expect from the genre with lyrical evocations of landscape and edgy portrayals of environmental issues. Moreover, the obligatory confrontations of the heroine with the perps usually take place in isolated wilderness settings. Beyond any interest that the settings and plots of Barr's novels might have for ASLE members, the character of Anna is also a major draw of the novels. Nobody's mouthpiece, Anna's struggles with the protocols of law enforcement, the seductions of careerism in a large bureaucracy, the expectations others have of a middle-aged woman ranger in the backcountry, and the particular environmental issues she faces in many of the novels. WARNING: POTENTIAL SPOILER AHEAD — *A Superior Death*, set in Isle Royale National Park, involves Anna in issues surrounding the protection of natural ecosystems and cultural treasures.

---. *Ill Wind*. New York: Putnam, 1995. Print.

Nevada Barr's Anna Pigeon murder mysteries, all set in national parks and monuments where Anna is working as a ranger, combine the page-turning suspense that we expect from the genre with lyrical evocations of landscape and edgy portrayals of environmental issues. Moreover, the obligatory confrontations of the heroine with the perps usually take place in isolated



wilderness settings. Beyond any interest that the settings and plots of Barr's novels might have for ASLE members, the character of Anna is also a major draw of the novels. Nobody's mouthpiece, Anna's struggles with the protocols of law enforcement, the seductions of careerism in a large bureaucracy, the expectations others have of a middle-aged woman ranger in the backcountry, and the particular environmental issues she faces in many of the novels. WARNING: POTENTIAL SPOILER AHEAD — Ill Wind, set in Mesa Verde National Park, involves Anna in issues surrounding environmental justice and pollution.

---. *High Country*. 1st ed. New York: Putnam, 2004. Print.

Nevada Barr's Anna Pigeon murder mysteries, all set in national parks and monuments where Anna is working as a ranger, combine the page-turning suspense that we expect from the genre with lyrical evocations of landscape and edgy portrayals of environmental issues. Moreover, the obligatory confrontations of the heroine with the perps usually take place in isolated wilderness settings. Beyond any interest that the settings and plots of Barr's novels might have for ASLE members, the character of Anna is also a major draw of the novels. Nobody's mouthpiece, Anna's struggles with the protocols of law enforcement, the seductions of careerism in a large bureaucracy, the expectations others have of a middle-aged woman ranger in the backcountry, and the particular environmental issues she faces in many of the novels. WARNING: POTENTIAL SPOILER AHEAD — High Country, set in Yosemite National Park, involves Anna in issues surrounding drug traffic in wilderness areas.

---. *Hard Truth*. New York: G.P. Putnam's Sons, 2005. Print.

Nevada Barr's Anna Pigeon murder mysteries, all set in national parks and monuments where Anna is working as a ranger, combine the page-turning suspense that we expect from the genre with lyrical evocations of landscape and edgy portrayals of environmental issues. Moreover, the obligatory confrontations of the heroine with the perps usually take place in isolated wilderness settings. Beyond any interest that the settings and plots of Barr's novels might have for ASLE members, the character of Anna is also a major draw of the novels. Nobody's mouthpiece, Anna's struggles with the protocols of law enforcement, the seductions of careerism in a large bureaucracy, the expectations others have of a middle-aged woman ranger in the backcountry, and the particular environmental issues she faces in many of the novels. WARNING: POTENTIAL SPOILER AHEAD — In *Hard Truth*, set in Rocky Mountain National Park, Anna confronts and sexual predator and a religious cult who seek out the isolation of wilderness areas.

Barron, Patrick. *Circling Brooks: Transmogrifications*. New York: iUniverse.com, 2000. Print.

Circling Brooks is a work of historical fiction, magic realism and zoomorphism, set in the Alaskan wilderness.

Bart, William. "A Hierarchy among Attitudes toward the Environment." *Journal of Environmental Education* 4 1 (1972): 10-14. Print.

The author discusses some of the reason why EE continues to be less than successful.

This article, discussing the growing concern among environmental organizations "about the production of positive ecological attitudes in people" (10) was published the same year as the Stockholm conference, 1972. Among Bart's references, he cites an earlier (1970 and currently unavailable?) JEE article by Caldwell which argues that environmental education will only be successful if it can modify society's beliefs in four crucial areas: " a) an uncritical desire for growth, b) techno-economic determinism, c) cultural relativism, and d) self-centered individualism" (10). Bart also refers to a 1971 report on a series of studies carried out at the University of Minnesota, which reached the important conclusion that "public rapport for environmental measures tends to subside as people view the restriction proposals as possibly harmful to local community interests...." (11). It became quite clear that students favored least those changes that placed increased restrictions on their purchasing preferences and their personal freedoms and habits.

Bash, Barbara. *True Nature: An Illustrated Journal of Four Seasons in Solitude*. 1st ed. Boston: Shambhala Press, 2004. Print.

A naturalist meditates and sketches the four seasons in isolation.

Staying in a cabin in the Catskills during one week in each of the four seasons, Bash engages in field-sketching and Buddhist meditation. Each season, she arrives frightened and listening to the orders of the outside world until she slowly immerses herself in nature. On her last night, she is able to enter the outside

darkness. [The artwork is scanned from the original sketchbooks or redraws "in the same spirit"; the text is handwritten.]

Baskin, Yvonne. *Under Ground: How Creatures of Mud and Dirt Shape Our World*. New York: Island P, 2005. Print.

Baskin explains how underground biodiversity is essential to above-ground life and discusses the threat human activities, such as timber cutting and introduction of invasive species, place on underground diversity.

Bass, Rick. *The Roadless Yaak*. New York: Lyons P, 2002. Print.

Bassett, Carol Ann. *A Gathering of Stones: Journeys to the Edges of a Changing World*. Corvallis, OR: Oregon State UP, 2002. Print.

Bastin, Marjolein, and Tovah Martin. *View from a Sketchbook: Nature through the Eyes of Marjolein Bastin*. New York: Stewart, Tabori, and Chang, 2003. Print.

Aided by Bastin's nature journal and paintings, Martin describes the artist's creative life.

In a book devoted to Bastin's paintings and journal entries, Martin describes the artist's life, painting techniques, and appreciation of nature. Bastin's home in her native Holland has an herb garden, topiaries, woods, and marsh, all offering habitat for wildlife. Bastin has also purchased land adjacent to the Hallmark Preserve; although foregoing the burns essential to prairie management, she has consulted the Missouri Department of Conservation and the Nature Conservancy in restoring the prairie. In these two, very different places, she studies nature and pencils thumbnail sketches, later to become paintings of what she has seen. Her house on the Cayman Islands offers her warmth in winter and solitude to focus on her work.

Bate, Jonathan. *John Clare: A Biography*. New York: Farrar, Straus and Giroux, 2003. Print.

This book tracks the life and work of John Clare (1793-1864), one of the greatest labor-class poets that England ever produced.

Bauer, Dr. Bette B. "Inner Dwellings: A Meditation Upon Perceptions of Place." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

The influence of certain writers upon my perception of place.

I examine the influence of Willa Cather, and Linda Hogan, whose works have guided my imaginative journey deeper into the world around me. I will observe the interplay of their perceptions of the natural world with my lived experience. In Linda Hogan's essay, "Dwelling", for example, she finds an abandoned bird's nest in which she recognizes a blue thread from her skirt and a strand of her daughter's hair. In the same way that the bird wove pieces of Hogan's life into its dwelling, I have woven threads of awareness provided by these writers into my way of seeing and being in the world.

Bayers, Peter L. *Imperial Ascent: Mountaineering, Masculinity, and Empire*. Boulder, Colo.: University Press of Colorado, 2003. Print.

From the *Chronicle of Higher Education*: "A comparative study of mountaineering narratives, including Belmore Browne's *The Conquest of Mount McKinley*, Sir John Hunt's *The Ascent of Everest*, Tenzing Norgay's *Tiger of the Snows*, and John Krakauer's *Into Thin Air*."

Beckham, Stephen Dow, et al., eds. *The Literature of the Lewis and Clark Expedition*. Lincoln U of Nebraska P, 2003. Print.

A combination of essays, images, and bibliographies, this book is based on the world-class collection of expedition materials archived at Lewis and Clark College.

Beebee, Fay. "Re-Imagining Community: A French Feminist Reading of Terry Tempest Williams." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Reading Terry Tempest Williams through a French Feminist Lens.

Abstract - Contemporary environmentalist author Terry Tempest Williams constantly experiments with different literary techniques in order to re-imagine a sense of community that encourages her readers to

experience a new appreciation of her homeland of Utah. In the 1990s Williams came to focus on gendered language and writing the female body into the text, a concept associated with French feminism, which enabled her to articulate a non-patriarchal vision of herself and community. In *Refuge* (1991), *An Unspoken Hunger* (1994), *Desert Quartet* (1995), and *Leap* (2000) I explore how Williams is creating what I call a subversive "red wilderness language" that acknowledges and then transgresses the boundaries of French feminism in order to re-define a sense of community. I draw here on the theories of Jacques Lacan, Hélène Cixous, Julia Kristeva and Luce Irigaray, of whom the most important is Cixous. I examine how Williams puts into practice all of the aspects of *écriture féminine* which Hélène Cixous advocates, revealing how Williams promotes a communicative and connective relationship with nature so that humanity may experience a rebirth of ideas that are ecologically beneficial to our environment. These aspects of *écriture féminine* include feminine language, writing the female body into the text, and metaphorical rebirth. For Cixous, feminine language, writing the body, and metaphorical rebirth are associated with male and female hierarchy. Williams takes Cixous's ideas and places them in an ecological context, stripping away human gender differences to offer a new understanding of our relationship to nature, thus presenting a re-imagined community.

Beinart, William, and JoAnn McGregor, eds. *Social History and African Environments*. Athens, OH: Ohio UP, 2003. Print.

This book marks an important growth in African environmental history.

Belleville, Bill. *Sunken Cities, Sacred Cenotes, and Golden Sharks: Travels of a Water-Bound Adventurer*. Athens: U of Georgia P, 2004. Print.

In this book, Belleville takes us through Florida, the Caribbean, and Latin America in quest of the distinctive, the wondrous, the threatened, and the undiscovered.

Bellis, Peter J. *Writing Revolution: Aesthetics and Politics in Hawthorne, Whitman, and Thoreau*. Athens: U of Georgia P, 2003. Print.

Benedict, Barara M. *Curiosity: A Cultural History of Early Modern Inquiry*. Chicago: U of Chicago P, 2001. Print.

Benke, Richard. *The Ghost Ocean*. U of New Mexico P, 2004. Print.

This mystery novel addresses violence as a way of life in the remote Apache Wilderness of New Mexico and Mexico--home to ranchers, environmentalists, drug runners, and people smugglers.

Benton, Robert M. "New Insight from an Urban Naturalist: The Work of David B. Williams." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

In his 2005 book, *Urban Naturalist* David B. Williams demonstrates how a gifted writer with a science foundation can speak to urban populations by focusing on the familiar and developing the supporting web of life connections.

Bergman, Charles. "Making Animals Matter." *Chronicle of Higher Education* 23 March 2001: B15-B16. Print.

Essay examining ways that humanities and sciences treat animals.

Bergman explores how academic discourse in general dismisses animals, and how the humanities and the sciences treat animals differently. He suggests that we don't recognize animal intelligence, and argues for new academic attention to the issue of academic attitudes about the non-human.

---. *Red Delta: Fighting for Life at the End of the Colorado River*. Golden, Colorado: Fulcrum Publishing, 2002. Print.

Red Delta describes the unexpected and wholly accidental revival of ecosystems in the delta of the Colorado River in Mexico. Visited by Aldo Leopold and described in "The Green Lagoons," the Colorado River delta was once one of the most spectacular desert deltas in the world, before a half century of U.S. dam building on the river nearly destroyed it. But a recent revival has drawn unprecedented attention back to the natural history of the delta, and has inspired genuinely bi-national efforts of U.S. and Mexican environmentalists to find water to restore the delta. That effort--to find water--has put the delta smack in the middle of the intense water wars on the lower Colorado River.

Bergon, Frank. *Wild Game*. U. of Nevada Press, 1995. Print.

Bergon's powerful novel pits two Western ideologies against each other: Jack Irigaray, a wildlife biologist, believes in the responsible treatment of nature by humans; Billy Crockett, a poacher, sees himself as a part of the landscape---an old-fashioned Westerner who kills game for 'survival' and will defend his lifestyle at all costs.

Berleant, Arnold. *Aesthetics and Environment: Variations of a Theme*. Aldershot: Ashgate, 2005. Print.

Berleant argues that engagement with the physical world influences our reciprocal relationships with nature and humanmade places.

Environmental aesthetics explores our perception of the physical world and how that experience influences and constitutes who we are.

Bernard, Ted, and Jora Young. *The Ecology of Hope: Communities Collaborate for Sustainability*. British Columbia: New Society, 1997. Print.

In the classroom, this book could go a long way toward moderating the "gloom and doom" perspective to which our students so frequently object

An excellent book which presents the goals, history, difficulties and successes of eight sustainable communities scattered across the United States. With a foreword by Wes Jackson, the book focuses on the ways in which these communities have managed to achieve consensus on local environmental issues.

Bernstein, Richard. "How Grasses Use People to Fight Trees." Rev. of *The Botany of Desire*, by Michael Pollan. *The New York Times* 6 June 2001: B7. Print.

Michael Pollan's *The Botany of Desire* continues his investigations of how people and plants interact, and how the human desire for control is counterbalanced by the plants shaping of humans.

Berry, K. Wesley. "Awash in Blood." *ISLE: Interdisciplinary Studies in Literature and Environment* 6 2 (1999): 165-78. Print.

Berry, R.J. *God's Book of Works: The Nature and Theology of Nature*. New York: Continuum, 2003. Print.

Berry examines the relationship between God and nature.

Berry, Wendell. *That Distant Land: The Collected Stories of Wendell Berry*. New York: Shoemaker & Hoard, 2005. Print.

Twenty-three stories by Wendell Berry, about his Port William community, are arranged here to reveal a single sustained literary work.

Berry, Wes. "Chicken Feeding, Rice Weeding, Noodle Kneading: Images from a Japanese Organic Farm." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21-25 June 2005. Address.

small-scale organic farming vs. agribusiness

The Hashimoto family of Toyama, Japan, model a local organic food economy. They feed 1000 chickens using local ingredients and barter with merchants in town. This creative nonfiction describes personal experience working on the Hashimoto's farm in summer 2004, and contrasts their food economy with American agribusiness.

Best, Andrea. "Author as Environmental Activist: Considering the Role Played by Literary Figures in Promoting a Sustainable South Florida." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21-25 June 2005. Address.

This paper explores the role of the author as environmental activist.

The paper explores several literary works dealing with the unique South Florida ecosystem and discuss how they bridge the gap between the literary arts and politics by helping to draw public attention to the damaging effects of agricultural and urban development upon the fragile and invaluable Everglades ecosystem. Calling upon the framework laid out in C.P. Snow's *The Two Cultures* (1959, 1998), regarding the lack of

communication between the literary intellectuals and the science intellectuals, I examine the possibility of political efficacy within the realm of the literary arts. Looking at those authors who effectively bridge the gap between the two cultures through their literary endeavors, I argue for the importance of the literary arts in motivating social change in regards to the human relationship to the natural environment. Some of the works discussed will include: *The Everglades: River of Grass* (1947), *Silent Spring* (1962, 1994), and *A Sand County Almanac* (1949). After touching upon the works and their affect upon policy making within South Florida, I contend that learning how to live with, not in opposition to, the land requires a cultural sea change that may, very well, begin within the literary arts. Finally, I conclude with a call for an interdisciplinary approach to all matters involving the development of environmental policies, one that reunites the two cultures and effectively communicates to a public whose willing participation is necessary for ensuring a secure future for all life on the planet.

Best, Steve. "Review of David Rothenberg and Marta Ulvaeus, Eds. *The New Earth Reader: The Best of Terra Nova*." *Environmental Ethics* 25 1 (2003): 123-4. Print.

Best complains that important issues and problems are raised in this collection, but no answers are offered.

Best admires the lyricism of the nature writing in this collection, but is disappointed by the editors, (and the journal's) willingness to take political stands. Best complains that important issues and problems are raised in this collection, but no answers are offered.

Bettex, F. *Science and Christianity*. Trans. Christentum, of Naturstudium und. Cincinnati: Jennings & Graham, 1901. Print.

Professes that the Bible is full of nature, "of the relation of mankind to nature, and of the ultimate renovation of a nature divine and eternal."

The author presents the view that creation is a divine work, full of divine and eternal principles. From the simplest component of nature to the most complex (stone, plant, animal, and human being), all are maintained by the breath of God and given by God so that we may be able to get, at least a glimpse of His power and greatness. Bettex quotes Luther as saying, "We are beginning, by God's grace to recognize His wonders and works in the very flower. In His creatures we learn the power of His Word." In an effort to promote the study of nature by Christians, the author asks a question reminiscent of a passage of Scripture found on the epistle of I John. There, the apostle states that we cannot love God whom we cannot see if we fail to love our fellow human being whom we can see. Bettex states it this way, "if he [the Christian] lives in a vague, foggy, uncertain relationship to the visible creation, how are his ideas of the Invisible to be clear, definite, and independent?" He goes on to say, "He who desires to think clearly and logically about abstract things must accustom himself to such a mode of thought by exercising it on the concrete." In answer to the concern that studying nature may pry one away from God, he asserts that, "The earnest study of nature in a God-fearing spirit of mind does not lead us away from God, does not weaken faith, does not

Bevins, Sharon Irish, PhD. "The Transformative Nature of Nature." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Thoreau's essay "Walking" is compared with Mary Oliver's Poetry

Thoreau's journal entries ultimately became an essay entitled "Walking" in which the author describes the consummate importance of walking. Similarity is found in poems by Mary Oliver. Both describe an intimate and transforming relationship with the natural world.

Bevis, William W. *Ten Tough Trips: Montana Writers and the West*. Norman, OK: U of Oklahoma P, 2004. Print.

This book is a literary journey through the works of ten of the West's most prominent authors.

Biodiversity Project. *Ethics for a Small Planet*. Madison: Biodiversity Project, 2003. Print.

This book examines the ethical and theological reasons for protecting biodiversity.

Black, Brian. "Addressing the Nature of Gettysburg: 'Addition and Detraction' in Preserving an American Shrine." *Reconstruction: Studies in contemporary culture* 7 2 (2007). Print.

As Gettysburg's sacred meaning extends beyond its 140th year, the site's nature has become a primary source of contest or debate. With the acceptance of new National Park Service policies at the end of the twentieth

century, the ecology of the Gettysburg battlefield became both aid and bane to the effort to preserve history. By making this ethical choice, the ecology of the battlefield became part of another historic altercation on this hallowed ground. The debate asks Americans to make severe judgments on basic values that concern the act of preservation. In short, this debate confronts difficult questions including: Is a locale's nature as important as its cultural significance? At sites such as national parks, should natural ecology be openly manipulated in order to spur visitation? Is ecology a reason for preservation or a tool for accomplishing it? Thus far, the decisions at the Gettysburg Battlefield have attempted to construct a clear hierarchy that will likely be used to organize the priorities of this place as well as other parks. This essay explores the Gettysburg story in hopes of better understanding the impulse of preservation and the role that the natural environment plays in the formation and maintenance of icons of American cultural memory.

Blanchard, Pascal, et al., eds. *Human Zoos: Science and Spectacle in the Age of Colonial Empires*. Chicago: The U of Chicago P, 2008. Print.

This book explores the ways Western fantasies of the Other manifested themselves in exhibitions and spectacles.

Translated from the French, this book collects the works of historians interested in how living humans were turned into exhibitions in order to satisfy colonial fantasies. Investigating American and European searches for "savages" and "peoples of the world," the editors discuss scientific racism and the creation of fictional histories for human zoo displays. [References: Hottentot Venus, scientific racism, the Other]

Blanchet, M. Wylie. *The Curve of Time*. Edinburgh: Blackwood, 1961. Print.

Widowed in 1927, the author takes her children and sails a 25 foot craft called The Caprice.

Widowed in 1927, the author takes her children and sails a 25 foot craft called The Caprice through the difficult waters of British Columbia. An expert sailor, Blanchet narrates her adventures with a keen eye for nature and humor. She and her children live in the craft for a year; her voice at this time is one of an adventurous woman taking on several roles at once: sailor, mother, mechanic, and writer.

Blanco, Richard. *Directions to the Beach of the Dead*. Tucson: U of Arizona P, 2005. Print.

In his second book of poetry Blanco explores meanings of home, especially from the perspective of his Cuban heritage and current life as an engineer in the United States.

Blew, Mary Clearman. *Runaway: A Collection of Stories*. Short Fiction Series. 1st ed. Lewiston, Idaho; Lanham, Md.: Confluence Press; Distributed to the trade by National Book Network, 1990. Print.

A collection of short stories challenging traditional Western gender roles, subjects range from teaching school to shearing sheep to hunting. "A James R. Hepworth book."

---. *All but the Waltz: Essays on a Montana Family*. New York: Viking, 1991. Print.

Memoirs of growing up on a Montana homestead, marriage, and connections to the place.

---. *Balsamroot: A Memoir*. New York: Viking, 1994. Print.

Memoirs of a school teacher aunt whose health and sanity gradually decline.

---. "Interview with Mary Clearman Blew." *Talking up a Storm: Voices of the New West*. Lincoln: University of Nebraska Press, 1994. Print.

Author Gregory L. Morris interviews Mary Clearman Blew. Includes bibliographical references and index.

Blew, Mary Clearman, and Phil Druker, eds. *Forged in Fire*. Norman, OK: U of Oklahoma P, 2005. Print.

This book is an assembly of stories about the element of fire by Idaho writers.

Blue, Marian. "Gretel Ehrlich." *Twentieth Century Western Writers*. Ed. Sadler, Geoff. 2nd ed. Chicago: St. James Press, 1991. Print.

Praises Ehrlich's use of World War II literature in Heart Mountain.

Bluemle, Stefanie, and Lisa Ottum. "Beyond _Bambi_: Visual Rhetoric and Public Discourse in the Ecocomposition Classroom." Association for the Study of Literature and Environment Biennial Conference. University of

Oregon, Eugene. 21–25 June 2005. Address.

We argue that if students can uncover the political valences of seemingly apolitical representations, such as those found in film, they can begin to better grasp the ramifications of public discussions about the environment as well as how rhetoric functions relative to other political issues.

In this presentation, we draw on observations from a freshman composition course we teach at Indiana University titled "Where the Wild Things Are: Landscapes and Animals in the American Imagination" to suggest that film can be central to an investigation of American attitudes toward the natural world. A fundamental assumption of the course this paper describes is that iconography is persuasive. Representations of nature in media like film contribute to our understanding of public discourses about nature: they shape our conception of which landscapes and animal populations are "worth" preserving and which environmental crises are most pressing. In the pedagogical approach we advocate, students practice analytical writing skills by articulating and supporting thesis statements about the arguments that various cultural artifacts make for the "value" of the landscape(s) or animal(s) they represent. This entails focusing on artifacts that might not initially seem to be "about" nature or interested in making a political, environmental statement. The purpose of the course is, precisely, to force this kind of a move. We argue that if students can uncover the political valences of images that do not seem to be political, they can not only begin to better grasp the ways in which public discussions about the environment are articulated, but also how rhetoric and iconography function relative to other political issues. Of necessity, a course that asks students to analyze texts that are 1) derived from popular culture and 2) not explicitly "about" nature does not make the common move of asking students to read and write about nature writing; not does it ask them to make their own arguments about the "value" of particular landscapes and animals. In this sense, our pedagogical approach is not about developing students' personal relationship with nature. Rather than asking them to "stop watching TV and go outside" we encourage them to view films as participating in discussions about what it means to develop a relationship with nature in the first place. We ask students to examine the ways in which cultural mythologies shape our thoughts and actions relative to the world around us. We stress that this move is not, however, intended to have an alienating effect: students are not being asked to see nature itself as culturally constructed, and they are not being discouraged from feeling a personal attachment or responsibility to natural settings. Rather, we hope that students will recognize the ways in which public discourse shapes the broader political activities that take place in both local and national efforts to manage, protect, or preserve landscapes and animal populations.

Bodsworth, Fred. *Last of the Curlews*. New Canadian Library. Ed. Ross, Malcolm. Toronto: McClelland & Stewart, 1954. Print.

Novel written from the point of view of a curlew, a bird native to the Arctic and South America.

Fred Bodsworth's novel is a classic of Canadian nature writing. It tells the story, from the bird's point of view, of the last of a nearly extinct species of bird which nests in the Arctic and winters in South America, the curlew. Of special interest to anyone working in Canadian nature writing, realistic wild animal stories, the literature of birds, environmental ethics.

Boetzkes, Amanda. "Contemporary Art Facing the Earth's Irreducibility." *Reconstruction: Studies in contemporary culture* 7 2 (2007). Print.

This article considers the aesthetic strategies and ethical implications of contemporary earth art. Drawing from feminist and ecological phenomenology, I argue that an ethical preoccupation with the earth is identifiable in works that evoke the sensorial plenitude of natural phenomena, but refuse to condense it into a coherent image or art object. By denying a perceptual grasp of the earth, contemporary earth artists question the possibility of representing it as such. They thereby position the earth as a territory of alterity that exists beyond our conceptual and perceptual limits. This approach counters two deeply flawed but nevertheless pervasive stances towards the earth: the instrumental view, that seeks to master the planet through an exclusively human-centered knowledge of it, and the romantic view, that we can return to a state of unencumbered continuity with nature. I will address the site-specific works of the British artist Chris Drury, the Cuban-American artist Ana Mendieta, and the American artist Jackie Brookner, each of which features the contact between the artist's body and the earth. In particular, these artists perform the intermingling, and subsequent partitioning, of the body from the earth's material. That is to say, they assert the body as a surface that separates itself from the earth, and at the same time provides a surface on which the ephemeral

materializations of nature occur. The earth appears on the performed body in influxes of light and colour, the appearance of spectral shapes, or in a flourish of growth. While evoking an abundance of sensation, however, these transient expressions disclose the earth's withdrawal from a totalized representation. Raising the ethical paradigms of the feminist philosopher Luce Irigaray and the eco-phenomenologist Mick Smith, I suggest that the artworks in question retract from an immersive experience of the earth, and enact a 'facing' of its irreducibility. Shifting from the intimacy of dwelling in the earth to the opaque face of nature that confounds our knowledge of it, artists mobilize an aesthetic experience that opens up an ethical acknowledgment of the earth's alterity.

Boff, Leonardo. *Ecology and Liberation: A New Paradigm*. Trans. Cumming, John. Ecology and Justice. Maryknoll: Orbis, 1995. Print.

Boff suggests that we replace our market-based imperialism with more earth-friendly values.

Padre Boff - compatriot and friend of Paulo Freire, founder of the Liberation Theology movement in Brazil, first censured and later ex-communicated from the Church for his teachings - believes that a new, market-based imperialism has replaced the older colonial model, but with the same groups of rich and poor, haves and have-nots, at the top and bottom, respectively, of the socio-economic pyramid (101). He likens the domination of the natural world to the domination of the poor: "This model of aggression against nature has been reproduced in aggression against weaker people" (85). He does propose a solution, however, one that is of particular relevance to an eco-peace curriculum. In Part 2 of his book, entitled "From Ecology to Global Consciousness," Boff says that "Instead of globalizing the market and profit mechanisms, we need to globalize other cultural values, such as solidarity, collective compassion for victims, respect for cultures, sharing of goods, effective integration with nature, and feelings of humanity and mercy for the humiliated and offended" (105).

Bogard, Paul. "Blessings from a Small House." Diss. University of Nevada, Reno, 2007. Print.

In my dissertation, *Blessings from a Small House*, I reflect on the literature and experience of home by combining an examination of four contemporary American writers with a narrative of my experiences in my first house. I build on the theories of Wendell Berry, who argues that "the only thing we have to preserve wildness with is domesticity," and William Cronon, who claims we must "rethink wilderness," by investigating how Chet Raymo, Sandra Steingraber, Rick Bass, and Michael Pollan each draw upon material outside the traditional parameters of nature writing to identify the critical connections between our domestic lives and the health of the planet. I show how our everyday actions are intimately tied to the fate of the natural world and, in turn, our own fate. I argue that notions of "home" can expand far beyond four walls and a front door. In doing so, I show how traditional American nature writing has blossomed into contemporary American literary nonfiction at its most vibrant and meaningful.

Bogue, Gary, and Chuck Todd. *The Raccoon Next Door: Creatures of the Urban Wilderness*. Berkeley: Heyday, 2003. Print.

This book explores human encounters with urban wildlife.

Bolton, Conervery. *The Health of the Country: How Americans Understood Themselves and Their Land*. New York: Basic Books, 2002. Print.

Valencius examines the relationship between the health of the settlers and the health of the land.

Bondar, Alanna F. "Pan-Fry(E)Ing Nature: The Promising Miracle of a Canadian Postpastoral." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Defining the Canadian post-pastoral and its emerging poets

As Canadian scholars, we approach theorizing the post-pastoral in emerging Canadian ecological poetry with some difficulty; simply put, by erasing pastoral expectations, Canadians confronted their non-pastoral in esse as dystopic and proceeded to "garrison" themselves against it--a difficult dynamic for the emergence of ecological literature in Canada. By attending to what Patrick Murphy describes as the geopsyche, the Canadian post-pastoral begins when "practical essentialism" is applied to gender differences in proto-

ecological poetry. Where male poets exhibit eco-guilt and female poets show rage against patriarchal injustices to women, nature, and the planet, neither tendency reflects the geopsyche. Ultimately, however, this proto-ecological poetry shifts into 'anotherness' through the collapsing of male/female and self-wilderness-other paradigms to move into shared visions of the post-pastoral. Generally speaking, Canadian male poets attempting to write the post-pastoral, given the Canadian colonialist history of the masculine-encoded garrison mentality, move into the ecological forest through an initial, and oftentimes perpetuated displacement in trying to live, as a former enemy-inhabitant, WITH the wilderness. Through a speculative male guilt, I surmise that most Canadian ecological poets express confusion, discomfort, dis-ease, hesitancy, self-loathing, historical embarrassment, paralysis, and apology for their continued cultural position as the dominant gender and race through their poetry. Contesting masculine-encoded nature-writing that hypocritically ignores the human body, ecofeminists argue, prohibits necessary connections found within "practical essentialism." By engaging in a kind of l'écriture feminine that reinscribes the human body into a poetic of nature, Canadian ecological poets emerge within a jouissance that celebrates the geopsyche, leaving behind ecological guilt, wilderness-fears, and ecopornography. As boundary- crossers into territories of both frontier and survival, this paper acknowledges the ecopotery of Don McKay but explores the recent works of women-poets Eva Tihanyi, Lorna Crozier, Krisjana Gunnars and Daphne Marlatt as they attempt bioregional belonging to "breathe a greener grace." Through a journey that involves ruptures in language, thought and practice, these writers quest within connected experience and outside masculine-encoded cultural practices and traditions.

Bonds, Diane S. "The Language of Nature in the Poetry of Mary Oliver." *Women's Studies: An Interdisciplinary Journal* 21 1 (1992): 1-15. Print.

Bonner, Jeffrey P. *Sailing with Noah: Stories from the World of Zoos*. Missouri: U of Missouri P, 2006. Print.

A look at contemporary zoos that explores true stories

Sailing with Noah explores the role of zoos in today's society and their future as institutions of education, conservation, and entertainment. Bonner relates a variety of true stories about animals and those who care for or abuse them, offering his perspective on heavily publicized incidents and including his own stories as president of a major United States zoo.

Bonta, Marcia. *Appalachian Spring*. Pittsburgh: University of Pittsburgh, 1991. Print.

One of a series of books about the seasons that Marcia Bonta has written about her sense of place in Pennsylvania.

This finely written journal details the natural history of the four months of "a typical Appalachian mountain spring" in the author's central Pennsylvania home. Naturalist Bonta (*Outbound Journeys in Pennsylvania*) combines scientific accuracy with a lyrical sense of wonder and excitement as she describes her daily explorations around her 500-acre hillside home. Exhorting those who would preserve nature to "watch rather than manage the land," she observes and meticulously limns the mating rituals of all kinds of creatures, from earthworms to grouse; the activities of a myriad of birds, including American pipits and phoebes; and the blossoming of plants and shrubs such as trailing arbutus and Dane's rocket. We feel her awe when she comes upon 100 wood frogs crammed into a tiny pond: "In the intense, prehistoric silence that settled over the pond, the first amphibian head appeared, its eyes just above water level and turned purposefully in my direction. I sat ramrod still as head after head emerged." This is a lively introduction to the pleasures and rituals of nature study.

Bosco, Ronald A., and Joel Myerson, eds. *Emerson in His Own Time*. Iowa City: U of Iowa P, 2003. Print.

Reprinted are the most important adulatory and critical firsthand accounts by many major and minor literary figures in Britain and the United States as well as by Emerson's children. Each entry is prefaced by an essay that provides contextual and historical information, and the volume includes a useful chronology of Emerson's life.

Boston, Bruce. "If the Water Is Nasty, Fix It." *Educational Leadership* 56 4 (1998): 66-69. Print.

An interesting look at the interaction between EE and Service Learning.

This article - part of an entire *Educational Leadership* issue dedicated to "The Spirit of Education" and dealing with how teachers and administrators solve the often-tricky issues of talking about spirituality and

ethics in the classroom - looks at the inter-disciplinary programs run by Project Earth Force, an environmental and community service-learning program based in Alexandria, Virginia. Teachers at schools which have established an agreement with Earth Force are given training in how to integrate environmental service-learning into their curriculum, and are then ready to work with their students in (1) taking a community environmental inventory; (2) selecting a problem which interests them; (3) researching the problem and the policies which impact it; (4) identifying options and possible courses of action; (5) taking action. Annie Brody, Earth Force's coordinator for national programs reflects on the results of processes such as these: "When young people truly feel, understand, and value their connection to their environment, and learn the skills needed to bring about change, then they are empowered to act. Then they can hope. That hope lives in one's soul, but it is empowered by reality." (69).

Bowers, C. A. *Education, Cultural Myths, and the Ecological Crisis: Toward Deep Changes*. SUNY Series in the Philosophy of Education. Ed. Smith, Philip L. Albany: State University of New York Press, 1993. Print.

Bowers places responsibility for our continuing environmental crisis squarely in the lap of our educational system.

Bowers first discusses the background of both liberal and conservative approaches to education, including the ideas of Dewey and Freire, examines the anthropocentric messages in our textbooks, and finally proposes major changes in the ways in which our educational institutions prepare citizens for living in a balanced ecosystem.

---. *Educating for an Ecologically Sustainable Culture: Rethinking Moral Education, Creativity, Intelligence, and Other Modern Orthodoxies*. SUNY Series in Environmental Public Policy. Eds. Orr, David W. and Harlan Wilson. Albany: State University of New York Press, 1995. Print.

An examination of the ways in which education and cyber-culture impact the environment.

In a follow-up to his 1993 work, *Education, Cultural Myths, and the Ecological Crisis*, Bowers first examines the ways in which our current educational system reinforces an anti-environmental worldview, then proposes changes that he feels are essential to creating a land-ethic culture. In particular, he focuses on the issue of whether a computer-centered culture can be environmentally sustainable.

Bowers, C.A. *The Culture of Denial: Why the Environmental Movement Needs a Strategy for Reforming Universities and Public Schools*. SUNY Series in Environmental Public Policy. Eds. Orr, David. W. and Harlan Wilson. Albany, NY: State University of New York Press, 1997. Print.

Bowers argues that all education - at all levels - must be re-thought and re-focused in order to meet the growing environmental crisis.

C.A Bowers begins his Introduction to this volume by discussing the fact that educational systems in general separate "the multiple forms of cultural knowledge into high and low-status categories. Basically, high-status knowledge is associated with modern assumptions, values and ways of knowing; knowledge which is not associated with the modern individualistic and technologically oriented culture of change has been viewed as low-status - and largely excluded from the nation's classrooms" (1).

Boyer, Cliff. "'The Happiness and the Curse': Willa Cather and the Ecological Paradox." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21-25 June 2005. Address.

Ecological paradox refers to a fictional motif that recurs with frequency and consistency in American literary naturalism of the early twentieth century. This motif features a character, usually the leading figure of the story but not always, who expresses an intense desire for a more meaningful relationship with the land or environment, or is characterized as having that special relationship. However, their behavior then directly contradicts this desire or connection, usually in senseless exploitation of the land or in achieving financial success at the expense of the natural environment. The ecological paradox is a fictional representation that reflects a larger cultural apprehension about resource exploitation and the growing need for conservation in the progressive era. Concern for conservation grew as the West moved from frontier to settlement to commercial and industrial playground. The ecological paradox is important in understanding Willa Cather's representations of human interaction with the land because many ecocritics have read her as an "ecological writer." The fifth volume of *Cather Studies*, titled *Willa Cather's Ecological Imagination*, is devoted to an

examination of her status as an ecological writer and features many contributions from leading ecocritics. While I agree that Cather obviously does explore human relationships with the land, by extending Judith Butler's argument in *Bodies that Matter* regarding gendered cross identifications located in the name in Cather's *My Antonia*, I examine *O Pioneers!* and argue that Cather locates another site of gendered identification with the land as well, to create what Butler calls "dangerous crossing" that destabilizes the meanings of the relationships to the land that Cather represents. I believe the ecological paradox complicates assumptions about her sense of ecology, demonstrating the complex nature of "being in the world and living with the land."

Bradley, Nicholas P. R. "Ecology and Knowledge in the Poetry of Pacific North America." Diss. University of Toronto, 2006. Print.

My dissertation takes as its overarching subject two intersecting concerns that have increasingly occupied poets and critics in the last decades of the twentieth century and at the beginning of the twenty-first. The first is the question of how, in an age of environmental catastrophe, poetry represents the natural world; the second is the relation of contemporary nature poetry to the Romantic tradition that has wielded such considerable influence upon modern ideas about the shape and function of lyric poetry and upon the relations between poetry and nature. I examine these concerns as they emerge in an analysis of the works of five poets, each affiliated to some extent with the west coast of North America: Robinson Jeffers, Gary Snyder, Don McKay, Jan Zwicky, and Robert Bringhurst. These poets participate in and depart from a line of Romantic nature poetry in English that began with the publication of Wordsworth and Coleridge's *Lyrical Ballads* in 1798 and that extends to the present day. Their poetry combines a reverence for the natural world with a desire, grounded in ecological sensibilities, to apprehend the non-human world and to understand the value of wilderness to the human imagination. I suggest that for these poets, ecological thinking and a profound respect for the integrity of nature are necessary conditions for poetry that investigates the character of thinking and being. I demonstrate first that Jeffers and Snyder depict a world marked by intricate interrelationships and dependencies; they attempt to explore the essence of the world by escaping an anthropocentric point of view. I then examine the twin desires for wilderness and domesticity in McKay's poetry, paying particular attention to the role of metaphor in representing non-human otherness. I next show that Zwicky's poems express a longing for transcendent encounters with nature that transport the individual beyond language into a realm of pure emotion, imagination, and beauty. In turn I demonstrate that Bringhurst incorporates into his poetry elements of various mythologies and Buddhist philosophy in order to create a poetics of radical anti-anthropocentrism. I conclude by discussing the question of political efficacy in contemporary nature poetry.



Brady, Mary Pat. *Extinct Lands, Temporal Geographies: Chicana Literature and the Urgency of Space*. Durham, NC: Duke UP, 2002. Print.

Brague, Remi. *The Wisdom of the World: The Human Experience of the Universe in Western Thought*. Trans. Fagan, Teresa Lavender. Chicago: U of Chicago P, 2003. Print.

In this book, Brague examines the intersections between human knowledge of the universe and human values.

Branch, Michael. Rev. of *A Match to the Heart*, by Gretel Ehrlich. *Western American Literature* 29 4 (1995): 391-92. Print.

Explains Ehrlich's use of body imagery as an appreciation for inner wilderness.

Branch, Michael P., ed. *Reading the Roots: American Nature Writing before Walden*. Athens: U of Georgia P, 2003. Print.

This book is an unprecedented anthology of outstanding early writings about American nature.

Bratton, Daniel. "Gary Snyder and the Banyan Ashram." Association for the Study of Literature and Environment

Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Employing a narrative scholarship critical approach, this presentation explores the writer's visit to Suwanose, the island in Southern Kyushu where Gary Snyder stayed at the Banyan Ashram, a commune, during the summer of 1967.

---. "A Personal Journey to Suwanose Island." *ASLE-Japan Newsletter* 18 (2005): 3-5. Print.

Bratton, Daniel L. "Cid Corman as Environmental Poet." *ASLE Biennial Conference*. Print.

This presentation situated Corman's minimalist poetics within the context of environmental writing.

Cid Corman's poetry is minimalist—he characterized it as "very down to earth, like the way I live"—but it is not without a poetics. In coining the word "livingdying" to describe each moment in which we are simultaneously living and dying, Corman was in fact expressing his view that the natural world is structured, as is his poetry, by the transient nature of life and the simple, unavoidable fact of death. His poems exist in the present moment, and the experience of this moment is, to use one of his titles "all in all." Though he would have resisted any form of canonization, this central tenant of "living/dying" directs us to Corman's significance as an environmental poet.

---. "The Poetics of Cid Corman's Collaborations with Japanese Visual Artists." *Poetic Ecologies: An International Ecopoetry/poetics Conference*. Print.

This presentation looked at Cid Corman's literary collaborations with the Japanese visual artists Ohno Hidetaka, Hayakawa Iktada, and Tsutaka Waichi.

This presentation explored Cid Corman's collaborations with the Japanese visual artists Hidetaka Ohno, Hayakawa Iktada, and Tsutaka Waichi. Such a consideration necessarily involved Corman's literary projects with Kamaike Susumu, which extended over twenty-five years and included translation of Bashō's *Oku-no Hosomichi*, poetry (mostly tanka) from the seventh and eighth-century Japanese court anthology the *Manyōshū*, and *Noh*. As well, the presentation considered Corman and Kamaike's collaboration in translating work by the Japanese poet and calligraphic artist Kusano Shimpei.

Breisch, Kenneth A., and Alison K. Hoagland, eds. *Building Environments: Perspectives in Vernacular Architecture*. Vol. X. Tennessee: U of Tennessee P, 2006. Print.

A dialogue among historians, archaeologists, preservationists, architectural historians, and geographers regarding vernacular architecture

Each of the essays contributes unique insights to the broader task of interpreting the cultural landscape of the United States. These essays provide a road map of the various paths of architectural inquiry, illustrating how expansive and interdisciplinary this research can and should be.

Bristow, Tom. "Contracted to an Eye-Quiet World." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Linking the principles behind Williams' 'Paterson' to Oswald's 'Dart'.

Contracted to an eye-quiet world: the poetry of William Carlos Williams and Alice Oswald When a man makes a poem, makes it mind you, he takes words as he finds them interrelated about him and composes them [÷] It isn't what he says that counts as a work of art, it is what he makes, with such intensity of perception that it lives with an intrinsic movement of its own to verify its authenticity. William Carlos Williams (Intro to CLP: 5) William Carlos Williams' poem Paterson (1946-1958) bears significant correlation to Alice Oswald's book *Dart* (2002). †William's contribution to the American idiom can be seen in terms of his conceptualization of the poetic imagination as energy, epitomized in his essays where "revivification", "dynamism," and his transformation of the wilderness traditions concern with "contact" is made into a pragmatic poetics of "transfusion." †William's creative advance that positions the human within the forces of nature is intelligently appraised in the special mode of reflection from the local level of experience outlined in *Dart*. †William's poem "as machine" is translated by Oswald into a "power-line" that urges human participation with the non-human, counters the fragmentation and divorce that subsumes modern subjectivity and insists on a new, ecologically sensitive, listening self. †Williams' deployment of a new schematic - language-structure-character develops from a specific pragmatist idea, expressed by Williams as "construction" and "building". †We find remarkable links to Oswald's practice via William's essays, letters,

autobiography and poems, where an idea of naming as a foundation for dwelling prefigures Jonathan Bate's concept of "history through topograph". As eco-criticism negotiates the priorities in its discipline from a conversation between an extension of the critique of enlightenment thought as maintained by the body of green cultural studies, and on the other hand, a collective that argues for our studies to engage within a larger intellectual domain than literary scholarship alone. †An American bias locates the post-Romantic wilderness writing corpus and the significant trope of an unmediated and "natural" connection to the world; in Britain a romantic tradition and its earlier experience of industrialization and class formation informs a large part of its "constructed" ecopoetic thinking. †As these conversations develop into a new dialectic we find that the synthesis offered by a phenomenologically informed eco-criticism contemplates the opposition between the idea of nature writing as unmediated and the other field in the humanities where the social and linguistic constructedness of the world is central. †This binary reproduces the distinct dimension to the disagreement of western metaphysics, where abstract conceptual mind (the "constructed") and the experiential skilful body (the "natural") have been set in opposition. †Phenomenology addresses this position and provides significant tools for writers, poets and critics, to readdress the post-modern blind-spot that ignores the epistemology of an experiential language and an exploration of the body in the life-world. British ecopoetics draws upon the ideas of "connection" with the Husserlian life-world and transforms them into events that registers the Heideggerian open encounter registered in the "flesh" of human and world as one fabric (Merleau-Ponty). †Oswald handles this open field via an authentic listening self, overcoming the legacy of dualist's alienation. †I argue that her practice, albeit thoroughly engaged in this eco-critical position, is indebted to the unique construction of William's poetics. †It is interesting to see how William's "constructivist" groundwork enables a "natural" less anthropocentric mediation in Oswald's experiential attunement to energy patterns found in the confluence of speaking and listening. †Oswald seen in the light of William's aesthetic practice overcomes the dualisms of human-nature, subject-object, idea-thing, by foregrounding the human-in-environment and environment-in-process. †Her work is a significant mode of contemporary ecopoetics where a temporal openness exposes the etymology of "reckoning": a rethinking of poetic dwelling and a new unity between mind and reality. †The relationship between Paterson and Dart underlines the historic problematic in eco-criticism Ò the natural versus constructed Ò while also contributing to the new dialectic that situates the individual in the world, specifically as it is the condition we inhabit and engage with, a totality constitutive of our lives and facticity.

---. "Contracted to an Eye-Quiet World': Sonic Census or Poetics of Place in Alice Oswald." *symbiosis: a journal of anglo-american literary relations* 10 2 (2006): 167-85. Print.

Transatlantic analogue between William Carlos Williams and Alice Oswald

Williams' theory of poetry and poetics of place in 'Paterson' provide an interesting paradigm for reading the contemporary British book-length poem 'Dart' by Alice Oswald. This article provides a phenomenological reading of Oswald's poem on the English river while alluding to (post-Emersonian) American poetics and their relationship to contemporary ecopoetry.

---. "A Cultural Study in the Poetics of Ecological Consciousness: Prolegomena to the Poetry of John Burnside." Diss. University of Edinburgh, 2007. Print.

This thesis--originally entitled "Reckoning the Unnamed Fabric", both a cultural study of the poetics of ecological consciousness and the ecology of poetic consciousness--investigates the post-Romantic legacy informing John Burnside's (b. 1955) poetry from *The Hoop* (1988) to *The Light Trap* (2002) as a case study. The thesis argues that a developing aesthetic form and movement in subject derive from Burnside's increasing involvement with ecological thought and practice. This move to the poetry of the oikos begins with an investigation of the self through the reconciliation of subject with object (or human with nature), and latterly has moved into a sustained reflection upon the idea of dwelling. This thesis relates the chronological development across Burnside's nature poetry to an aesthetic infused with religious iconography and language, which via an evolving motif-poem of "world-soul" of "communal fabric" increases in its secular and empirical inflection. I read Burnside's elevation of historical materialism as a progression in Wordsworthian craft and as a result of the poet's pragmatic reflection on dwelling; I argue that the poetic consolidation of the intrinsic value of nature as an active and guiding spirit promotes nature less as a place for inhabitants than as the site and point of relation. The argument responds to Burnside's transatlantic perspective from which he questions what it means to live as a spirit, and what a poetics of ecology can achieve in respect to the human subjective lyric and the need to transcend the human into the collective. To address these questions, which are

implicit in Burnside's oeuvre, I draw upon Heideggerian poetics and American post-Transcendentalist Romanticism. I locate Burnside's poetics within philosophical, aesthetic, and ecological frameworks. First, Burnside's poetry is primarily a poetics of ontology that understands the "I" within the midst of things yet underpinned by epistemology/hermeneutics; second, Burnside exhibits neo-Romantic poetry that has engaged with Modern American poetry--it is this fusion that I call post-Romantic; third, the ecological constitutes both Burnside's political stance and his aesthetic-poetic stance. I read the latter as a reflection of Jonathan Bate's notion of the ecopoem as the "post-phenomenological inflection of high Romantic poetics", an idea which is most apposite when read in relationship with Burnside's path towards the metaphysical inscribed in the historical.

Brody, Hugh. *The Other Side of Eden: Hunters, Farmers and the Shaping of the World*. Vancouver and Toronto: Douglas & McIntyre, 2000. Print.

Brody makes his Inuktitut lessons the starting point for his journey into the nature of hunter-gatherer society.

Hugh Brody is an anthropologist, writer and filmmaker who, while living for sustained periods in Canada's High Arctic and in northern British Columbia since the early seventies, studied the differences between hunter-gatherer cultures and agriculturally based ones. *THE OTHER SIDE OF EDEN* is comprised of a series of six major ethnographical / autobiographical essays, each broken into several smaller sections, in which he draws upon his thirty years of involvement with the Innu, Inuit, and Dunne-za peoples. Contents include a fascinating and lucid discussion of the worldview expressed by the Inuktitut language, a discussion of the Biblical Genesis as the narrative of an agricultural people, a discussion of the different senses of time between hunter-gatherers and farmers, a comparison of the relationships of words to the material world within English and the Nisga'a language. His detailed unfolding of what a sense of place might be for a hunter-gatherer is very illuminating. Brody writes not as a detached ethnographic observer/recorder but as one who is struggling to learn Inuktitut, learning how to hunt, how to survive on the land, etc. He apprentices himself to the cultures he studies.

This book could be very productively compared to the work of Gary Paul Nabhan, though about a different economy in a much cooler climate.

Brooke, Robert E., ed. *Rural Voices: Place-Conscious Education and the Teaching of Writing*. New York: Teacher College P, 2003. Print.

Featuring lively essays from rural elementary and secondary school teachers, this volume describes the theory and practice of place-conscious education.

Brosman, Catharine Savage. *Finding Higher Ground: A Life of Travels*. Reno, NV: U of Nevada P, 2003. Print.

Essayist Catharine Savage Brosman explores the relationship of human beings to their environment, traveling from vast American deserts to dense European urban settings.

Brown, Bill. *A Sense of Things: The Objects of Matter of American Literature*. Chicago: U of Chicago P, 2003. Print.

Brown's study explores the the story of Americans using things to think about themselves. Offering a new way to think about materialism, this book will be particularly useful for anyone interested in American literature and culture.

Brown, Chip. *Good Morning Midnight: Life and Death in the Wild*. Riverhead, 2003. Print.

A searching biography of Guy Waterman, a Republican suburbanite who became a born-again mountaineer in mid-life.

Brown, Katha. *The North Pole*. San Francisco: The Crown Point Press, 2004. Print.

With abundant images and historical background, Brown recounts her experience aboard the Yamal.

Brown, Lester R. "Eco-Economy: Building an Economy for the Earth." (2001). Print.

This entire book (along with 2 others, also by Brown) is downloadable for free on the internet, at the site noted.

Brown uses all kinds of data and statistics to make very clear the fact that every aspect of our economy is

based on the planetary ecosystem, and that if we destroy our resource base, we will ultimately destroy ourselves. But he also presents realistic, achievable, practical solutions, ideas that students are able to grasp readily and to contrast with the throw-away consumerism of the world they live in on a daily basis.

Brown, Lester R. *The Earth Policy Reader*. New York: W.W. Norton & Co, 2002. Print.

Brown, Melissa J., ed. *Explaining Culture Scientifically*. Seattle: U of Washington P, 2008. Print.

The contributors argue that understanding what culture is, is central to formulating a scientific paradigm for the anthropology field.

This collection includes contributors from anthropology, biology, and economics. Using a variety of methodologies, these writers explore the central questions of anthropology in order to devise a scientific paradigm for the field. Additionally the writers address the challenges of approaching anthropology, scientifically.

Brown, Rosellen. "Bolt from the Blue." *The Women's Review of Books* 12 2 (1994): 7-8. Print.

Calls Ehrlich spiritually ambitious and almost suggests the possibility that Ehrlich is using lightning metaphorically for the beginning and end of her marriage.

Brown, Thomas. "Gretel Ehrlich's Use of Fictive History in Heart Mountain." *Notes on Contemporary Literature* 20 4 (1990): 3-5. Print.

Compares Ehrlich's treatment of history's power over present lives to Faulkner.

Bruchac, Joseph. *Mdakinna (Our Land)*. Albuquerque: U of New Mexico P, 2003. Print.

Written over a period of twelve years, these poems of place and Abenaki Indian heritage are addressed to the land, to the poet's two sons, to his wife, and to himself.

---. *At the End of Ridge Road*. Minneapolis: Milkweed Editions, 2004. Print.

In this philosophical memoir, Joseph Bruchac writes of his childhood in the Adirondacks, discusses the Abenaki heritage of the region, and celebrates traditional native ways of understanding the land.

Bruegmann, Robert. *Sprawl: A Compact History*. Chicago: U of Chicago P, 2005. Print.

This book examines the history of urban and suburban sprawl and attempts to recast it in a more positive light.

Bruni, John. "Towards an Ecology of Performance: Edith Wharton, Lynn Margulis and Dorion Sagan." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

While Margulis and Sagan's *What is Life?* describes life in the performative, as a becoming rather than a being, their work need not be limited to a debate about holistic naturalism. Their next book, *Acquiring Genomes*, questions the primacy of natural selection by arguing against the expressing of evolutionary theory through a reductive language of economic competition. I wish to look at their work with ecosystems as laying the groundwork for redefining the importance of social environments. Their argument lends support to the shaping effects of environment on self-identity, a point that becomes even more pronounced when read through Judith Butler's theory of social performance.

Using the novels of Edith Wharton as a stage upon which these themes become played out, my paper looks at how the reductive theory of evolution that Margulis and Sagan critique stems from an overemphasis on individualism in the early twentieth century—the same critique which Butler politically and culturally employs. I hope to show how evolution, seen as a narrative in which Wharton is deeply invested, can be seen in a new light; that read through Margulis, Sagan, and Butler, a cultural application of evolution need not be read as a caricature of "social Darwinist" thinking, but instead as a challenge to regard the social environments in which we live as modeled upon the dynamism of ecosystems.

Bryson, J. Scott. "Place, Space, and Contemporary Ecological Poetry: Wendell Berry, Joy Harjo, and Mary Oliver." Diss. Kentucky University, 1999. Print.

Bryson, Michael A. *Visions of the Land: Science, Literature, and the American Environment from the Era of*

Exploration to the Age of Ecology. Under the Sign of Nature: Explorations in Ecocriticism. Eds. Branch, Michael, SueEllen Campbell and John Tallmadge. Charlottesville, VA: University of Virginia Press, 2002. Print.

---. "Nature, Narrative, and the Scientist-Writer: Rachel Carson's and Loren Eiseley's Critique of Science." *Technical Communication Quarterly* 12 4 (2003): 369-87. Print.

An analysis of the use of metaphor, perspective, emotional appeals, and writer's persona

Buchanan, Peter. *Ten Shades of Green: Architecture and the Natural World*. New York: W. W. Norton and Company, 2005. Print.

This book contains a variety of lessons and examples for green building and sustainable architecture without imposing a single uniform standard on all who hope to build sustainably.

Buck, Susan J. "Natural Killers: Nature and Character in Mystery Novels." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Mystery writers may use nature and natural phenomena as characters to advance plot, to provide motive, and to develop other characters.

Mysteries involve environmental factors in three ways: environmental issues, environmental settings and place, and nature and natural phenomena as characters. This paper focuses on the third way: nature as character. Nature and natural phenomena serve as character when they become central to the advancement of the plot: if the book were staged as a play, would we expect nature to take a bow? The use of nature as character in *The Nine Tailors* (Sayers, 1934) and *Firestorm* (Barr, 1997) illustrates how using nature as character enhances plot, provides a means to demonstrate motives and personalities of human characters, and, in *The Nine Tailors*, acts on its own to provide a satisfactory conclusion to the problems raised in the novel.

Budd, Malcolm. *The Aesthetic Appreciation of Nature*. Oxford: Oxford UP, 2003. Print.

Buell, Lawrence. "Environmental and the Literary Landscape." *The Chronicle of Higher Education* 1 June 2001: B15. Print.

The two strands of literary studies and environmental justice issues are interwoven.

Buell argues for conversation between those supporting "urban and outback landscapes." He offers a brief history of protectionist initiatives in the 19th century and examine "America the Beautiful" as illustration of the difficulty and need to get behind the "nature escape rhetoric"; the historical context of its composition shows Bates aware of the contrast between mountain and slum.

---. *Writing for an Endangered World: Literature, Culture, and Environment in the U.S. And Beyond*. Cambridge, MA: Belknap P of Harvard UP, 2001. Print.

---. *Emerson*. Cambridge: Harvard UP, 2003. Print.

In his latest study, Buell offers a new interpretation of Emerson as a global critic.

---. *The Future of Environmental Criticism*. Blackwell Manifestos. Malden, MA: Blackwell Publishing, 2005. Print.

Traces ecocritical movement from its roots in the 1970s, through its development as a field in the 1990s, and to its diversification and expansion today.

Discusses how ecocriticism has expanded its range to encompass all of literary discourse and history as its territory. Addresses such questions as: Why has the interest in literary and cultural studies so quickly increased? Can the nature-preservation emphasis of first-wave ecocriticism be reconciled with second-wave concerns of issues of environmental justice? What is the meaning of "place" in a globalizing world?

Bugbee, Henry. *The Inward Morning: A Philosophical Exploration in Journal Form*. Athens GA: University of Georgia Press, 1958. Print.

In the footsteps of Thoreau, Emerson, Melville, and Job, these meditations by a Harvard-Montana philosopher bring us lyrically and analytically, day by day, from classroom to highway, from forty days in the Canadian Rockies to fishing on the Clarke Fork or the Eel, from wartime years at sea close to death to the exhilaration of a dawn when we know wilderness is the place we live and move and have our being.

This set of meditations, introduced by Gabriel Marcel, were written in 1952-3 and published five years later by a young Assistant Professor of philosophy at Harvard who was averse to essays and attracted to the personal, engaged reflections of writers like Emerson or Thoreau. Philosophy, as he writes, approximates a poem, and his reflections are evocative in a poetic way. The title comes from a poem of Thoreau, and the pun is intended. Mourning is prelude to a dawn, mourning for the loss of the world, the natural world, the human world, and its recovery in moments of illumination, when the mystery of things is apparent and sustaining. The book undertakes a critique of contemporary philosophy that in its professionalized form exacted a kind of exile on the author, though he returned, after publication of the journal, to teach for years in Montana. The book became an underground classic, and there have been conferences in Montana devoted to interpretation of its themes. In 1999 it was reissued with a companion set of essays, *Wilderness and the Heart: Henry Bugbee's Philosophy of Place, Presence and Memory*, also published by Georgia. The poignancy of so many of Henry's exquisite narratives is the uncanny closeness of life and death — the young man swept down toward the rapids, the kamikaze descending, the fish leaping as if its life depended on it. We have a strange mix of life and death, freedom and unfreedom, power and impotence, clarity and mystery. When I've taught this book, I begin by picking out these arresting accounts of presence in the wild. Writers will see the connections to Melville, Thoreau, and Emerson, but there are also connections to Kant's sublime and Suzuki's "no-mindedness" Huston Smith calls the book "the most Taoist western book I know" Interestingly, that most unpoetic philosopher W.V. Quine, called Bugbee "the perfect exemplar of the examined life" If the sublime is our presence to the co-presence of life and death, the wild and serene, then the *Inward Morning* is an evocation of this sublime, now transfigured as wilderness, where spirit speaks through peaks, fast water, and flurries of falling snow.

Buhs, Joshua Blue. *The Fire Ant Wars: Nature, Science, and Public Policy in Twentieth-Century America*. Chicago, Ill.: U of Chicago P, 2004. Print.

Highlighting the early 1900s invasion of fire ants in the American South and disastrous eradication attempts, Joshua Buhs uses saga to explore American concepts of environmental stewardship.

Burroughs, Franklin. "De Rerum Natura." *The Southern Review* 28 4 (1992): 928-36. Print.

Contrasts Ehrlich's relationship to place in *Solace* with her relationship to place in *Islands*.

Burton Christie, Douglas "Nature, Spirit, and Imagination in the Poetry of Mary Oliver." *Cross currents: The journal of the association for religion and intellectual life* 46 1 (1996): 77-87. Print.

Burton, Lloyd. *Worship and Wilderness*. Madison, WI: U of Wisconsin P, 2002. Print.

Butala, Sharon. *Lilac Moon: Dreaming of the Real West*. Toronto: Harper Collins, 2005. Print.

Fiction and nonfiction writer Sharon Butala's meditations -- personal, familial and sociopolitical -- on what it means to be a westerner.

In her previous nonfiction -- *THE PERFECTION OF THE MORNING* and *WILD STONE HEART* -- Sharon Butala has investigated the influence of geography and place on her own psyche and those of the inhabitants of the prairies. In *LILAC MOON*, Butala's focus shifts from geography to an investigation of the role of history, politics and wishful thinking on the formation of Western character.

Buyer, Laurie Wagner. *Spring's Edge: A Ranch Wife's Chronicles*. Albuquerque: U of New Mexico P, 2008. Print.

Chronicling a ranch wife's time of personal change and change of rural livelihood, *Spring's Edge* explores the daily practices of one season on a modern-day Colorado ranch.

Byrd, Admiral Richard E. *Alone*. 1938. Washington, D.C.: Shearwater, 2003. Print.

This edition from the book first published in 1938 depicts an individual's adventure of six months near the bottom of the world.

Caduto, Michael. "A Review of Environmental Values Education." *Journal of Environmental Education* 14 3 (1983): 13-21. Print.

Caduto looks at the literature in the area of Environmental Values Education (EVE) and calls for a more comprehensive study into its theories and methods.

By 1983 a new term had been coined, EVE (Environmental Values Education). In this article Michael Caduto

looks at the literature in that area and calls for a more comprehensive study into its theories and methods. Much of Caduto's paper deals with detailed definitions of the terminology and strategies used in values/ moral education, and is based in large part on information from case studies on moral education presented by Jean Piaget and Lawrence Kohlberg, reinforcing the understanding of other researchers that "knowledge is only one of the crucial components of environmental attitudes and behavior. Increased knowledge alone, however, is not enough to be most effective in affecting values and behavior. Studies generally confirmed that changes in environmental attitudes and behavior are most effectively brought about by EVE strategies that increase the learner's level of knowledge, amount of emotional involvement, and experience in the area being addressed" (14).

---. "Endangered Environmental Education." *Environmental Communicator* 4 (1997): 12-13. Print.

Caduto discusses the dangers that environmental education programs face in accepting the funding they depend on for survival from multi-nationals and other such sources.

In this article, Caduto claims, and rightfully so, that

Cafaro, Phillip. "Thoreau, Leopold, and Carson: Toward an Environmental Virtue Ethics." *Environmental Ethics* 23 1 (2001): 3-17. Print.

Uses Thoreau, Leopold, and Carson as models for virtue ethics as applied to environmental issues

Virtue ethics focuses on human excellence and the qualities that help humans flourish. Cafaro argues that it is time to develop a virtue ethics that focuses on "human excellence and flourishing in relation to nature." He points out that Henry David Thoreau found in nature health, pleasure, freedom, and an understanding of himself and of God. Aldo Leopold, especially in *Sand County Almanac*, shows how attention to nature gives pleasure, knowledge, and an awareness of the self. Carson shows the inescapable connection between the health of the environment and the (physical and mental) health of humans. These three writers become models for the approach to ethics that Cafaro is describing.

Cafaro, Philip. *Thoreau's Living Ethics: Walden and the Pursuit of Virtue*. Athens: U of Georgia P, 2004. Print.

This book is the first full, rigorous account of Henry Thoreau's ethical philosophy.

Cahalan, James M. *Edward Abbey: A Life*. Tucson: U of Arizona P, 2001. Print.

Winner of the Western Literature Association's Thomas J. Lyon Award

"Cahalan fills a huge gap in our understanding of Abbey. . . . A definitive biography." — Ann H. Zwinger

---. *Edward Abbey: A Life*. Rev. ed. Tucson: U of Arizona P, 2003. Print.

Translated into Korean as *Sa mak ui Anarchist: Edward Abbey*. Seoul: Dal-Paeng-ee (Escargot) Publishers, 2006

"Cahalan fills a huge gap in our understanding of Abbey. . . . A definitive biography." — Ann H. Zwinger

---. "Teaching Hometown Literature: A Pedagogy of Place." *College English* 70 (2008): 249-74. Print.

Relating literature to concepts of "home" makes English classes more accessible to students.

Cahalan analyzes his experiences teaching literature courses in which he encourages students to research works by people from their hometowns, and argues that relating literature to concepts of "home" makes English classes more accessible to students while also helping them reflect on important issues in ecocriticism.

Cahan, David, ed. *From Natural Philosophy to the Sciences*. Chicago: U of Chicago P, 2003. Print.

In this book, eleven leading historians of science assess what their field has taught us about this exciting time and identify issues that remain unexamined or require reconsideration. They treat scientific disciplines--biology, physics, chemistry, the earth sciences, mathematics, and the social sciences--in their specific intellectual and sociocultural contexts as well as the broader topics of science and medicine; science and religion; scientific institutions and communities; and science, technology, and industry.

Cahill, Tim. *Hold the Enlightenment*. Villard, 2003. Print.

In his latest collection of essays, Cahill examines the ease of travel to even the most seemingly inaccessible places.

Cairn, R., and S. Cairn. "Service Learning Makes the Grade." *Educational Leadership* 56 6 (1999): 66-68. Print.

A look at EE via student assessment and state graduation requirements.

This article is particularly interesting because its focus is not on environmental education per se, but rather on student assessment and on the ability of service-learning projects to meet Minnesota's rigorous new graduation requirements. Even in this context, however, the environmental awareness and values gained by the students are apparent: "The class project was to recreate historically accurate European immigrant and Native American gardens for the Nicollet County Historical Society. The project held added importance because students planted rare Native American seed stock to help replenish Mankato State University's genetic bank. Students experienced two radically different sets of cultural practice. Neat, orderly European gardens follow straight lines, whereas Dakota corn, bean and squash hills conform to a complex symbolism (66).

Callenbach, Ernest. *Ecotopia*. New York: Bantam, 1990. Print.

A novel based in the fictional country of Ecotopia.

In many ways rather like a fable of what-might-have been, this novel is based in the fictional country of Ecotopia, supposedly established in the 1960s when Northern California, Oregon and Washington seceded from the United States in order to create a community at peace with nature and with itself. Initially, most students sympathize with the skepticism apparent in the reports that Weston - the first outside reporter allowed into the country - files with his New York newspaper, but, as the story progresses, they increasingly share his reluctant but growing admiration (seen in his private notebooks) for the Ecotopian's respectful relationships with nature, with others and with self.

Campbell, John R. *Absence and Light: Meditations from the Klamath Marshes*. Reno, NV: U of Nevada P, 2002. Print.

Campbell, Neil. *The Rhizomatic West: Representing the American West in a Transnational, Global, Media Age*. Lincoln: U of Nebraska P, 2008. Print.

Campbell uses Deleuze and Gattari's concept of the rhizome, to show how the West resists America's notion of rootedness.

This book uses a variety of visual and literary representations to explore the West's construction of identity in terms of transience, hybridity, and performative space.

Campbell, SueEllen. *Even Mountains Vanish: Searching for Solace in an Age of Extinction*. Salt Lake City: U of Utah P, 2003. Print.

With elegant, urgent prose, Campell attempts to make sense of a planet shaped 13.4 billion years ago by awesome natural cataclysm and now threatened with destruction by environmental cataclysms of human origin.

Campolo, Tony. *How to Rescue the Earth without Worshipping Nature*. Nashville, TN: Thomas Nelson, 1992. Print.

Call to conservation aimed at evangelicals based on the Bible.

May be a useful guide for the layperson with only a passing interest in the environment. The author means well, however, statements such as that related to global warming and air conditioning for the poor suggest that the author does not have a basic grasp of the issues. Additionally, many of the facts and figures presented lack documentation. Most conservative evangelicals counter the claims that the "sky is falling," suggesting such statements are the outcry of alarmists. Campolo, on the other hand, joins in the cry. He also leans toward nature worship, in spite of the book's title, suggesting that the soil and other elements of nature are sacred. Such assertions are not based on the Bible. The text reflects the growing trend of spiritual minded people joining forces with environmentalists, however, it lacks solid scholarship and lacks biblical integrity.

Camuto, Christopher. *Hunting from Home: A Year Afield in the Blue Ridge Mountains*. New York: W.W. Norton & Co, 2002. Print.

Cannon, Moya. *Oar*. Loughcrew, Ireland: The Gallery Press, 1990. Print.

With subtle complexity, *_Oar_*, the first of Moya Cannon's two published volumes of poetry, inscribes the rugged terrain of Ireland's coastal corridors with the ambulation and remembrance of her personae.

Exact and deceptively sparse, Cannon's poetry maps Ireland's Galway coasts and the Burren limestone through its emphasis on an experiential knowledge of place. Her personae traverse and continuously rediscover the natural world, thereby enacting an engagement with the physicality of the terrain. Cannon's emphasis on the geological and topographical complexity of Ireland's coasts is a refreshing contribution to an Irish literary tradition that often neglects the physical details of the landscape in an effort to honor the cultural ties to its mythic import. At the same time, Cannon's poetry gestures toward the metaphysical implications of a magnificent physical world that so carefully records the modest acts of human histories.

---. *The Parchment Boat*. Loughcrew, Ireland The Gallery Press, 1997. Print.

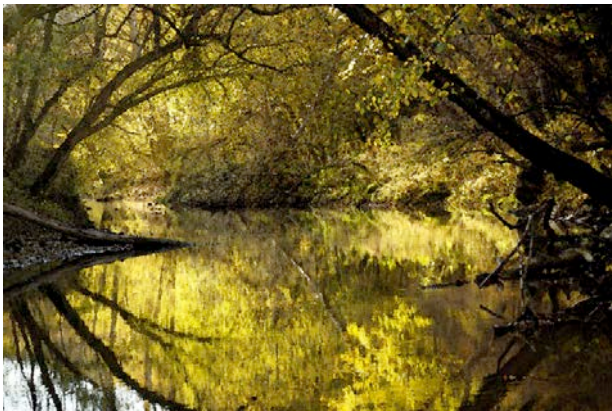
Moya Cannon's second published volume, *_The Parchment Boat_* continues the poetic ambulation of Ireland's western seascape that began in *_Oar_*, and offers poignant reflections on both the findings of archaeological navigation and the remnants of a fading native language.

Although a few poems make clear a Canadian context for Moya Cannon's verse, the majority of the poems in this volume are closely infused with the language and nuances of Ireland's western shores. More specifically, this verse explores the relationship between these shores and the fading Irish language that ties them to a human past. Although Cannon makes a deliberate decision to write in English, her verse gracefully turns to and uses the Irish language with careful purpose, enacting what it could mean to live and write between two languages.

Cantrill, J. G. "Understanding Environmental Advocacy: Interdisciplinary Research and the Role of Cognition." *The Journal of Environmental Education* 24 1 (1992): 35-42. Print.

Cantrill discusses the "Dominant Social Paradigm."

Like Gigliotti and others both before and after him, Cantrill (1992) points out that, other than recycling - which he terms an "economically self-serving program" (38) - Americans seem to believe that their awareness of these problems is sufficient, without any changes in attitudes or behavior. What is missing, clearly, is that which E.O. Wilson (1984) calls the "conservation ethic," a commitment to doing one's own part individually, at whatever personal sacrifice. Perhaps this failure is not, in fact, so surprising in light of the belief systems held by the majority of Americans. In his study, Cantrill discusses the "Dominant Social Paradigm" (Pirages 1977), a worldview which promotes anthropocentrism, individualism, progress at any



cost, and "view of nature as a force to be subdued." (36). It is clear that a belief system of this sort does not allow for any re-thinking of the position of humankind within the natural world, so that for these last two decades all the lessons of environmental education have been taken in by most of society as factual knowledge, but have not been absorbed into the cultural mindset, a situation analogous to the old saying about "water running off a duck's back." Indeed, we all once learned to do algebraic equations, to conjugate Latin verbs, and to roll off our tongues with ease the dates of Civil War battles, but how much of an impact does this knowledge have on our daily lives and how often have we needed to put it to practical use?

Carlucci, Peter Barber and April, ed. *Lie of the Land: The Secret Life of Maps*. Toronto: U of Toronto P, 2002. Print.

Carr, Mike. *Bioregionalism and Civil Society: Democratic Challenges to Corporate Globalism*. Seattle: U of Washington P, 2005. Print.

This book explores the bioregional movement in the U.S., Canada, and Mexico, in opposition to trends of corporate globalization.

Carter, Bill. *Red Summer: The Danger, Madness, and Exaltation of Salmon Fishing in a Remote Alaskan Village*. Scribner, 2008. Print.

Carter chronicles the four summers he spent working as a fisherman in southeastern Alaska.

In this memoir, journalist Bill Carter brings the Alaskan town of Egegik to life. He documents his work as a set-net fisherman and the danger he encounters harvesting salmon.

Casebeer, William D. *Natural Ethical Facts: Evolution, Connectionism, and Moral Cognition*. Cambridge, MA: The MIT Press, 2005. Print.

Casebeer argues that concepts from scientific disciplines can help us to articulate an environmental ethic.

According to Casebeer we can study moral cognition with much the same methodologies we use to understand other forms of cognition. He argues that we can formulate a naturalized ethical theory by borrowing from other fields.

Casey, Megan Ann. "Postcolonial Ecocriticism and the Cultural Politics of Nature in Belize." Diss. University of Minnesota, 2007. Print.

This dissertation argues for and elaborates a postcolonial ecocriticism that reads texts as embedded in systems at once social and natural, discursive and material. It models this mode of analysis through an explication of the cultural politics of nature in contemporary Belize, a small country on the margins of global capitalism but increasingly drawn into the tourist itineraries and environmentalist ambitions of many in the global North. I analyze contemporary Belize as a site upon and through which different ideas of nature--and of the place of (different groups of) humans in relation to nature--intersect, compete, and combine. After a theoretical and disciplinary discussion of the difficulties and potentialities of conjoining postcolonial and ecocritical forms of analyses, I explore how the complex social and environmental histories of logging, land monopolization, underdevelopment, and waves of immigration ironically made possible Belize's appearance in 1980s and 90s as a paradise of timeless nature. Nature emerged in these decades as a new kind of political object in Belize, alongside and through the industry and discourses of ecotourism, which draw upon centuries-old tropes from European colonial discourses about the American tropics. The spectacular nature of ecotourism discourses contrasts sharply with a variety of natures found in Belizean literary texts, from the mosquito-ridden swamps of nineteenth-century comic poems to the mundane grounds of a burgeoning national identity in Zee Edgell's 1982 novel *Beka Lamb*. My goal is to read texts ranging from advertisements and popular travel journalism to poetry and novels for both their political subtexts and their figurations of nature, and particularly for how nature and politics are totally intertwined--produced in and through one another--in particular ways in the aftermath of European colonialism.

Cavell, Richard. *McLuhan in Space: A Cultural Geography*. Toronto: U of Toronto P, 2004. Print.

This is the first book to propose that Marshall McLuhan be read as a spatial theorist.

Cavell, Stanley. *Emerson's Transcendental Etudes*. Palo Alto, CA: Stanford UP, 2004. Print.

This collection makes an important contribution to Emersonian scholarship.

Cazeaux, Clive. "Metaphor and the Categorization of the Senses." *Metaphor and Symbol* 17 1 (2002): 3-26. Print.

Argues that the epistemology of Merleau-Ponty underlies the metaphor theory of Lakoff and Johnson.

Cazeaux opens with the observation that we often use metaphor to describe one sense in terms of another, e.g. "Bitter, lemon yellow" for a visual sense. Cazeaux labels this cross-categorization. He explains the epistemology of M. Merleau-Ponty, which focuses on the interaction (and not simply reception) between the senses and human experience of the physical world. Cazeaux argues that this epistemology underlies the metaphor theory of George Lakoff and Mark Johnson. According to Cazeaux, sensation becomes "a state of responsible, perceptual immersion in a world" (16).

Cenkl, Pavel. "Working the Land: Reading the Story of Place in Working Class New England." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21-25 June 2005. Address.

This paper reads the work of regional writers (and the writing of regional workers) in the context of contemporary appeals for an agrarian land ethic, and the proliferation of community-based sustainable land-

use practices.

Central to regional identity is the intimate relationship between its residents and the land they live and work on. This paper considers the question of how farmers, loggers, and mill workers in today's changing environmental and economic climate respond to pressures of development while making a living, strengthening their local communities, and leaving a legacy of sustainable environmental stewardship for future generations. In response, I trace the roots of working-class perspectives on farming and industry in New England as well as consider the role of agriculture and mindful land use in the work of more recent writers like Jane Brox and John Hanson Mitchell. By reading the roots of the working class in New England regional histories, narratives, and stories, I outline the ways that the 'working landscape' continues to rewrite the Northeast's environmental narratives, communities, and sense of place. The first part of a larger project that explores the interweaving of work and environment in the Northeast, this paper reads the work of regional writers (and the writing of regional workers) in the context of contemporary appeals for an agrarian land ethic, and the proliferation of community-based sustainable land-use practices. By reading reflections on working landscapes in local histories as well as in more canonical New England writers like Thoreau, Hawthorne, and Frost, this project traces the echoes of land use in the industrial revolution era Northeast in more recent attempts to ground our working lives in local landscapes. I will look in particular at how texts from both the nineteenth and twentieth centuries depict the transformation of Northern New England through the rise and decline of the logging industry and the adaptation of small-scale family farming in the face of a pervasive global economy. Within these histories and narratives this paper reveals that, despite the homogenizing economic and cultural influence of globalism, in the Northeast's complex environmental, cultural, and economic climate, the working landscape of this relatively small region continues to strengthen connections between place, individual, and community.

Chadwick, Paul. *Concrete: Think Like a Mountain*. Dark Horse Comics, 1996. Print.

Fantasy graphic novel depicts the encounter between a group of Earth First! activists and the superhuman adventurer Concrete.

Travel writer Ron Lithgow has been transformed into a superhuman rock-like creature called "Concrete". In this collected volume by writer and artist Paul Chadwick, Concrete travels to the Pacific Northwest and is drawn uneasily into the efforts of a group of Earth First! activists as they try to prevent the clear-cutting practices endangering a local old-growth forest. Concrete and his allies struggle with the philosophical and social implications of different kinds of environmental activism in a story full of adventure, suspense, sexuality, and stunning artwork. Suitable for young adult and college-level readers, this volume continues Chadwick's attention to environmental issues in his Concrete series, exploring Aldo Leopold's advice to "think like a mountain" in a fantasy setting.

Chaffin, Tom. *Pathfinder: John Charles Fremont and the Course of American Empire*. Hill and Wang, 2003. Print.

This book examines the life of John Charles Fremont and the role he played in American expansion.

Chamberlain, John. "Hurry up or Wait: Oliver's 'Going to Walden'." *Thoreau Society Bulletin* 225 (1998): 9. Print.

Chandler, Katherine R. "Humanized Nature: Teaching the Environment in Computer Classrooms." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Teaching landscape and literature can be done by teaching students to build a website.

Whether we teach in an unremarkable setting or the most dramatic of mountain terrains, in a restful suburb or a restless city, taking students into the out-of-doors is a natural extension of environmental literature courses. However, what do we do when such opportunities are restricted by time, resources, or limitations of location? Eco-literature faculty have consciously steered away from technology toward experiential education, but there can be value in incorporating the world of the computer. Electronic portfolios and Web pages, for instance, are adaptable as learning tools and allow various kinds of "experiential" learning. In order to teach my Landscape and Literature students to develop a deeper understanding of the concepts we encounter, I have had students create an "art gallery" by employing electronic portfolios and by developing websites. Their discussions of human-defined notions of landscape such as rural or pastoral become more informed as students incorporate visual as well as created components. Via the computer "environment," students find meaningful ways of deepening and expanding a course whose central concepts invoke the way we view with

the eye. This presentation will demonstrate ways in which the computer lab can serve an environmental literature course and will argue for the value of the electronic environment in such a class.

Chandler, Katherine R., and Melissa A. Goldthwaite, eds. *Surveying the Literary Landscapes of Terry Tempest Williams: New Critical Essays*. Salt Lake City: U of Utah P, 2003. Print.

This volume collects the work of 16 respected scholars who each examine some aspect of Williams's work.

Chang, Chia-ju. "Reconciling Ethnicity, Subalternity and Chinese Eco-Aesthetics: Human and Animal Subjects in Lu Chuan's 'Kekexili: Mountain Patrol'." *Reconstruction: Studies in contemporary culture* 7 2 (2007). Print.

An ecological discourse has not yet arisen in the mainstream of Chinese film studies. Lu Chuan's *Kekexili: Mountain Patrol* (2004) is the first transnational feature film in China about the endangered Tibetan Antelope. This "eco-thriller" is based on a true event and is about a group of Tibetan volunteers trying to capture the leader of a poaching group who is responsible for mass-slaughtering and skinning the endangered Tibetan Antelope. The film engages a complicated politics of transnational capitalism, ethnicity, animal rights and aesthetics. In this paper, I first survey the history of animal poaching in the Kekexili area and the international shahtoosh trade. The film on the political subject of animal rights can be read as a potential challenge to Chinese communist authority and promotion of animal rights consciousness, and therefore deserves to be applauded. However, its transnational financing obscures an astute dimension of "First World" exploitation of "Third World" labor and animals. Secondly, I use this film as a case study to examine two strands of human-nature relationship in Chinese culture and history. One derives from the Daoist/Buddhist intellectual traditions, which advocate a harmonious human-nature relationship and biocentrism, and the other comes from the subaltern class, where daily life survival involves inevitable exploitation of nature/animal. While the later "subaltern" strand is found in the "documentary" style that addresses collated animal/human victimization, the former is evoked in the aesthetic representation of the background. I propose not to read them as mutually exclusive but co-existent in a non-Western ecological discourse.

Charles, Cheryl. *Ecological Education: A Contemporary Imperative*. Reno, NV: University of Nevada Press, 1992. Print.

A slim volume entitled *Wilderness Tapestry* includes an essay by Cheryl Charles on "Ecological Education: A Contemporary Imperative," in which she writes: "not only are environmental concepts and values excluded from the basic areas of the three-Rs, but also from the newly developing K-12 curriculum in critical-thinking skills and decision-making."

Cherry, Lynne. *How Groundhog's Garden Grew*. New York: Blue Sky Press (Scholastic, Inc.), 2003. Print.

Squirrel teaches Little Groundhog how to grow his own food.

Cherry, an avid conservationist and promoter of Green Schools, teaches children how to garden with the story of Squirrel and Little Groundhog. Her scientifically accurate illustrations show the stages of growth from seed to harvest and the pollinators that help when insecticides are not used.

Chester, Chris. *Providence of a Sparrow: Lessons from a Life Gone to the Birds*. Salt Lake City, UT: U of Utah P, 2002. Print.

---. *Providence of a Sparrow: Lessons from a Life Gone to the Birds*. New York: Vintage, 2004. Print.

This memoir combines science, philosophy, and personal experience with birds.

Chew, Sing C. *What History Can Teach Us*. AltaMira Press, 2008. Print.

Life on earth is predicated on the conjunction of a variety of environmental factors. Throughout history societies and civilizations have experienced crises when these conjunctions became less favorable. It is our modern conceit that we have somehow escaped those problems. Sing Chew's well-researched trilogy, of which this is the third volume, is a powerful antidote to this fundamental misconception about possible and probable futures.

Chiaviello, Anthony Robert. "Narrative, Metaphor, and Fantasy Themes in Environmental Rhetoric: Critiquing a Livestock-Grazing Conflict in the American West." Diss. New Mexico State University, 1998. Print.

This dissertation combines, extends, and applies to several dimensions of an environmental conflict some standard methods of rhetorical analysis and critique in order to provide a comprehensive understanding that

exceeds what one method of criticism alone might offer.

This dissertation lays the groundwork for an extension of ethical rhetorical criticism that I call "a new ecological casuistry," a form of ethical reasoning that can lead to resolutions to environmental conflicts like the one studied here.

Childress, Ronald, and Jonathon Wert. "Challenges for Environmental Education Planners." *Journal of Environmental Education* 7 4 (1976): 2-6. Print.

A discussion of the reasons for the lack of success of the Environmental Education Act of 1970.

By 1976, when Ronald Childress and Jonathon Wert published this article, the serious obstacles facing the field of environmental education could no longer be ignored. Childress and Wert begin their discussion thus, "An analysis of the developments in environmental education programming in this country since passage of the Environmental Education Act of 1970 indicates that environmental education is rapidly losing its visibility as a crucial area of human endeavor" (2), and then go on to establish four major issues, four areas of concern which they feel need to be taken into consideration by educators. The first of these is a lack of effective leadership in the field at any level from local through national. "Consequently," say the authors, "there is still no effective national plan or delivery network for environmental education," (3) a fact which translates into little or nothing being written into state and local curricula, publishers not motivated to produce environmentally-focused textbooks, and teachers who might otherwise be committed to the field having nowhere to turn for materials or assistance. The second and most important of the issues they raises deals with the fact that students are being taught facts, but not being made to feel accountable for preventing further degradation of the planet. "If awareness does not lead to constructive action and participation in the decision-making process, in voting, in implementing constructive change or improving the environment, we cannot measure the final action. What good, then, has it done?" (4).

Chose, Lauri. "Uncharted Arctic Wilderness: Rediscovering the Literary Works of Lois Crisler, Margaret Murie, and Theodora Stanwell-Fletcher." Diss. Indiana University of Pennsylvania, 2007. Print.

Lois Crisler, Margaret Murie, and Theodora Stanwell-Fletcher are three often overlooked, yet important American nature writers. Through their writing about Arctic travel, they effectively offer a voice to Arctic lands, animals, and people that is missing from studies of travel writing about Arctic places. By presenting Arctic travel and exploration in ways much different than their male predecessors, these women redefine previous conceptions of the Arctic and contribute to the American imagination of these lands. Positioning Arctic lands as places to form relationships instead of places to simply conquer, these women come to decisions about the treatment of Arctic lands and animals that can be effectively examined through ecofeminist and care-based ethical theories. These women undergo changes in their personal identities that allow them to see the Arctic in ways that are mutually nurturing; a progression that allows for communicative processes to extend from their experiences into their writing.

Lois Crisler's experiences are directly connected to the relationships that she forms with wolves. As the author of *Arctic Wild* (1958) and *Captive Wild* (1968), Crisler documents interaction with wild wolves that dispels many myths about the animals and offers a new understanding of wolves and wolf behavior.

Margaret Murie's memoir, *Two in the Far North* (1957) focuses on Arctic lands and people. Her story begins when she was a young girl living in Fairbanks, and concludes with accounts of her trips to Alaska as a conservationist. *Wapiti Wilderness* (1966) is a collection of stories about the years that she and her husband spent in Wyoming, and *Island Between* (1977), is a work of historical fiction about native Alaskans.

Theodora Stanwell-Fletcher saw Arctic places from the eyes of a scientist as well as an author. She traveled with her husband to northern British Columbia on a collecting assignment for a British museum, documented in *Driftwood Valley* (1946). *The Tundra World* (1952) is a fictional work set in Churchill and Clear Lands and *Icy Seas: A Voyage to the Eastern Arctic* (1958), after taking two separate ocean voyages through Canadian Arctic waters to Churchill.

Chou, Shih-Hua Serena. "Pruning the Past, Shaping the Future: Organic Farming and David Mas Masumoto's *Epitaph for a Peach* (1996) and *Harvest Son* (1998)." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

A field is more than just trees and vines. It includes the roots under the surface, the ground floor, and the

zones at the tops of the peaches and grapes. "Think in three dimensions," Everett concludes, "like the past, present and future."(177) – David Mas Masumoto, *Harvest Son*

In the epigraph to this proposal, David Mas Masumoto, a third generation Japanese American farmer, reflects on his experience substituting pheromones for chemicals in his organic orchard, suggesting that organic farming is a practice in which farmers respond to the intricacies and rhythms of nature. Organic farming, defined loosely, serves as the antithesis of modern farming practice, which relies on synthetic herbicides, fertilizers, and other forms of technological control. Organic farming methods are associated with the re-envisioning of an authentic nature, and a revival of local, traditional heritage as opposed to the Western anthropocentric and capitalist paradigm. While Masumoto's environmental writings repeat many aspects of these popular beliefs about the differences between conventional and organic farming, my readings show how this powerful dichotomy seems less tenable when Masumoto's experience of peach growing is read along with his constant attempts to both renovate and maintain his Japanese American heritage in which 'change' – whether it's the loss of an old peach variety or the invention of a Japanese American ceremony – or the Buddhist notion of 'impermanence' is the only law that governs. I argue that Masumoto's conflation of organic practice and organic worldview reveals continuous attempts to maintain order within chaos, and to achieve balance between past and present, and between self and other (and in Masumoto's case, Japaneseness and Americanness). I would like to explore how Masumoto and the popular discourses in the West both respond to change, chaos, and irregularities, and engage with the past, present, and future as they quest for harmony, order and purity in nature. Is the mentality that undermines and suppresses 'change' in popular organic discourses the same drive that attempts to control variability in modern, technological agricultural practices? To what extent does Masumoto's notion of organic farming as the art of working with time reveal Western environmentalism a conception preoccupied with ecology and with spatial relations?[1] To what extent does the local and traditional (i.e. natural farming as a family heritage) sustain its vitality and integrity by merging with the global (i.e. organic farming as an environmental practice) in Masumoto's works and becoming the embodiment of his responses to change?

[1] As Raymond Williams points out, 'ecology' is a translation of 'okolie,' a word coined by German zoologist Ernest Haeckel. It developed the sense of habitat and became the study of the relations of plants and animals with each other and with their habitat in the eighteenth century (111). See Williams, *Key Words*, New York: Oxford UP, 1983.

Chow, Renee Y. *Suburban Space: The Fabric of Dwelling*. Berkeley, CA: U of California P, 2002. Print.

Christensen, Laird. "The Pragmatic Mysticism of Mary Oliver." *Ecopoetry: A Critical Introduction*. Ed. Bryson, J. Scott. Salt Lake City, UT: University of Utah Press, 2002. Print.

Christian, Shirley. *Before Lewis and Clark: The Story of the Choteaus, the French Dynasty That Ruled America's Frontier*. Farrar, Straus, and Giroux, 2005. Print.

Christian, a Pulitzer prize-winning journalist, recounts the story of the wealthy and manipulative Chouteau family and chronicles their influence in the Louisiana Purchase territory before and after the famous Lewis and Clark expedition.

Christianson, Gale E. *Fox at the Wood's Edge*. Lincoln, NE: U of Nebraska P, 2000. Print.

Churchill, Ward. *Struggle for the Land: Native North American Resistance to Genocide, Ecocide, and Colonization*. San Francisco: City Lights, 2003. Print.

This book examines the natural and cultural history of the American conquest.

Clark, Timothy. "A Green Blanchot: Impossible?" *Paragraph* 30 3 (2007): 121-40. Print.

Blanchot offers the basis of what might be seen as a timely anti-romantic "deeper ecological" thinking, one that can engage the destructive anthropocentrism of Western thought and tradition in the very minutiae of its literary and philosophical texts.

Blanchot's work may at first seem remote from any sort of environmentalist thinking. While elements of his work share with Levinas and Heidegger a problematic privileging of the human, Blanchot nevertheless offers the basis of what might be seen as a timely "deeper ecological" thinking, one that can engage the

destructive anthropocentrism of Western thought and tradition in the very minutiae of its literary and philosophical texts. Unlike in much "green" philosophy, no concept of nature or earth serves as foundation for Blanchot's thought. He is engaged by the "impossible" as that which is not a matter of human power or decision, affirmed in both its ethical force and its contestation of dominant and appropriative conceptions of knowledge, rationality and invention. A comparison is offered between Max Oelschläger's representative ecocritical essay, "Earth-Talk: Conservation and Ecology," with its romantic attempt to find and celebrate modes of unalienated or "natural" language, and Blanchot's practice of what can be seen as a more radically and questioning "ecology" based on almost opposite conceptions.

---. "Can a Place Think?: On Adam Scharr's Heidegger's Hut." *Cultural Politics* 4 1 (2008): 101-22. Print.

A detailed account of Adam Scharr's architectural study of Martin Heidegger's mountain hut at Todtnauberg and of Heidegger's own "Aus der Erfahrung des Denkens," critical of Scharr's reduction of Heidegger's thinking of the "earth" to the function of a kind of modern identity politics.

This review article engages with the architect Adam Scharr's *Heidegger's Hut* (2006), a study of Martin Heidegger's work hut at Todtnauberg, and also with Heidegger's own "essay" on thought at the hut, "Out of the Experience of Thinking" (written 1947). The article traces a tension between some intellectual assumptions in the mode of presentation chosen by Scharr and the provocation of Heidegger's thinking. The challenge of Heidegger's thinking is to resist the mode of a biographical survey, a challenge focused above all in his elusive concept of the "earth." This uncanny and non-foundational element in the "experience of thinking" is seen as crucial for Heidegger at Todtnauberg, as opposed to its having offered, as Scharr's study concludes, "datum" for personal identity.

---. "Towards a Deconstructive Environmental Criticism." *Oxford Literary Review* 30 1 (2008): 45-68. Print.

An attempt to practice a form of deconstructive environmental criticism in relation to Will Self's 'Waiting' and the issue of traffic congestion.

This paper outlines a deconstructive environmental criticism, drawing on but also critical of the thinking of Jacques Derrida. Environmental issues enact a disrupt categories of private and public in a way even Derrida did not anticipate. The paper blends arguments on the lack of political representation of future generations, understood as victims of current policies and of practices long well understood to be their ruin; David Wood's deconstructive account of the basic thought structures of the West as enacting a simultaneous disavowal of and dependence of "externality" (but now "there is outside, no space for expansion, no more terra nullius .. no 'out' or 'way' as when we throw something 'out' or ;'way'); and finally, bringing these issues together, a reading of a text by the London short story writer Will Self, "Waiting," which is in part on the issue of traffic congestion and the psychic collapse it induces in its main protagonist, Jim Stonehouse. Self's exercise in the fantastic, and other texts in his same collection, are read as enacting the impersonal dynamic of the mass urban environment as an all-encompassing and devouring disavowal of externality, an nonhuman agency for which individual characters and plot-lines are merely epiphenomenal. In "Waiting" this finds form in the issue of traffic congestion, in Jim's waiting for the millennium, and in self-destruction and breakdown of the motorist psyche, read as a striking and ubiquitous incarnation of neo-liberal subjectivity in its selfish and incoherent fantasies of sovereignty.

Clarke, Jeanne Nienaber, and Hanna J. Cortner. *The State and Nature: Voices Heard, Voices Unheard in America's Environmental Dialogue*. Upper Saddle River, NJ: Prentice Hall, 2002. Print.

This book documents and examines both the voices that dominated the history of the environmental movement both in ideas and politics and also those voices that were almost completely silenced.

Clavelle, Karen A. "Imagine the Prairies: The Garden in Post-Depression Prairie Fiction." Diss. University of Manitoba, 2005. Print.

This dissertation considers the literary construction of the Canadian prairies as "garden" in representative twentieth-century post-depression prairie fiction. The focus derives from the observation that "the dirty thirties" generated an impression of the Canadian prairies predicated on an indifferent if not malevolent environment — despite noticeable ambiguity in descriptions of prairie space and characters therein. My approach defines the prairie garden's connection to Eden and other mythical gardens, and traces the origins of the construction of the prairies as garden through literary traditions from Homer through Antiquity, the Middle Ages, and the Renaissance — a tradition that continues in the writing of Henry Kelsey (1690); in

nineteenth-century century settlement literature of Canada; and in the mid-twentieth-century writing of Sinclair Ross, Wallace Stegner, Margaret Laurence, W.O. Mitchell, and Robert Kroetsch, whose texts construct prairie as wilderness and blighted garden. However, alongside blight exists fertility and sometimes abundance in a place where, as Northrop Frye argues in *The Bush Garden*, there can be no Wordsworthian unity of individual mind and nature. Kroetsch's *The Words of My Roaring* dreams a veritable prairie Eden in the wake of Ross's *As For Me and My House*, Stegner's *Wolf Willow*, Mitchell's *Who Has Seen the Wind*, and Laurence's *The Stone Angel*. In every case, the question of the garden is one of sensibility and imagination. In Ross and Laurence, abundance and fertility, attributes of Eden, exist more in emotion and imagination than in physical space; in Stegner, Mitchell, and Kroetsch, the gardens are no less imagined as sites of hope, creation, recreation, and reinvention.

Clayton, Susan, and Susan Opatow, eds. *Identity and the Natural Environment: The Psychological Significance of Nature*. Cambridge, MA: MIT P, 2004. Print.

These essays examine the ways in which our sense of who we are affects our relationship with nature, and vice versa.

Clifford, Frank. *The Backbone of the World: A Portrait of the Vanishing West Along the Continental Divide*. Broadway, 2002. Print.

The environmental editor of *The Los Angeles Times* traveled on foot, mule and horse across 3,200 mile of wilderness along the Continental Divide, hooking up with a colorful cast of characters and describing a Western way of life under growing pressure from modernizing forces.

Cobb, John. "Ecotheology Book List". (January 19, 2004). <<http://www.cep.unt.edu/ecotheo.html>>.

Deals with conservation, religious ethics ^ Christian and other ^ technology, eco-feminism, politics, eco-justice,

A bibliography of no less than 750 entries of environmental materials published from 1964 to 1996, posted on the Ecotheology website (<http://www.cep.unt.edu/ecotheo.html>), deals with conservation, religious ethics ^ Christian and other ^ technology, eco-feminism, politics, eco-justice, even an article on „flush toilets and justice% but does not have one single entry whose title indicates a focus on environmental education. What makes this lack so disturbing is the strong message that ethicists have apparently chosen to believe that the educational side of the environmental problem is not an issue worthy of their concern. And so our school systems continue to implement an almost exclusively science-based environmental curriculum on one side, while the field of environmental ethics looks away to the other, and our young people fall into the chasm between - more factually knowledgeable perhaps, but less caring than ever about the planet whose survival is in their hands.

Cobb, William J. *Goodnight Texas*. Unbridled Books, 2006. Print.

A novel about using nature for economic gain

The novel, set in the small town of Goodnight, Texas, tells the story of a man who finds the remains of an enormous fish washed ashore, out of whose gullet tumbles the remains of an eaten horse. The giant sea creature is taken away in secret, stuffed, and then displayed on the wall of a local cafe' in an attempt to bolster business. The novel relates the story of a man and a community that is frantically struggling to prosper in a time of local economic recession.

Cocker, Mark. *Birders: Tales of a Tribe*. New York: Grove/Atlantic P, 2002. Print.

Cole, Susan Guettel. *Landscapes, Gender, and Ritual Space: The Ancient Greek Experience*. Berkeley: U of California P, 2004. Print.

In this book, Cole argues that the division of land and consolidation of territory that created the Greek polis also divided sacred from productive space, sharpened distinctions between purity and pollution, and created a ritual system premised on gender difference.

Collin, Robin Morris. "The Apocalyptic Vision, Environmentalism, and a Wider Embrace." *ISLE: Interdisciplinary Studies in Literature and Environment* 13 1 (2006): 1-9. Print.

Points out and historicizes an apocalyptic tendency in U.S. discourse about the environment; calls for "artists,

writers, and imaginative people" to find "language and visions that allow us to transcend systems that have us blindly plowing toward self-destruction."

Cone, Marla. *Silent Snow: The Slow Poisoning of the Arctic*. 2006. Print.

Cone, a well-known environmental journalist, reports on pollution, native peoples, and ecosystems in the arctic.

Conley, Verena Andermatt. *The War against the Beavers*. Minneapolis, MN: U of Minnesota P, 2003. Print.

Conniff, Richard. *The Natural History of the Rich: A Field Guide*. New York: W.W. Norton & Co, 2002. Print.

Connor, Jeff. *Dougal Haston: The Philosophy of Risk*. New York: Grove, 2003. Print.

This is the definitive biography of one of mountaineering's most exciting, charismatic, and controversial figures, containing fascinating extracts from Haston's own journals and diaries.

Contributors: M. Atwood, R. Bass, R. Demarinis, E.L. Doctorow, P. Everett, T. Gallagher, L. Hogan, B. Lopez, P. Melville, K. Meyers, L. Moore, C. Offutt, S. Ortiz, and F. Prose. *In Our Nature: Stories of Wilderness*. Athens, GA: U of Georgia P, 2002. Print.

Cook, Barbara. "Othered Voices: Imperialism and the Effects of Eurocentric Land Use Practices." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Edward Said writes in *Culture and Imperialism*, "At some very basic level, imperialism means thinking about, settling on, controlling land that you do not possess, that is distant, that is lived on and owned by others." Critics have been attentive to the consequences of these imperialist actions on the peoples that originally lived on these lands, but we have not yet thought enough about the effects on the land itself. The indigenous peoples of those lands struggling to survive in a postcolonial world and a global economy must not only consider cultural and economic changes but also develop methods of sustainable agriculture and animal husbandry for land that has been devastated. Eurocentric land use practices have accelerated erosion and evaporation and the deterioration of soil quality, thus endangering ecological and agricultural sustainability. Exploitation of natural resources such as oil, minerals, and lumber has devastated agricultural land with toxic spills and leakages from waste pits; lands have been polluted with little compensation to local communities. As Vandana Shiva points out, "millennia of agricultural skills and knowledge" have been replaced with Eurocentric land use practices and colonial exploitation of land and resources.

This paper seeks to place the effects of these imperialistic land use practices within the literature of the "others" who have lived on that land and observed the changes imposed on it by outside forces. Furthermore, this paper will examine global-indigenous literary responses to colonial resource exploitation and toxic contamination. Texts under consideration include Linda Hogan's *Solar Storms*, Doris Pilkington's *Rabbit Proof Fence*, and Bessie Head's *When Rain Clouds Gather*. These texts form the basis for comparison between American, African, and Australian environmental concerns and literary traditions.

Cootey, Jason. "Reminiscence: The Psychological Value of Natural Spaces after Wordsworth Leaves the Woods." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

William Wordsworth claims that his second trip to the Wye river has stable, enduring value in his memory because he experiences the sublime through Dorothy.

William Wordsworth's "Tintern Abbey" is a poem about nature's sublime power, but is also about reminiscence. In the poem, Wordsworth journeys to the Wye river for the second time, in the company of his sister Dorothy. The poem recounts what very little he remembers of his first solitary visit to the river five years previous. The first visit is what makes Wordsworth nervous about the mutability of memory; the memory of his solitary visit provides him a great deal of peace but five years later he can scarcely remember much of himself or why he felt as he did. As a result, he wants to remember his current Wye experience with Dorothy but is unsure whether he actually can. In addition, memory research from cognitive psychology exacerbates Wordsworth's anxiety; the most mutable part of memory is when the mind filters the past to match the present. Consequently, Wordsworth is a little suspicious of what he remembers from his solitary experience on the Wye. Whether Dorothy remembers is important to Wordsworth; the last 38 lines are his

insistence that she remember. A reliable memory of nature is important to Wordsworth because of the psychological value of natural spaces to the human psyche; many people believe the environment heals. On the restorative powers of nature does Wordsworth rely when in the "hours of weariness" (Lines 2.27) of urban settings. In fact, those restorative powers are what he hopes will be available to Dorothy during her future adversities. Natural space may be restorative, but Wordsworth's anxiety about memory suggests how subjective the sublime really is. For those with the responsibility of managing public access to parks subjective perspectives are a concern. However, Wordsworth also offers a solution in his poem: he and Dorothy will remember because they stood together. Wordsworth claims that the second trip has stable, enduring value because he experiences the sublime through Dorothy.

Coperthwaite, Wm. *A Handmade Life: In Search of Simplicity*. White River Junction, VT: Chelsea Green, 2003. Print.

This book carries Coperthwaite's ongoing experiments with self-sufficient living out into the world to challenge and inspire.

Corbin, Alice. *Red Earth: Poems of New Mexico*. Museum of New Mexico P, 2004. Print.

A new edition of Corbin's 1920 book pairs her poems with paintings and photographs from Santa Fe's Museum of Fine Arts.

Corburn, Jason. *Street Science: Community Knowledge and Environmental Health Justice (Urban and Industrial Environments)*. Boston: The MIT Press, 2005. Print.

A handbook for policymakers, scientists, and residents on how best to combine professional expertise with local residents' knowledge to create effective environmental plans for a community.

Uses the case study of the Greenpoint/Williamsburg neighborhood of Brooklyn, where scientists and residents worked together to address childhood lead poisoning, asthma, air pollution, and the risks of fishing from an urban river. Advocates for a synthetic "street science" which takes all kinds of expertise into account.

Corcoran, Peter Blaze, and A. James Wohlpart. *A Voice for Earth: American Writers Respond to the Earth Charter*. Athens, GA: University of Georgia Press, 2008. Print.

Collection of essays, poems, and stories that give voice to the ethical principles outlined in the Earth Charter

The problem of the twenty-first century is the problem of our separation from the wider community of life. Our lives are fraught with ecological disintegration, social and economic injustice, and the perpetuation of political disenfranchisement, violence, and war. Founded on an awareness of the complex interrelationships of the human and non-human communities, the principles outlined in the Earth Charter encourage a new vision for the age to come. Adopted in 2000, the Earth Charter is a declaration of fundamental principles for building a just, sustainable, and peaceful global society in the 21st century. It provides principles for living in the new global environment that embrace an awareness of the increased responsibility that comes with an expanded view of the community of life and the place of humans in that community. Calling for a global partnership around the concept of sustainable development, the Earth Charter recognizes the interconnected nature of our economic, social, political, spiritual, and environmental opportunities and problems. It seeks to inspire in all peoples a new sense of global interdependence and shared responsibility for the well-being of the human family and the larger living world. *A Voice for Earth: American Writers Respond to the Earth Charter* provides a literary voice to the ethical principles outlined in the Earth Charter. The writers collected here reflect upon the ethical dilemmas that confront us and assist us in understanding the nature of the crisis before us. Their voice is part of a growing collection of voices calling for—and indeed initiating—a cultural transformation from the Cenozoic era to what Thomas Berry calls the Ecozoic era, a new period of mutually enhancing Earth-human relations. Part 1 of the book, "Imagination into Principle" includes Steven C. Rockefeller's summary of how the language for the Earth Charter was drafted. Through a discussion of the inclusive nature of this drafting process, Rockefeller demonstrates the way in which the creation of the Earth Charter was, to the best of our knowledge, the most widely participatory process of any international document. He provides several examples of the deep reflection and dialogue that occurred around the crafting of specific principles and the selection of specific words. In Part 2, "Principle into Imagination" ten writers breathe life into its concepts with their own original work. Contributors include Rick Bass, Alison Hawthorne Deming, John Lane, Robert Michael Pyle, Janisse Ray, Scott Russell Sanders, Lauret Savoy and Mary Evelyn Tucker. These writers reflect on a wide range of the principles in the Earth Charter from a variety of

perspectives, making concrete the intellectual concepts that are meant to guide our new behavior. In Part 3 of the book, "Imagination and Principle into a New Ethic" Leonardo Boff offers a new paradigm created through reflecting on the concept of care in the Earth Charter. His ethical vision is grounded on the a priori nature of care and the way in which this concept provides a new basis for interacting with other humans and with the wider community of life. Bill McKibben, author of *The End of Nature* and *Deep Economy*, commented about the book: "Some of our finest writers here make vivid and real the aspirations embodied in the Earth Charter. Efforts like this are our best hope for the future--across national borders, but also across borders of mind and heart" Peter Matthiessen, author of *The Snow Leopard*, commented that "The Earth Charter, arising from and inspired by the interconnectedness of all elements of our existence, is an urgent and essential concept in these times--indispensable, in fact, in "our land and life," as the Hopi call it, is to survive. A Voice for Earth is a wonderful compilation of responses to the challenges it represents and extremely valuable on that account" Peter Matthiessen Finally, Mirian Vilela, Executive Director, Earth Charter Initiative, noted that "Readers will find here a wealth insightful views on the way in which the Earth Charter can re-enchant our imagination and re-engage our ethical and moral values. This timely book is a significant contribution to the creation of a more just, sustainable and peaceful world" Peter Blaze Corcoran and A. James Wohlpart are faculty at Florida Gulf Coast University. Corcoran is a professor of environmental studies and environmental education and director of the Center for Environmental and Sustainability Education. He is editor of "The Earth Charter in Action: Toward a Sustainable World" Wohlpart is associate dean of the College of Arts and Sciences and professor of English. He is the former associate director of the center. The book is available in paperback from the University of Georgia Press and retails for \$16.95. A. James Wohlpart, Peter Blaze Corcoran Associate Dean of the College of Arts and Sciences, Director of the Center for Environmental and Professor of English, Sustainability Education (239) 590-7181, Professor of Environmental Education wohlpart@fgcu.edu, pcorcora@fgcu.edu College of Arts and Sciences Florida Gulf Coast University 10501 FGCU Blvd. South Fort Myers, FL 33965-6565

Cornell Plantations Magazine 1944-present. Print.

Cornell Plantations Magazine is useful for anyone interested in literature and environment.

Cornell Plantations Magazine is a small, semiannual magazine published by Cornell University in Ithaca, New York. The Arboretum, Botanical Garden, and Natural Areas of Cornell University comprise Cornell Plantations, but the magazine is far-reaching in scope. Contents of each issue vary, but have included poetry, book reviews, literary essays, gardening advice, botanical research, and environmental issues as well as Plantations history.

Corpi, Lucha. *Cactus Blood*. Houston: Arte Publico Press, 1995. Print.

Chicano detective novel which denounces pesticide poisoning

Costello, Bonnie. *Shifting Ground: Reinventing Landscape in Modern American Poetry*. Cambridge, MA: Harvard UP, 2003. Print.

In her fourth study, Costello questions the use of landscape in poetry and what that says about our relationship with nature.

Coughran, Chris. "Literary Ecology and the Fiction of American Postmodernism." Diss. University of Queensland, 2005. Print.

Acutely aware of its literary inheritances, the fiction of American postmodernism provides a rich, relatively uncharted terrain for ecocritical analysis. In particular, it is the aim of this thesis to demonstrate that novels and other literary texts by Richard Brautigan, Donald Barthelme, Gilbert Sorrentino, Don DeLillo and (especially) Thomas Pynchon, show evidence of an extensive reworking of the American pastoral tradition. The underlying assumption of the thesis is that the metafictional strategies of postmodernism yield important literary-theoretical insights into a range of issues attendant upon ecological awareness, such as the interpellation of the ecological subject and the paradox of postmodernist nostalgia. Beyond informing a theory of literary ecology, the texts under discussion further highlight the ongoing social and ecological implications of the Arcadian fantasy in America. Using postmodernist literary aesthetics and ethics as a guide, this thesis explores such interconnected phenomena as the US space program and the Biosphere 2 experiment to disclose some of the untoward ramifications of a recrudescing discourse of American pastoralism, that which Frederick Turner styled "the New American Garden."

Counsell, Eva Alice. "At Shark-Reef Sanctuary." *Midwest Quarterly* 45 1 (2003): 63. Print.

Special emphasis on and examination of the seals at the sanctuary.

Coupe, Laurence, ed. *The Green Studies Reader: From Romanticism to Ecocriticism*. London: Routledge, 2000. Print.

A wide-ranging anthology of critical texts, ranging from Wordsworth and Heidegger to Lawrence Buell and Jonathan Bate, that provides an excellent resource for ecocritics. It covers Romantic Ecology, the Critique of Modernity, Nature/Culture/Gender, Ecocritical Theory and Environmental Literary Theory.

Coutts, Glenn, and Timo Jokela, eds. *Art, Community and Environment: Educational Perspectives*. Chicago: The U of Chicago P, 2008. Print.

This anthology explores how art and environment can be brought together for community empowerment.

Looking at case studies from around the world, this book discusses urban art, community actions, and problems of ownership.

Cowie, Natasha Michel. "Belonging to the Wild: The Female Connection to the Land Expressed through the Literature of Annie Trumbull Slosson and Caroline Dormon." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

The female relationship with nature expressed through the writings of two naturalist writers.

In the 18th and 19th centuries, the concept of land conservation was just beginning to emerge. Ideas of ecology and environmental sustainability were almost unheard of. To advocate conservation was daunting in itself, yet some of the most gifted naturalists and eloquent environmental advocates faced an additional challenge—overcoming the stereotypes and oppression confronting females. Determined, confident, and passionate about nature, many of the first professional female naturalists possessed a strong desire to share their love of the land with others through their writing. Annie Trumbull Slosson, an entomologist, wrote scientifically precise, yet humorous, accounts of her insect collecting. Caroline Dorman, one of the first three women in the country to be elected an associate member of the Society of American Foresters, used her talents as a writer to campaign for the preservation of longleaf pine forests in her native Louisiana.

Crane, Kathleen. *Sea Legs: Tales of a Woman Oceanographer*. Westview Press, 2004. Print.

the story of Kathleen Crane, one of the first women oceanographers out of the world-renowned Scripps Institution of Oceanography.

Crawford, Rachel. *Poetry, Enclosure, and the Vernacular Landscape, 1700-1830*. New York: Cambridge UP, 2002. Print.

Crawford examines the intriguing, often problematic, relationship between poetry and landscape in eighteenth and early-nineteenth-century Britain.

Creighton, Sarah Hammond. *Greening the Ivory Tower: Improving the Environmental Track Record of Universities, Colleges, and Other Institutions*. Cambridge: MIT Press, 1999. Print.

analyzes eco-management issues on college campuses

"Establishing a campus culture of environmental stewardship" says Creighton (273), is essential to making the changes in our worldviews and lifestyles necessary if we are to save the planet. Based mostly on Tufts University environmental management program, this book presents the environmental issues that make such programs necessary and examines the difficulties in applying eco-management principles in different campus areas.

Crimmel, Hal, ed. *Teaching in the Field: Working with Students in the Outdoor Classroom*. Salt Lake City: U of Utah P, 2003. Print.

These essays, arranged into three sections, offer rationales, pedagogical strategies, and foundational advice and information that broaden and strengthen the collective knowledge of field studies.

Cronan, William. *Changes in the Land: Indians, Colonists, and Ecology of New England*. 20th-Anniversary Edition ed. New York: Hill and Wang, 2003. Print.

Reissued here with an updated afterword by the author and a new foreword by John Demos, this book provides a brilliant interdisciplinary interpretation of how land and people influence each other.

Cronin, Keri "'Wish You Were Here!': Picture Postcards and the Creation of Environmental Knowledge in Canada's Rocky Mountain Parks." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

This paper considers image-text relationships on picture postcards consumed in the Canadian Rocky Mountain Parks as a means to explore how these popular souvenir items construct dominant ideas about nonhuman species.

This paper considers the role of picture postcards in shaping environmental knowledge of one of Canada's best-known tourist regions, the Rocky Mountain Parks. The purchasing of postcards depicting majestic mountain vistas, pristine bodies of water, and the more photogenic representatives of montane flora and fauna have become a requisite component of almost any visit to Canada's Rocky Mountain parks. Tourists to such well-known destinations as Jasper and Banff National Parks ensure that lasting memories of their holidays will be forged by collecting these pre-packaged, ready-made visual souvenirs. Whether these postcards are



sent to friends and family with the requisite "wish you were her" message, or kept by the purchaser as a reminder of their mountain holiday, these collectable cards represent a piece of the mountain experience that can be purchased and owned for a handful of pocket change. In this paper I argue that postcards of the Rocky Mountains are more than just souvenirs, simple reminders of a pleasant vacation away from the hustle and bustle of daily life. Rather, postcards can be understood as indicators of deeply-entrenched, dominant cultural values regarding nature and the commodification of wilderness spaces. Postcards are a site of intersection between the commercial, the cultural, and the ecological and, as such, are embedded with layers of intertextual meaning that reflect and shape dominant societal values on these fronts. What, for instance, do these cards tell us about our society's perceptions of and interactions with the non-human world? How do postcards of Canada's Rocky Mountain parks shape expectations and

experiences of the thousands of visitors to the region each year? In what ways do photographs, such as those found on souvenir postcards, serve to promote certain values and conceptions of nature at the expense of others? How do the messages hastily scrawled on the back of these cards inform understandings of place? How do these factors impact tourism and, in turn, how does the promotion of tourism through such items as the picture postcard impact the ecological health of destinations such as Canada's Rocky Mountain parks? By exploring these questions, this paper attempts to unravel some of the complex layers of meaning, memory, and mythology that are generated by the circulation of one of the most popular souvenirs of a visit to Canada's Rocky Mountains — the picture postcard.

Cronon, William. "Neither Barren nor Remote." *The New York Times* 28 February 2001, National ed., sec. A: 25. Print.

The Arctic National Wildlife Refuge is vital to native people and linked to all of us.

William Cronon warns against drilling for oil in the Arctic National Wildlife Refuge, arguing that it sustains a vital life for the Gwich'in (Athabaskan-speaking) people and the Porcupine Caribou herd with which their lives are entwined. The refuge also serves as a critical habitat for species whose migratory range overlaps many parts of North America. For what would amount to a one-year supply of oil, says Cronon, entering the refuge for exploration is not worth the harm it would cause.

---. "The Riddle of the Apostle Islands." *Orion* May/June 2003: 36-42. Print.

Cronon addresses complications over wilderness designation for the Apostle Islands arising from their history of human settlement.

Crooker, Barbara. "Transcription." *Midwest Quarterly* 44 3 (2003): 293. Print.

Images of spring, using writing metaphors for nature.

---. "August Slips into a New Gear." *Midwest Quarterly* 44 1 (2003): 294. Print.

Nature at the height of summer ripeness.

Crosby, Cindy. *Exploring the Landscapes of Prayer*. Paraclete, 2003. Print.

To relearn how to pray, the writer retires to a tract of restored prairie near her home in a Chicago suburb.

Crosby, Donald A. *A Religion of Nature*. Albany, NY: State University of New York P, 2002. Print.

Crosby urges readers to grant to nature the kind of reverence, respect, love, and devotion people in the West have formerly reserved for God. He explores such issues as the concept of nature, the character and status of natural values, commonalities and differences between humans and other forms of life, and the place of humans in the natural order.

Cummings, Allison, ed. *Amoskeag: The Journal of Southern New Hampshire University*. Vol. 26.1. Manchester, NH: Southern NH University, 2009. Print.

Literary magazine's theme issue on climate change

Amoskeag is a literary magazine based at Southern NH University in NH. Issue 26.1 (Sp 2009) is a themed issue, featuring essays, fiction, poetry, and photography on climate change and its effect on nature, language, and society.

Cuny, Lynn Marie. *Through Animal's Eyes: True Stories from a Wildlife Sanctuary*. Denton, TX: U of North Texas P. Print.

Curry, Patrick. *Ecological Ethics: An Introduction*. Malden, MA: Polity Press, 2006. Print.

A brief, clear introduction to ethics and the environment.

This book sweeps from a basic description of what's going wrong with the environment (habitat, population, pollution...), through an introduction to the three major anthropocentric ethics (virtue ethics, deontology, utilitarianism), to a lucid layout of the major ecological ethics from "shallow / light green" to "deep / dark green". It makes an impassioned argument for the necessity of a truly ecological ethic (not one that ultimately finds its justification in what's good for humans, or even humans and other sentient animals, but one that sees ecologies as having moral value in themselves). Since I myself was reading the book as an introduction, I can't evaluate its accuracy and fairness, but I certainly appreciated its clarity and brevity. (Anyone who knows more should feel free to supplement or supplant this abstract...)

Cushman, John H., Jr. "After Silent Spring, Industry Put Spin on All It Brewed." *New York Times* 26 March 2001, National ed., sec. A: 14. Print.

Cushman reviews how the chemical industry dealt with, largely in its own words, criticism caused by Carson's 1963 blockbuster.

Cutler, Alan. *The Seashell on the Mountaintop: A Story of Science, Sainthood, and the Humble Genius Who Discovered a New History of the Earth*. New York: Dutton, 2003. Print.

This book traces the life of Niels Stensen, a 17th century scholar who upset long-held ideas about the natural world.

Darias-Beautell, Eva. "The Inner Geography of Home: The Ecofeminist Ethics of Daphne Marlatt's 'Taken'." *Feminismo/s* 5 (2005): 177-95. Print.

A new maternalism proposed.

Argues that Marlatt's text offers an escape from violent occupation of place by a maternalism based upon the body's fusion with the environment.

Daston, Lorraine, and Fernando Vidal, eds. *The Moral Authority of Nature*. Chicago: U of Chicago P, 2003. Print.

These 18 essays, ranging broadly in time and place, examine the use of nature as justification for political, moral, and social judgments.

David, Hutchison. *A Natural History of Place in Education*. Advances in Contemporary Educational Thought. New York: Teachers College Press, 2004. Print.

An interesting book which attempts to look at all the issues surrounding place-based education.

With a generous foreword by David Orr, this slim volume attempts to situate place-based education into a comprehensive framework of pedagogical history and philosophy, architecture and financial concerns, environmental awareness and identity. While it may well be argued that the author has taken on too wide-ranging a task and thus deals with none of these issues in enough depth, this is the only book that does look at the "big picture" and as such may hopefully encourage further research along similar lines.

De Jong, Mary. "Dick Proenекke's Video Diary and Being in the World." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Dick Proenекke built a cabin near Twin lakes, Alaska, and lived there for 30 years, observing nature & recording data, living with near self-sufficiency--alone in the wilderness.

Dear, Peter. *The Intelligibility of Nature: How Science Makes Sense of the World*. Chicago: U of Chicago P, 2007. Print.

This book shows how mechanistic explanations in physics and chemistry supplanted quantum theory due to socio-historical influences

The book begins with a crucial observation: that scientific ambition is, and has been, directed toward to distinct but frequently conflated ends -doing and knowing. Dear ultimately reveals how the two principles became formalized into a single enterprise, science, that would be carried out by a new kind of person, the scientist.

DeCourten, Frank. *The Broken Land: Adventures in Great Basin Geology*. Salt Lake City, UT: U of Utah P, 2003. Print.

This book surveys the geological phenomena of the magnificent Great Basin landscape of western Utah, Nevada, eastern California, and adjacent regions. Each chapter focuses on a locality or area that provides insight into the deep history of one of North America's most remote regions--one of its continental margins.

Dempsey, Dave. "Michigan Environmental Report." 20 3 (2002). Print.

Interview with author of *The Dynamic Great Lakes*

The interviewer asks the author why she wrote the *Dynamic Great Lakes* and the intended audience for the book. The author tells what she would do if she were czar(ina) of the Great Lakes.[Comments: <http://www.geocities.com/barbaraspring/Interview>]

Devall, W. "A Sense of Earth Wisdom." *Journal of Environmental Education* 16 2 (1984): 1-3. Print.

The environmental crisis is really a crisis of character and a crisis of culture.

Devine, Maureen. "Swamp Semantics, or Where Goes the Gym?" Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Concerns an ecofeminist approach to protesting the destruction of wetlands in order to build a new univ sports facility

The essay concerns an environmental conflict concerning the building site of a new gymnasium and sports facility at the Alps-Adriatic University of Klagenfurt, Austria beginning in the summer of 2004, that coincided with and was carried over into an American Studies seminar on Ecofeminism in the winter semester (October — January). Beginning with the terms used to describe the site, from "swamp" to "alderbog," the negative connotations are discussed etymologically and in literary uses by several contemporary American women writers in poems and fictional narratives. The use of man-made ecological imbalance is crucial to the understanding of the texts — Margaret Atwood's, *Surfacing*, Jane Smiley's *A Thousand Acres*, and Linda Hogan's *Solar Storms* all concern the relationship to wetlands — and the students participating in the seminar relate the literary texts to their immediate environment, the wooded wetlands just outside the classroom that is targeted for destruction. Two brief forays into the "swamp" as part of the seminar enhance the sensibility for the wetlands / swamp / alderbog as a local issue as well as a global one; the trees, plants, flowers are mentioned repeatedly, whether in Iowa farmland, northern Quebec or James Bay in Canada - or Klagenfurt Austria. A discussion of the treatment of other local wetlands areas that have been included in the Ramsar Convention leads to a consideration of different values relating to environment.

Ecofeminism sees the underlying cause of the destruction of the environment and the oppression of women situated in an ethical system of rights and a hierarchy based on the perception of self as separate, whereas a perception of self connected to and interwoven follows an ethical system of responsibility. In using this approach the students can better become aware of and better understand their relationship to the environmental issues. The final decision by the university administration was postponed and at this writing no action has been taken on the issue.

DeWitt, Keally, L. "I See a Lot of Things Other People Don't See." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Short Documentary Film on EJ Activist in RI

20 minute documentary about Gail Corvello, grassroots environmental health and justice activist from Tiverton, RI. About her neighborhood, contamination found in its soil, and her crusade (rooted in human connection) to hold powers that be accountable.

Di Chiro, Giovanna. "Sustaining the 'Urban Forest' and Creating Landscapes of Hope: An Interview with Cinder Hypki and Bryant 'Spoon' Smith." *The Environmental Justice Reader: Politics, Poetics, & Pedagogy*. Eds. Adamson, Joni, Mei Mei Evans and Rachel Stein. Tucson: University of Arizona Press, 2002. 284-310. Print.

An interview with Baltimore-based community activists Cinder Hypki and Bryant 'Spoon' Smith, emphasizing the transformative potential of environmental art projects in inner-city neighborhoods.

Dieterle, Eric. "Five Minutes to Midnight in Cold Springs Valley." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Is moving to a suburb for its surrounding natural beauty an act of betrayal?

Cold Springs Valley in northern Nevada is the latest victim of Reno's suburban sprawl. Yet the valley's housing developments draw new residents because the beauty and location (one hill removed from Reno's outskirts) of the place. Is buying a house there a quest for beauty or an act of betrayal?

Dietrich, William. *Natural Grace: The Charm, Wonder, and Lessons of Pacific Northwest Animals and Plants*. Seattle: U of Washington, 2003. Print.

From the interactive clockwork world of geology, tides, Northwest weather, and snow, to the hidden roles of dirt, stream life, and mosses and lichens, William Dietrich explore the natural splendors of the Pacific Northwest.

Dittmar, Trudy. *Fauna and Flora, Earth and Sky: Brushes with Nature's Wisdom*. Iowa City: U of Iowa P, 2003. Print.

In essays with settings that range from the Wind River Mountains of Wyoming to the Pine Barrens of New Jersey, Trudy Dittmar weaves personal experience with diverse thread of subject matter to create unexpected connections between human nature and nature at large.

Dixon, Melvin. *Ride out the Wilderness: Geography and Identity in Afro-American Literature*. U of Illinois P, 1987. Print.

Looks at use of nature and place in African-American literature

Discusses texts of Douglass, Jacobs, Jean Toomer, Claude McKay, Ralph Ellison, Hurston, Walker, Baraka (LeRoi Jones), Baldwin, Gayl Jones, Richard Wright, Hurston, and Morrison. Looks at the wilderness, the underground, and the mountaintop to see how these ideas shaped cultural identity in the midst of displacement.

Dodd, Elizabeth. *Prospect: Journeys and Landscapes*. Salt Lake City, UT: U of Utah P, 2003. Print.

Dodd peers at the world through a myriad of lenses--natural history, local history, science, anthropology, philosophy, and literature.

Dodman, Nicholas H. *If Only They Could Speak: Stories About Pets and Their People*. New York: Norton, 2003. Print.

With humor and compassion, Dr. Dodman explores the complex and emotional problems of troubled animals

and their (often) equally distressed owners, creating a classic of animal literature, with stories as wise, and almost as human, as the lives of the animals they portray.

Donahue, Brian. *The Great Meadow: Farmers and the Land in Colonial Concord*. New Haven, CT: Yale UP, 2004. Print.

In this book, Donahue offers a history of the early farming practices of Concord and challenges the long-standing notion that colonial husbandry degraded the land.

Dorries, Matthias, ed. *Experimenting in Tongues: Studies in Science and Language*. Palo Alto, CA: Stanford UP, 2002. Print.

Leading scholars in the history of science address the historical, methodological, and ideological motivation behind scientists' use of language metaphors. Includes 20 illustrations.

Douglas, Marjory Stoneman. *The Wide Brim: Early Poems and Ponderings of Marjory Stoneman Douglas*. Gainesville, FL: U P of Florida, 2002. Print.

Doyle, Bill. "Richard Nelson and the Rhetoric of Presence." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Richard Nelson's *The Island Within* offers an excellent case study for examining what several critics of travel writing call the rhetoric of presence.

Richard Nelson's *The Island Within* offers an excellent case study for examining what several critics of travel writing call the rhetoric of presence. Katrina O'Loughlin, for example, describes this as authors "writing themselves in as a physical presence. . .to claim eyewitness authority for their observations." We can fruitfully expand this definition to include the variety of techniques writers of place-based nonfiction use to establish their ethos, and ultimately, convince readers that their arguments are valid. Like Scott Russell Sanders' *Staying Put*, Nelson's text blends nature writing, travel narrative, and an argument that "acclaim[s] the rewards of exploring the place in which a person lives rather than searching afar." This paper analyzes Nelson's use of the rhetoric of presence in developing his "guide for non-travel."

Dreese, Donelle N. "The Terrestrial and Aquatic Intelligence of Linda Hogan." *Studies in American Indian Literatures* 11 4 (1999): 6-22. Print.

---. *Ecocriticism: Creating Self and Place in Environmental and American Indian Literatures*. New York: Peter Lang, 2002. Print.

This book studies how writers recreate a sense of place in poetry and novels in order to reclaim a sense of self and identity.

This exploration studies twentieth-century poets and prose writers of diverse ethnicity who have attempted to recover a sense of home, identity, community and place in response to various forms of displacement caused by such forces as colonization, racial and sexual oppression and environmental alienation. Working from an ecocritical perspective that investigates "place" as inherent in configurations of the self and in the establishment of community and holistic well being, this work examines the centrality of landscape in writers who, either through mythic, psychic or environmental channels, have identified a landscape or place as intrinsic to their own conceptualizations of self. This work also clarifies the territory where postcolonial and American studies intersect by investigating the literary decolonization efforts made by American Indian authors who are writing to reclaim their historical territories.

---. "Psychic Reterritorializations of Self and Place in the Poetry of Chrystos." *Interdisciplinary Literary Studies: A Journal of Criticism and Theory* 3 2 (2002): 39-48. Print.

Drinkwater, Chris. "Deep Ecology and Postmodernity: Making Space for Conversation." *Reconstruction: Studies in contemporary culture* 7 2 (2007). Print.

The article begins an elaboration of ecological connectedness and sense of ground, in terms that postmodern sensibility can understand and perhaps even embrace.

Postmodern cultural analysis, in its militating against mystifying naturalizations, tends toward suspicion of the natural. In so tending, it risks culturalistic reduction of the everything that is. It is unable to contemplate an Other of culture as such. Against the grain of cultural analysis, I seek to preserve such an Other, and the

space through which it can become not an excluded, alien and reified 'Real', but an ever present, ever absent source of being, a sign, not of fracture, but of connectedness and belonging. Deep Ecology, as I describe it, is not a set of beliefs, but a structure of thinking and feeling for which relationships with nature and non-human beings are a primary experience. Such relationship, I suggest, is both socially constructed and, in a sense, 'given'. It is recognized. It is a response to something actual. Deep Ecology recognizes an Other that postmodern cultural analysis tends either to exclude or to incorporate, and it acknowledges a Same of which postmodern cultural analysis is endemically suspicious. In the impossible articulation of Same and Other, One and Many, nearness and distance, ecology appears in its most postmodern aspect. Deep Ecology and postmodernity, despite appearances of distance, are not external to one another. Both may be conceived as practices of distancing and identification that already intersect. Available at <http://reconstruction.eserver.org/072/drinkwater.shtml>

Drotar, David Lee. *Steep Passages: A World-Wide Eco-Adventurer Unlocks Nature's Spiritual Truths*. Castleton-on-Hudson: Brookview Press, 2002. Print.

Steep Passages draws parallels between the natural world and the people who are finding their way through it.

"Life's transitions are sometimes icy, often scary. The more we think about them, the more difficult they seem," writes David Lee Drotar in this collection of penetrating essays. Where others may see only trees or waterfalls, Drotar sees broader psychological, social and sometimes political implications in the outdoor adventures he pursues.

Dryzek, John S., and David Scholsberg, eds. *Debating the Earth: The Environmental Politics Reader*. New York: Oxford UP, 2005. Print.

This collection of readings brings together the diversity of political responses to environmental issues around the world.

Dunaway, David King, and Sara Spurgeon, eds. *Writing the Southwest*. 2nd ed. Albuquerque: U of New Mexico P, 2003. Print.

First published in 1995, this assemblage of interviews, bibliographies, excerpts, and criticism on 14 of the Southwest's most important authors has been updated and expanded.

Dunmire, William W. *Garden of New Spain: How Mediterranean Plants and Foods Changed America*. Austin, TX: U of Texas P, 2004. Print.

Naturalist Dunmire recounts the journey of Spanish wheat, vegetables, and fruit

Dunne, Pete. *Golden Wings and Other Stories About Birders and Birding*. Austin, TX: U of Texas P, 2003. Print.

This book collects forty-one of Dunne's recent essays, drawn from his columns in "Living Bird," "Wild Bird News," the New Jersey Sunday section of the "New York Times," "Birder's World," and other publications.

Dwyer, Jim. *Earthworks: Recommended Fiction and Nonfiction About Nature and the Environment for Adults and Young Adults*. New York, NY: Neal-Schumann Publishers, Inc., 1996. Print.

A more-than-comprehensive look, carefully annotated and cross-referenced, at what is available for those wishing to teach about and for the environment.

One of the complaints frequently leveled at the field of environmental education is that there are not enough materials in areas other than biology or ecology for teachers who may want to infuse their own, non-scientific classrooms with an environmental focus. That this is patently untrue can be seen by a quick glance at Jim Dwyer's *Earthworks: Recommended Fiction and Nonfiction about Nature and the Environment for Adults and Young Adults*, a mind-boggling bibliography of 2601 items, annotated and cross-referenced, including a section specifically for environmental educators which lists catalogs of curriculum materials and directories to relevant professional groups as well as books about the field. In his introduction, Dwyer explains in the Introduction to the book why he felt that such a volume was necessary:

Effective action is based upon a symbiosis of knowledge and commitment. Combining a personal experience of the environment with the knowledge and experience of others increases understanding. Commitment has intellectual and emotional aspects. The arts, including fiction, can enrich people's understanding and engage their emotions. (ix)

---. "Ecocriticism Meets Ecofiction?" Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Teach more fiction and fewer essays.

Thousands of books and short stories about nature and the environment, sometimes known as ecofiction, have been written and fiction is by far the most popular and accessible genre to students and the general public, yet the overwhelming emphasis in literature and the environment is overwhelmingly slanted toward essays and poetry. This paper explores why this is the case and why and how to change it. It is excerpted from a book manuscript entitled *Where the wild books are*, which is currently under consideration by a major university press.

Dwyer, Owen J., and Derek H. Alderman. *Civil Rights Memorials and the Geography of Memory*. Athens, GA: University of Georgia Press, 2008. Print.

Dwyer and Alderman illustrate how memorials dedicated to the civil rights movement function as collective memory, and analyze not only which stories, people, and places are remembered and forgotten, but how location seriously affects the monuments public impact.

Eck, Joe, and Wayne Winterrowd. *Our Life in Gardens*. New York: Farrar, Straus and Giroux, 2009. Print.

This co-authored book chronicles a shared garden and shared life.

Eck and Winterrowd discuss their experiences cultivating a flower and vegetable garden. As renowned garden designers, the authors offer aesthetic expertise and an analysis of the cultural values we assign to cultivated plants and landscapes.

Eckersley, Robyn. *The Green State: Rethinking Democracy and Sovereignty*. The MIT P, 2004. Print.

seeks to connect the moral and practical concerns of the environmental movement with contemporary theories about the state, democracy, and justice.

Ecott, Tim. *Natural Buoyancy: Adventures in a Liquid World*. New York: Grove P, 2002. Print.

Edlich, Micha Gerrit Philippe. "Writing Nature, Writing Selves: The Ecotone of Ecobiography." Diss. Johannes Gutenberg-Universität Mainz, Germany, 2008. Print.

Cecilia Konchar Farr introduces the term "ecobiography" to describe the space where two distinctly American literary traditions, autobiography and nature writing, come together as "nonfiction autobiographical narratives centered on place" and where writers create themselves, "calling on nature as a referent for their autobiographical self-definition" (94). While ecobiographical texts such as *Refuge: An Unnatural History of Family and Place* (1991) by Terry Tempest Williams or Edward Abbey's classic *Desert Solitaire* (1968) have already generated a broad variety of responses from both ecocritics and critics of life writing, book-length theoretical assessments of the generic interface between autobiographical writing and environmental writing have been, with the possible exceptions of Peter A. Fritzell's *Nature Writing and America: Essays upon a Cultural Type* (1990) or Mark Allister's *Refiguring the Map of Sorrow: Nature Writing and Autobiography* (2001), surprisingly scarce. The goal of this dissertation is to extend Allister's theoretical claims and to address further significant dimensions of ecobiographical writing that have hitherto been neglected. Like Allister, I extend Paul John Eakin's concept of relational autobiography to include the physical environment as the most important reference in the texts produced by nature writers. Mostly drawing on empirical psychological studies on environmental identity, I argue that the act of writing selves, which is informed by the tenets of ecology and contextualized with regard to a specific physical environment, is ultimately an attempt to establish a relational self and a sense of identity grounded in place. Tied to this ecobiographical textual performance of selves are necessarily a deconstruction of the Cartesian notion of a unified self and a paradigmatic shift toward an at least ecocentric conception of selfhood that acknowledges the interconnectedness between human beings and physical environment. This dissertation also aims to assess the interplay between this and other conceptions of selfhood, for example ecofeminist, Native American, or African American models of identity, in ecobiographical writing. One chapter will also focus on the ecobiographical dimensions of the ecocritical practice of narrative scholarship.

Egan, Ken, Jr. *Hope and Dread in Montana Literature*. Reno, NV: U of Nevada P, 2003. Print.

This insightful literary survey from a third-generation Montanan includes a thoughtful discussion on the now

infamous events of the mid- to late-nineties.

From the narratives of early explorers and ranchers, Native Americans, and settler women, through the works of such major twentieth-century luminaries as A. B. Guthrie Jr. and Ivan Doig, Egan traces the evolution of Montanans' early fantastic dreams of economic, religious, and cultural success into failure and despair, violence and tragedy. Yet, side by side with these tales of woe are tales of endurance and even triumph, evidence of the strength and creative potential of their state's people.

Ehrlich, Gretel. *Geode/Rock Body*. Santa Barbara, CA: Capricorn Press, 1970. Print.

Poems often connect body imagery with geology and nature.

---. *To Touch the Water*. Boise, Idaho: Ahsakta Press, 1981. Print.

Poems mix images from the natural world with steamy sexuality into self-conscious rhapsody.

---. *The Solace of Open Spaces*. New York, NY: Viking, 1985. Print.

A lyric memoir combining life on a sheep ranch while recovering from the death of a lover, the natural history of Wyoming, and an ethnography of the rural people she meets.

The solace of open spaces -- Obituary -- Other lives -- About men -- From a sheepherder's notebook -- Friends, foes, and working animals -- The smooth skull of winter -- Water -- Just married -- Rules of the game -- To live in two worlds - A storm, the cornfield, and elk.

---. *Heart Mountain*. New York, N.Y.: Viking, 1988. Print.

In an ambitious novel set in a Japanese World War II Internment camp, Ehrlich compares the "crazy" cowboy to the "crazy" Zen monk through their rejection of material possessions, society, and civilization, as well as their desire to harmoniously embrace humility, a Spartan existence, and the natural world.

---. *Drinking Dry Clouds: Stories from Wyoming*. Santa Barbara: Capra Press, 1991. Print.

A collection of character sketches which reprints *Wyoming Stories* and includes a follow-up on the characters who appear in *Heart Mountain*.

---. *Islands, the Universe, Home*. New York: Penguin, 1991. Print.

A blending of Japan travel writing with Wyoming memoirs about harmony in nature that includes passages about Ray Hunt's horse training theories and Alan Savory's grazing theories.

---. "River History." *Sisters of the Earth : Women's Prose and Poetry About Nature*. Ed. Anderson, Lorraine. 1st ed. New York: Vintage Books, 1991. 113-17. Print.

Musings on her observations and theology as she searches out the source of a river.

---. *Arctic Heart: A Poem Cycle*. Santa Barbara, CA: Capra Press, 1992. Print.

Inspired by a tryst in the Canadian High Arctic with a seal biologist, the poem was used as a script for a London ballet.

---. "Interview with Gretel Ehrlich." *Talking up a Storm : Voices of the New West*. Lincoln: University of Nebraska Press, 1994. 81-101. Print.

Gregory L. Morris interviews Gretel Ehrlich; she stresses that she is a serious student of Zen and claims *The Tale of the Genji* was a major influence in developing the male protagonist in *Heart Mountain*. Includes bibliographical references and index.

---. "A Call from One Kingdom to Another." *Talking on the Water: Conversations About Nature and Creativity*. San Francisco: Sierra Club Books, 1994. 1-17. Print.

Author Jonathan White interviews Ehrlich about experiences in Wyoming.

---. *Life in the Saddle: Writings and Photographs*. The Wilderness Experience. 1st ed. San Diego: Harcourt Brace, 1995. Print.

A collection of pack-trip photography and essays.

---. *A Match to the Heart*. New York: Penguin Books, 1995. Print.

After Ehrlich is struck by lightning while hiking in Wyoming, a California doctor restores her heart both literally and metaphorically; contains body as wilderness imagery.

---. *Yellowstone: Land of Fire & Ice*. New York: HarperCollins, 1995. Print.

Layering vivid nature writing, Oriental influences, history, geology, narrative, botany, zoology, and ornithology, Ehrlich describes Yellowstone as both Eden and hell; includes stunning photography by Willard and Kathy Clay.

---. *Questions of Heaven: The Chinese Journeys of an American Buddhist*. Boston: Beacon Press, 1997. Print.

A travel adventure over the Burma Road, climbing Emeishan, visiting a panda refuge and Buddhist lamas.

Ekberg, Carl J. *Francois Valle and His World: Upper Louisiana before Lewis and Clark*. Columbia, Missouri: U of Missouri P, 2002. Print.

Elbow, Peter. "The Pleasures of Voice in the Literary Essay: Explorations in the Prose of Gretel Ehrlich and Richard Selzer." *Literary Nonfiction: Theory, Criticism, Pedagogy*. Ed. Anderson, Chris. Carbondale: Southern Illinois University Press, 1989. 211-34. Print.

An analysis of Ehrlich's writing style in Solace.

Eldredge, Niles. *Darwin: Discovering the Tree of Life*. New York: W. W. Norton and Company, 2005. Print.

Eldredge explores the everyday artifacts of Darwin's life to allow readers a glimpse into the scientist's mind and early writings.

Elgin, Suzette Haden. *Earthsong: Native Tongue 3*. Native Tongue. New York: The Feminist P, 2002. Print.

In *Earthsong*, the trilogy's long-awaited finale, the interplanetary Consortium has decided to abandon the incorrigibly violent Earth to economic and ecological disaster. As the Consortium prepares to euthanize the diseased planet, the women of the Lines are offered one last chance to change the men's destructive behavior and cancel the planet's annihilation.

Ellis, Richard. *The Empty Ocean*. Covelo, CA: Island, 2003. Print.

Rich in history, anecdote, and surprising fact, the author's descriptions bring to life the natural history of the various species, the threats they face, and the losses they have suffered.

---. *Sea Dragons: Predators of the Prehistoric Oceans*. Lawrence: U of Kansas P, 2003. Print.

In this study, Ellis presents the wonders of the prehistoric ocean.

Emerson, Michael. "'You Watch, You Set It Down. Then You Try Again': The Ethics of Ambiguity in the Recent Work of Barry Lopez." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

This paper addresses how Lopez's recent writing (*About This Life, Light Action in the Caribbean, Resistance*) implies the moral evaluation of our relationship to human and other-than-human others, natural and cultural landscapes, and the past, and how Lopez's writing marks the ambiguous moral stance of the modern writer and reader who are implicated in historical and social practices which eliminate the fundamental roles that natural worlds and natural stories play in the construction of human and non-human identity.

The recent fiction and nonfiction of Barry Lopez continues his exploration of the moral vicissitudes of contemporary life and the degradation of landscape and memory in the dominant culture. By way of the existential concepts of responsibility and authenticity, this paper will address how Lopez's recent writing (*About This Life, Light Action in the Caribbean, Resistance*) implies the moral evaluation of our relationship to human and other-than-human others, natural and cultural landscapes, and the past. Lopez's writing marks the ambiguous moral stance of the modern writer and reader who are implicated in historical and social practices which eliminate the fundamental roles that natural worlds and natural stories play in the construction of human and non-human identity. Lopez does not claim the certitude of ethical pronouncement but describes the entanglement of living in a culture committed to the destruction of landscape and memory while at the same time preserving them in writing. Although Lopez has recently been criticized as "yet

another rusticated, exurban flâneur with time on his hands." (Dana Phillips, *The Truth of Ecology*, 230), Lopez offers a series of personal and fictional narratives exhibiting the ethical practice of listening and the consequences of our failure to listen to other beings.

Endersby, Jim. *A Guinea Pig's History of Biology*. Cambridge, MA: Harvard U P, 2008. Print.

Endersby illuminates how seemingly insignificant organisms like guinea pigs and passion flowers contributed to scientific epiphanies.

Endersby sheds new light on Darwin's experiments and theories. He shows how studying a small group of organisms has contributed to our understanding of biology and evolution.

"Environmental News Network". Web site. <<http://www.enn.com>>.

Web site covering current environmental news.

Web site hosted by CNN that includes current issues, archives, commentary. A good resource for student research projects in eco-composition classes.

"Environmental Ethics". (Jan. 19, 2004). <<http://www.cep.unt.edu/index17.html>>.

Up-dated and comprehensive bibliography of everything published within their pages since their inception in 1978.

On this website the journal *Environmental Ethics* maintains an up-dated and comprehensive bibliography of everything published within their pages since their inception in 1978. It is interesting, albeit considerably unnerving, to note that of the over 600 articles listed for this twenty-one-year period, only 2 specifically address the issue of environmental education: Kareen B. Sturgeon, s „The Classroom as a Model of the World% (1991/ v.13; currently unavailable); and „The Conservative Misinterpretation of the Educational Ecological Crisis.% (1992/ v.14) by C.A. Bowers, an article which later became a chapter in his 1997 volume, *The Culture of Denial*.

Enyeart, James L. *Land, Sky, and All That Is Within: Visionary Photographers in the Southwest*. Santa Fe: Museum of New Mexico P, 2003. Print.

This survey of photographers and photography between 1870-1970 captures the American Southwest as it has shaped the lives and work of nineteen photographers, including Ansel Adams, Eliot Porter, Paul Strand, Edward Weston, and Laura Gilpin.

Erdrich, Louise. *Four Souls*. New York: HarperCollins, 2004. Print.

Fleur Pillager, who takes her mother's name, *Four Souls*, for strength, comes to the cities of Minneapolis and Saint Paul seeking restitution and revenge on the lumber baron who has stripped her of its old pine stands.

---. *The Plague of Doves*. 2008. Print.

Erhard, Nancie. *Moral Habitat: Ethos and Agency for the Sake of the Earth*. Albany, NY: University of New York Press, 2007. Print.

Traces the development of the moral imagination in relation to the earth

By weaving together science, religion, indigenous traditions, and women studies, Erhard traces the development of the moral imagination and moral norms as shaped by the Earth's diverse biotic communities.

---. *Moral Habitat: Ethos and Agency for the Sake of the Earth*. Albany: State U of New York P, 2007. Print.

Erhard discusses how moral norms have been shaped with the earth in mind.

Erhard explores the ways that morals have been shaped in harmony with the Earth. She looks at diverse biotic communities and uses religion and science in order to understand the multitude of moral norms on Earth.

Erickson, Brad. *Call to Action: Handbook for Ecology, Peace and Justice*. San Francisco: Sierra Club, 1990. Print.

An eco-reader divided into nine sections.

A reader divided into nine sections, with titles such as "Beyond Oppression," "Confronting the Colonial Legacy," "Making War Obsolete," and "Healing the Earth." Included among its impressive list of authors are

Vandana Shiva, Brian Wilson, Amory Lovins, Carl Anthony, and Jacques Cousteau. The strongest arguments for using this text are its universality, its worldwide focus, and the clear connection that it draws between the abuse being inflicted on the planet itself and on its peoples, particularly on its disenfranchised.

Evanoff, Richard. *Bioregionalism and Global Ethics: A Transactional Approach to Achieving Ecological Sustainability, Social Justice, and Human Well-Being*. Studies in Philosophy. Ed. Robert, Bernasconi. London and New York: Routledge, 2011. Print.

The transactional approach to ethics developed in Bioregionalism and Global Ethics seeks to maximize ecological sustainability, social justice, and human well-being in the context of decentralized bioregional communities confederated at appropriate levels to address problems that transcend cultural borders.

Bioregionalism and Global Ethics suggests that current trends towards globalization are creating entirely new social and environmental problems which require cross-cultural dialogue towards the creation of a new "global ethic." Current models of development are based on an implicit global ethic which advocates bringing everyone in the world up to the same standards of living as those prevalent in the so-called "developed" countries through unlimited economic growth. Evanoff argues that this goal is not only unattainable but also undesirable because it ultimately undermines the ability of the environment to sustain both human and non-human flourishing, exacerbates rather than overcomes social inequalities both within and between cultures, and fails to achieve genuine human well-being for all but a wealthy minority. An alternative bioregional global ethic is proposed which seeks to maximize ecological sustainability, social justice, and human well-being through the creation of economically self-sufficient and politically decentralized communities delinked from the global market but confederated at appropriate levels to address problems that transcend cultural borders. Such an ethic is based on a transactional view of the relationship between self, society, and nature, which attempts to create more symbiotic and less conflictual modes of interaction between human cultures and natural environments, while promoting the flourishing of both. Instead of a single monolithic global ethic, bioregionalism suggests that there should be sufficient convergence between cultures to allow for the successful resolution of mutual problems, but also sufficient divergence to enable the continued evolution of both biological and cultural diversity on a global scale.

Evans, Mei Mei. "Testimonies." *The Environmental Justice Reader: Politics, Poetics, & Pedagogy*. Eds. Adamson, Joni, Mei Mei Evans and Rachel Stein. Tucson: University of Arizona Press, 2002. 29-43. Print.

Testimonies from "ground zero" of the environmental movement: statements from diverse activists throughout the United States.

Statements from Doris Bradshaw, President of Defense Depot Memphis, Tennessee Concerned Citizens' Committee; Sterling Gologergen, Indigenous Environmental Network / Alaska Community Action on Toxics POPs (Persistent Organic Pesticides) Organizer; Edgar Mouton, President, Mossville Environmental Action Now; Alberto Saldamando, General Counsel, International Indian Treaty Council; Paul Smith, Oneida Nation, Wisconsin.

Fabel, Arthur, and Donald St. John, eds. *Teilhard in the 21st Century*. Maryknoll, NY: Orbis, 2003. Print.

In this collection, Fabel and St. John present commentaries on the work of the influential thinker Teilhard de Chardin.

Fagan, Brian. *The Long Summer: How Climate Changed Civilization*. Granta Publications; Basic Books, 2004. Print.

Illuminates the centuries-long pattern of human adaptation to the demands and challenges of an ever-changing climate.

Fan, Fa-Ti. *British Naturalists in Qing China*. Cambridge, MA: Harvard UP, 2003. Print.

This book traces Western scientific interest in China during the eighteenth and nineteenth centuries.

Fast, Robin Riley. "The Native American Presence in Mary Oliver's Poetry." *The Kentucky review* 12 1-2 (1993): 59-68. Print.

---. "Moore, Bishop, and Oliver: Thinking Back, Re Seeing the Sea." *Twentieth century literature: A scholarly and critical journal* 39 3 (1993): 364-79. Print.

Favis, Roberta Smith. *Martin Johnson Heade in Florida*. 2003. Print.

Favis tells the story of the last two decades of the life and artistic career of Martin Johnson Heade (1819-1904).

Felstiner, John. "Gale Sustained on a Slope': Pablo Neruda at Macchu Picchu." *Parthenon West Review* 3 (2005). Print.

---. "'The Tree Making Us / Look Again': Shirley Kaufman's Roots in the Air." *Interdisciplinary Studies in Literature and Environment* 11 2 (2005). Print.

---. "'That They Are There!': George Oppen's Psalm of Attentiveness." *Poetry Daily* (2006). Print.

---. "'Care in Such a World': Walking with William Stafford." *Denver Quarterly* 40 3 (2006). Print.

---. "'Deep in the Time-Crevasse': Paul Celan's Outward and Inward Landscape." *Parthenon West Review* 4 (2006). Print.

---. "'Larks Singing over No Man's Land': England Via Edward Thomas, 1914-1917." *The Weekly Standard* 13 November 2006. Print.

---. "'That They Are There!': George Oppen's Psalm of Attentiveness." *Denver Quarterly* 40 2 (2006). Print.

---. "'Not Man Apart': Rocks, Hawks, Also Robinson Jeffers." *Journal of American Studies (Tbilisi)* 2006. Print.

---. "'Kicking the Leaves': Donald Hall and Jane Kenyon at Eagle Pond Farm." *Iowa Review* 37 1 (2007). Print.

---. "'Broken Seedhusks': Reviving America with William Carlos Williams." *American Poetry Review* Jan-Feb 2007. Print.

---. "'Its Only Bondage Was the Circling Sky': John Clare at Home in Helpston." *American Poetry Review* Jan-Feb 2007. Print.

---. "'If He Do but Touch the Hills, They Shall Smoke': Singing Ecology Unto the Lord." *Michigan Quarterly Review* 46 2 (2007). Print.

---. "'Bright Trout Poised in the Current': All Things Whole and Holy for Kenneth Rexroth." *Foreign Literature Studies* Feb. 2007. Print.

---. "'Earth's Most Graphic Transaction': The Syllables of Emily Dickinson." *American Poetry Review* Mar.-Apr. 2007. Print.

---. "'Not Man Apart': Rocks, Hawks, Also Robinson Jeffers." *Weekly Standard* 28 May 2007. Print.

---. "'There, There Where Those Black Spruces Crowd': To Steepletop and Ragged Island with Edna St. Vincent Millay." *American Poetry Review* May-June 2007. Print.

Fetterley, Judith, and Marjorie Pryse. *Writing out of Place: Regionalism, Women and American Literary Culture*. Urbana: U of Illinois P, 2002. Print.

Fichman, Martin. *An Elusive Victorian: The Evolution of Alfred Russel Wallace*. Chicago: University of Chicago Press, 2004. Print.

"A biography of the British naturalist that explores his efforts to integrate his interests in and beyond science on both philosophical and practical levels" (CHE 20 Feb 2004).

Field, Peter S. *Ralph Waldo Emerson: The Making of a Democratic Intellectual*. Lanham, MD: Rowman and Littlefield, 2002. Print.

Field traces Emerson's transformation from Unitarian minister to public intellectual in this biography.

Figueroa, Robert. "Teaching for Transformation: Lessons from Environmental Justice." *The Environmental Justice Reader: Politics, Poetics, & Pedagogy*. Eds. Adamson, Joni, Mei Mei Evans and Rachel Stein. Tucson: University of Arizona Press, 2002. 311-30. Print.

Describes the writer's methods of teaching environmental justice with a philosophical orientation.

Describes the writer's environmental justice course; considers the relationship between theory and practice;

and suggest "transformative aspects for pedagogy and moral imagination."

Finger Lakes Trail News 1962-present. Print.

Finger Lakes Trail News contains information on hiking and natural areas in New York State.

Finger Lakes Trail News is published quarterly by the Finger Lakes Trail Conference in Mt. Morris, New York. The magazine includes articles on hiking, history, trail work, trail medicine, native plants, natural areas, and wilderness proposals. Although published for readers concerned with "continuous footpath across New York State," the articles are important to any reader interested in hiking as well as literature and environment.

Fish, Cheryl J. "Environmental Justice and the Toxic Body (Politic): Food and Housing Production/Consumption in the Works of Ruth Ozeki, Judith Helfand, and June Jordan." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Writers and filmmakers document environmental injustices in food and housing production using a mix of literary aesthetics and socially engaged political action

In attempt to resist corporate control under the rubric of "globalization," this paper examines the film *Blue Vinyl*, the novel *My Year of Meats*, and the early writings of June Jordan that deal with and architectural redesign of Harlem in an attempt to show the rubric of toxicity that encompasses urban, rural, and suburban environments. These artists combine humor, muckraking journalism, transnational feminisms, and literary techniques in multiple genres to illustrate the toxicities to workers and residents of various communities in the U.S. and abroad. Helfand and Ozeki's protagonists are both DES daughters--a toxic crossing from the womb of the mother to the child, and from their own compromised health they become interested in the relationship between technologies, global capital, toxic environment exposures in the manufacture of polyvinyl chloride (PVC) in the case of Helfand's film, and meat production, in the case of Ozeki's novel. June Jordan, one of the leading African American writers and activists who passed away from breast cancer in 2002, offers a spatial and psychological revisioning of the "urban renewal" policies of the 1960s with her redesign of Harlem, where she envisioned more green space and socially just alternatives, through an enlightened architectural collaboration with Buckminster Fuller.

Fisher, Celia. *Flowers in Medieval Manuscripts*. U of Toronto P, 2004. Print.

Illuminates the botanical realism of fifteenth century manuscript borders.

Fitch, James Marston. *Selected Writings on Architecture, Preservation, and the Built Environment*. Ed. Martica Swain. NY: Norton, 2007. Print.

Sections of writings from James Marston Fitch that deal with 20th century architecture and land use

This collection of provocative essays by the man who changed the way we think about buildings deals with issues even more critical today than when originally written: conservation, ethics, and the ongoing need for a more humane society.

Flaherty, Dennis, and Mark A. Schlenz. *A Day in the Ancient Bristlecone Pine Forest*. Reno, NV: U of Nevada P, 2008. Print.

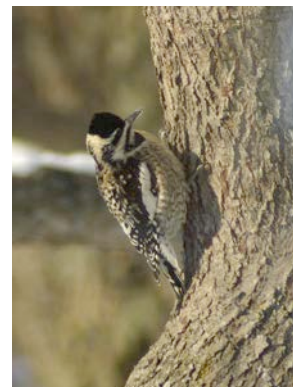
A collection of photography from the White Mountains with accompanying essays.

This book consists of photographs by Dennis Flaherty of the Bristlecone Pine Forest throughout the seasons. Short essays by Mark Schlenz accompany the photos, and focus on science, history, and the life-cycle of the forest.

Flanagan, Richard. *Death of a River Guide*. New York: Atlantic, 1994. Print.

---. *Gould's Book of Fish: A Novel in Twelve Fish*. New York: Grove P, 2002. Print.

Flannery, Maura C. "Human Ecology." *The American Biology Teacher* 66 4 (1994): 250-53. Print.



Discusses the depressing nature of several books, including Teresa Jordan's *Riding the White Horse Home*; criticizes the authors for being more engrossed in the human dramas than the wonders of nature.

Flannery, Tim. *The Eternal Frontier: An Ecological History of North America and Its People*. New York: Grove P, 2002. Print.

---. *The Weather Makers*. 2006. Print.

A world-renowned scientist writes about climate change and the future of the planet.

Fletcher, Angus. *A New Theory for American Poetry: Democracy, the Environment, and the Future of Imagination*. Cambridge, MA: Harvard UP, 2004. Print.

This work of criticism presents a theory of the power of nature-based poetry.

Fletcher, Phineas. "The Purple Island". 1623; online edition, 2003. Ed. Anderson, Daniel Gustav. July 10. <<http://darkwing.uoregon.edu/~rbear/island/>>.

Online critical edition of *The Purple Island*.

D. G. Anderson's introduction to the edition makes a strong case for *The Purple Island* being an early meditation on the relationships among nature, politics, theology, physiology, cosmology, and art. It is early modern environmental literature.

Flores, Dan. "Nature's Children: Environmental History as Human Natural History." *The Natural West: Environmental History in the Great Plains and Rocky Mountains*. Norman, OK: University of Oklahoma, 2001. 285. Print.

This chapter addressed the relationship of human development to environment.

This is meant to be an extending conversation more than an abstract.

One of our changing understandings has to do with the genome, which is now the "proteome" but tipping quickly into systems theory. First of all, it turns out that genes are not the little templates we thought -- this one for blue eyes, this one for long feet. Rather they are creators of protein molecules and they apparently work on a kind of Rolodex principle: each gene creating variations in the molecule as evoked by what the other genes are doing; by the circumstances of the moment in terms of nutrition, stress and so on; and by the large environmental context such as climate, reactions with molecules in the environment and so on. So now we've pinned down these relatively (surprisingly!) few genes and it turns out that we have about a million proteins to figure out. The next surprise about genes is that evidently they are moving around far more than anyone suspected. Not only do they hop up and down the chromosomes, they cross over to different chromosomes and they leave the chromosomes and become free agents (viruses!?). Or viruses get into the cell and grab genes, change them, run off with them, push them through the cell walls so they slush around in the lymph and get excreted onto the environment where they look for new homes. If you doubt this, what about the viruses that actually "are" just free-lancing genes that cross from ducks to pigs to humans in rice paddies? And get to us as mutated "flu?" So we are not only not conceptually separate from "Nature", but we are chemically continuous with the world around us. A cloned person with the exact same genes CANNOT form the same exact embryo as the genetic formula did the first time because it is in a different cell (and it turns out to be quite delicate and complex for an inserted nucleus to set up a working relationship with the rest of the cell -- much more structured than anyone thought) which is in a different body which is in a different place/time. Of course, we've already understood that growing up through a different set of events can make even identical twins different. Now to evolution. It's very hard to remember that survival is not a matter of "fitness" in the sense of being the biggest, strongest, hungriest or whatever, but rather survival comes from "fittingness." It is fitting the situation that allows survival -- a non-reading swimmer will survive water, a well-read non-swimmer will die. Then, in response to the "selfish gene" theories, I would say that the assumption leading to conceptual blindness was our famous valuing of individuality. The survival part of the evolution has only a peripheral relevance to the survival of the individual. What counts is the survival of the group. It is not whether this specific person has a child who survives, but whether the entire group can produce a next generation that will survive. Therefore, singletons, homosexuals, oddballs, artists, whatever, may very well contribute to the survival of the group as a whole -- the family, band, or tribe -- and thus have high value. They may be the scouts, the special skills, the supersensitive that benefit the whole even as they are destroyed as individuals. Anyway, the group that survives over a *longue durée* is not the completely

homogenous group because such a group -- if it ran into hostile circumstances -- would simply be eliminated. The best strategy for making any group able to survive by adaptation is to work for a bell curve kind of population, where most people are fitted specifically for that time/place, but other people are out at the extremes. Maybe immune to something, maybe able to tolerate high fat diets or temperature extremes. Next is the environment. Not only does it change by itself, but we change it by our occupation of it. That means that a constant renegotiation must go on. If we use up all the water, we must learn to live with no water. If we change the climate, we must at least dress differently. Eat differently. Rearrange our economics. "perfect" culture for a particular place cannot be achieved because there is no permanent place and no consistent population. Whether prairie people are living off buffalo or off wheat, neither can be permanent or ideal. Each fits its time. This means that two of our most cherished practices mitigate against adaptation: nostalgia for the past and a determination to keep on doing what we are doing now as the future arrives. Each will lead us away from renewed "fittingness," cause us to ignore our edgy adaptations. . . .) The best advice for a human being who wished for self and group to be "fitting" would be the Buddhist maxims: "Be here now," and "Pay attention." This would lead to survival but it would mean a very complex environmental history, which -- serendipitously -- would mean a need for a lot of environmental historians, thus ensuring the survival of their group.

Foley, William E. *Wilderness Journey: The Life of William Clark*. Missouri: U of Missouri P, 2006. Print.

An examination of William Clark as a major American figure

William Clark shaped the early American West and was shaped by it. William Foley knows, and has skillfully used, the massive store of archival materials concerning the historical and cultural implications of the life of Captain William Clark.

Foltz, Richard C., ed. *Worldviews, Religion, and the Environment: A Global Anthology*. Belmont, CA: Wadsworth/Thomason Learning, 2003. Print.

Over sixty contributors examine theological reasons for protecting the environment.

Foltz, Richard C., Frederick M. Denny, and Azizan Baharuddin. Cambridge: Harvard UP. Print.

This book considers the historical and contemporary relationships between Islam and environmental values and practice.

Foote, Bonnie McLaren. "Narrative Patterns in Ursula K. Le Guin, Kim Stanley Robinson, and Robin Mckinley." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Lays out three general types of contemporary environmental narratives and traces them in the works of Ursula K. Le Guin, Kim Stanley Robinson, and Robin McKinley.

---. "Contemporary Environmental Narratives: What They Are and How They Work." Diss. University of California, Los Angeles, 2007. Print.

What influence will contemporary narratives have on our relationship with the natural environment? Are there stories out there today that might lead to a better, more sustainable environmental future? This dissertation culls the most intriguing environmental narratives from contemporary novels, poems, films, non-fiction books, essays, magazines, and websites to find common philosophies and patterns among them. Through a synthetic theory of narrative interaction, it suggests why and how these stories may influence our lives. To do so it divides these stories into their three main purposes: warn, model, inspire. How can a cautionary tale effectively warn against environmental damage? How can other stories offer role models, or green guides, for responsible daily behavior--and how can those green guides show the rewards of reconnecting with the natural environment? How are philosophers and religions, science fiction and fantasy writers, poets and prose authors, taking account of the environment at the deepest levels of our cultural myths, in inspiring devotional texts? Each purpose entails its own key tableau, narrative shape, main characters, and rhetorical touches; despite their differences the stories do all converge on a shared philosophy of interconnection. Works analyzed in detail include Rachel Carson's *Silent Spring*, Sandra Steingraber's *Having Faith: An Ecologist's Journey to Motherhood*, Hayao Miyazaki's *Nausicaa of the Valley of the Wind*, Erin Brockovich, A. R. Ammons's *Garbage*, Stephen Harrod Buhner's *Lost Language of Plants*, Leslie Marmon Silko's *Ceremony*, Robin McKinley's *Rose Daughter*, Kim Stanley Robinson's *Mars* trilogy, *Starhawk* and

Hilary Valentine's *The Twelve Wild Swans*, Kenjiro Haitani's *A Rabbit's Eyes*, Frances Hodgson Burnett's *The Secret Garden*, and Michael Pollan's *The Botany of Desire*.

Foster, William C., ed. *The La Salle Expedition to Texas: The Journal of Henri Joutel, 1684-1687*. Austin, TX: Texas State Historical Association, 2002. Print.

Fox, Nicols. *Against the Machine: The Hidden Luddite Tradition in Literature, Art, and Individual Lives*. Washington, D.C.: Island P, 2002. Print.

Fox, William L. *Playa Works: The Myth of the Empty*. Reno, NV: U of Nevada P, 2002. Print.

---. *Reading Sand: Selected Desert Poems, 1976-2000*. Reno, NV: U of Nevada P, 2002. Print.

---. *In the Desert of Desire*. Reno: U of Nevada P, 2005. Print.

Through the distorted lens of Las Vegas art and culture, Fox examines the commercialization of nature and culture and the conflict between private and public goods in modern America.

Francaviglia, Richard V. *Believing in Place: A Spiritual Geography of the Great Basin*. Reno: U of Nevada P, 2003. Print.

This book explores how spiritual beliefs affect both the environment and the human spirit in the vast region between California's Sierra Nevada and Utah's Wasatch Mountains.

Frank, Adam. *The Constant Fire: Beyond the Science Vs. Religion Debate*. Berkeley: University of California Press, 2008. Print.

Frank takes us beyond the science/religion dichotomy to a more profound understanding of our relationship to the world.

Frank, an astrophysicist, argues that religion and science are not opposing ways to view the world. Frank argues that it is possible to embrace both science and human spirituality as they are historically pursuits to find "the True and the Real."

The Burning Season: The Chico Mendes Story. 1996. Film.

Raul Júlia in the role of Chico Mendes

Originally produced by HBO, this fictionalized documentary, with Raul Júlia in the role of the president of the rubber-tappers union in Xapur', Brazil, tells the story of how the union members and their families stood together ^ literally - to protect the forest on which their survival depended: an eloquent and powerfully rendered message about the Amazon and the power of community activism.

Frayne, Jill. *Starting out in the Afternoon: A Mid-Life Journey into Wild Land*. Toronto: Vintage Canada - Random House Canada, 2002. Print.

Diary of Frayne's 1990 journey from Toronto west across Canada, her kayak trip in the Queen Charlotte Islands, and travels in Alaska and Yukon.

This may be one of the weakest, most poorly written and edited nonfiction books I've read. Published in 2002, the book is based on the author's journal of a 1990 trip across western Canada. Not only is the material twelve years old by the time of publication but except for occasional sparks of pleasant imagery, the treatment of everything she encounters during her travels -- landscape, history, colonialization, the elements, fellow travellers, a lost relationship with her partner, her relationship with her daughter -- is strikingly superficial. In fact, *STARTING OUT IN THE AFTERNOON* could be used as an instructional text for editors and writers alike to show how NOT to write or edit.

Freeberg, David. *The Eye of the Lynx: Galileo, His Friends, and the Beginnings of Modern Natural History*. Chicago: U of Chicago P, 2002. Print.

Freedbrg, David. *The Eye of the Lynx: Galileo, His Friends, and the Beginnings of Modern Natural History*. Chicago: U of Chicago P, 2003. Print.

Profusely illustrated and engagingly written, this book reveals a crucial moment in the development of natural history.

Freedman, Diane P. "The Ecology of Alchemy, or, Recycling, Reclamation, Transformation in Marge Piercy, Tess Gallagher, Alice Walker, Susan Griffin, and Carol Ascher's, Louise Desalvo's, and Sara Ruddick's *between Women*." *An Alchemy of Genres: Cross-Genre Writing by American Feminist Poet-Critics*. first ed. Feminist Issues: Practice, Politics, Theory. Charlottesville, Virginia: University Press of Virginia, 1992. Print.

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Recycling and remaking are modes of feminist poetic and non-fiction writing that have helped transformed academic writing and the academy.

The volume, *An Alchemy of Genres*, analyzes the hybrid forms women have created to express multiple and conflicting identities in a problematic culture: "The Ecology of Alchemy" (chapter 4) reveals the working-class, environmentalist, and poetic modes of thought and production in poetry and prose by Piercy, Gallagher, Griffin, Walker, and others.

---. "Maternal Memoir as Eco-Memoir." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Argues that memoirs of the body are an important frontier in environmental studies and in memoir.

The authors of many recent memoirs and essays about impending motherhood not only turn to nature, as we usually define it—that is, outside the body—for solace, inspiration, and example, but they turn inward, not just in the manner of any reflective memoir, but to focus specifically on the ecology of the womb. In this paper, I will refer to two or three late 20th./early 21st-century maternal memoirs, *Having Faith: An Ecologist's Journey to Motherhood*, by Sandra Steingraber; *Love Works Like This: Moving from One Kind of Life to Another*, by Lauren Slater; and *The Blue Jay's Dance*, by Louise Erdrich. These authors offer their books as primers for new parents, writers of memoirs, and new or about-to-be-retuned environmentalists. They hail from different faith and cultural communities as well as physical environments and personal health histories. But they collectively teach us anew the importance of the canaries in the coal mine, the children in the womb or at the breast, as harbingers and depictees—as well as recipients—of environmental health, environmental beauty, and environmental practices

Fresonke, Kris. *West of Emerson: The Design of Manifest Destiny*. Berkeley, CA: U of California P, 2002. Print.

Friedman, Ron. Rev. of *Reading the Earth*, ed. by Branch, Johnson, Patterson, and Slovic; *Technical Communication, Deliberative Rhetoric, and Environmental Discourse*, ed. by Coppola and Karis; *Greenspeak*, by Harre, Brockmeier, and Mulhausle; and *Green Culture*, ed. by Herndl and Brown. *Environmental Ethics* 23 2 (2001): 207-10. Print.

Review of four collections that examine environmental rhetoric

Review of Branch, Johnson, Patterson, and Slovic, eds. *Reading the Earth*; Coppola and Karis, eds. *Technical Communication, Deliberative Rhetoric, and Environmental Discourse*; Harre, Brockmeier, and Mulhausle, *Greenspeak*; and Herndl and Brown, eds. *Green Culture*. Focuses on the importance of language and interdisciplinarity to environmental studies. Suggests that technical communication's long standing emphasis on both strengthens its claim that environmental writing belongs in its subdiscipline. Good discussion of key points in all four books.

Fritsch, Al, and Kristin Johannsen. *Ecotourism in Appalachia: Marketing the Mountains*. Lexington: UP of Kentucky, 2004. Print.

This text examines both the potential and the threats that tourism holds for Central Appalachia.

Frohoff, Toni, and Brenda Peterson, eds. *Between Species: Celebrating the Dolphin-Human Bond*. San Francisco: Sierra Club Books, 2003. Print.

Fromm, Harold. "Ecology and Ecstasy on Interstate 80." *Hudson Review* 51 1 (1998): 65-78. Print.

Ecology, technology, and the arts intertwine on an automobile trip out west.

Despite the horrendous problems created by pollution, the human sensibility of natural beauty is a product of technology and the arts as they work upon "nature." An automobile trip over the Sierras with an audio system playing Beethoven and Wagner triggers an epiphany of the human sources of natural beauty, even as human beings ravage their environment.

---. "Coetzee's Postmodern Animals." *Hudson Review* 53 2 (2000): 336-44. Print.

J.M. Coetzee. "The Lives of Animals" and "Disgrace" raise issues about the human treatment of animals.

In "The Lives of Animals" an animal rights defendant speaks about the horror of killing animals for food and compares it to the Holocaust. In "Disgrace" the protagonist gradually becomes a compassionate euthanizer of unwanted dogs. But both novels are suffused with ambiguity about their philosophic positions and provide the reader with unresolved dilemmas.

---. "A Crucifix for Dracula: Wendell Berry Meets Edward O. Wilson." *Hudson Review* 53 4 (2001): 657-64. Print.

Wendell Berry attacks E.O. Wilson's *Consilience*

While grandstanding his own Christian faith in *LIFE IS A MIRACLE*, Wendell Berry attacks E. O. Wilson's faith in science as expressed in *CONSILIENCE*.

---. "The New Darwinism in the Humanities: Part One: From Plato to Pinker." *Hudson Review* 56 1 (2003). Print.

Reviews a wide range of Darwinian studies related to the humanities.

Darwinian science, evolutionary psychology, ecology, aesthetics, philosophy, literary theory and criticism all come into play in Darwinian approaches to literature and the arts. The two-part essay to which this essay belongs ("From Plato to Pinker" and "Back to Nature, Again") reviews the major work in this field over the past ten years.[Comments: <http://hudsonreview.com/> also at <http://home.earthlink.net/~hfromm>]

---. "The New Darwinism in the Humanities: Part Two: Back to Nature, Again." *Hudson Review* 56 2 (2003). Print.

Reviews a wide range of Darwinian studies related to the humanities.

Darwinian science, evolutionary psychology, ecology, aesthetics, philosophy, literary theory and criticism all come into play in Darwinian approaches to literature and the arts. The two-part essay to which this essay belongs ("From Plato to Pinker" and "Back to Nature, Again") reviews the major work in this field over the past ten years.[Comments: <http://hudsonreview.com/> also at <http://home.earthlink.net/~hfromm>]

---. "Overcoming the Oversoul: Emerson's Evolutionary Existentialism." *Hudson Review* 57 1 (2004): 71-95. Print.

Emerson's ethics derive from an evolutionary existentialism sprung from scientific awareness.

Emerson is one of the earliest existentialists, gradually departing from Christianity and conventional religiosity as his commitment to science and evolution refounded his understanding of nature and its relation to ethics.

---. "Ecocriticism's Big Bang." *LOGOS* 3 3 (2004). Print.

Discusses the meaning of "environment" in connection with Glen Love's Practical Ecocriticism

This is a lengthy review essay that discusses the empty distinction between people and the environment in the light of evolutionary biology. It works its way up to a review of Glen Love's Practical Ecocriticism and its Darwinian underpinnings.

---. "Evolution, Ecology, and the Western Diet: With a Glance at Jared Diamond, Michael Pollan, and Gary Nabhan." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21-25 June 2005. Address.

Food, Western Diet, Evolution and Ecology are interrelated.

Human survival is a *felix conjunctio*, a match between appropriate genes and an environment that suits them. The nurturing hominid diet, millions of years in operation, remains even today pretty much what it always was, high carbohydrates with moderate amounts of meat. But the foods we actually eat today are almost 100% manufactured products that didn't exist until very recently. Refined carbs derived from whole foods--white flour, table sugar, high fructose corn syrup, white rice etc.--as well as trans fats produced by hydrogenization, highly saturated fat from animals bearing little resemblance to their precursors, junk foods combining the refined carbs and trans fats: All of these modifications produce a diet unlike any ever eaten by human beings in the past. Hence rampant diabetes, obesity, etc. etc. Diamond, Pollan, and Nabhan all address the history and consequences of this culinary transformation, essentially a processing of the "environment" by

post-industrial-revolution technology and Western entrepreneurialism. Although Western Homo sapiens reached a peak of health in the middle of the twentieth century as a result of post-World War Two medicine and the Green Revolution, the effects of cheap abundance, with its cookies, cakes, chips, sodas, white breads, and corn-fed marbled meats--highly refined, highly glycemic, highly saturated--seem now to involve a delayed downward spiral, much like the delayed effects of smoking. Can we continued to be sustained by a highly processed "environment"?

---. "Full Stomach Wilderness and the Suburban Aesthetic." *Holding Common Ground: The Individual and Public Lands in the American West*. Eds. Paul, Lindholdt and Knowles Derrick. Spokane, Washington: Eastern Washington University Press, 2005. Print.

Protecting wilderness is a two-edged sword

The very forces of suburbanization that destroy wilderness lands also open them up to public enjoyment. One needs to be a well-fed suburban bourgeois to appreciate lands that threatened indigenous people to the point of extinction.

---. *The Nature of Being Human: From Environmentalism to Consciousness*. Baltimore, MD: Johns Hopkins UP, 2009. Print.

Environmentalism turns out to be a subset of consciousness studies

This book traces both a private and a public development of environmentalism through Darwinian studies into consciousness studies and the bodily provenance of all human reality. The effects of the environment on our bodies and psyches are merely a subset of our total materiality. The book moves through hands-on experience of the environment to considerations of the phantom, purely virtual nature of the self and the illusion of free will.

Furia, Joseph, et al., eds. *Tight Lines: Ten Years the Yale Angler's Journal*. Hartford: Yale U P, 2007. Print.

A history of Yale's influential fishing journal.

This handsomely illustrated book showcases decades of Yale's diversely edited Angler's Journal.

Gadd, Ben. *Raven's End: A Novel*. Berkeley, CA: U of California P, 2003. Print.

Gaddis, John Lewis. *The Landscape of History: How Historians Map the Past*. New York: Oxford UP, 2004. Print.

This book provides a look at the historian's craft, as well as a strong argument for why a historical consciousness should matter to us today.

Galvin, Brendan. *Place Keepers*. Baton Rouge: Louisiana State UP, 2003. Print.

Galvin's wise and gentle poems divulge a beguiling moral dimension in their intimate, playful exploration of the wonders of the world.

Ganser, Alexandra, and Vibha Arora, eds. *Reconstruction. Eco-Cultures: Culture Studies and the Environment*. Vol. 7.2, 2007. Print.

EcoCultures highlights the crossbreeding of recent or newly emergent fields of inquiry in the humanities and social sciences such as gender studies and sound studies.

This issue of *Reconstruction*, whilst acknowledging ecocriticism's strength in literary studies, complements and supplements these publications by drawing attention to the diverse ways in which ideas of nature and culture, human and non-human interaction are represented and negotiated in other media and semiotic sites as well - in documentary film, advertising and the arts for instance, but also through historic sites and landscapes and theoretical-philosophical analysis. Contents: Alexandra Ganser and Vibha Arora's "Introduction" Articles: Amanda Boetzkes' "Contemporary Art Facing the Earth's Irreducibility" Catherine M. Roach, "Thinking Like a God: Nature Imagery in Advertising"; Mary Newell's "Gestures toward Cross-Species Reciprocal Relations in Contemporary Poetics"; Lisa Uddin, "Bird Watching: Global-Natural Worlds and the Popular Reception of Winged Migration"; Chris Drinkwater's "Deep Ecology and Postmodernity: Making space for conversation"; Stephanie Posthumus, "Translating Ecocriticism: Dialoguing with Michel Serres"; Chia-ju Chang, "Reconciling Ethnicity, Subalternity and Chinese Eco-aesthetics: Human and Animal Subjects in Lu Chuan's *Kekexili: Mountain Patrol*"; Don Romesburg, "Camping Out with Ray Bourbon:

Female Impersonators and Queer Dread of Wide-Open Spaces"; Brian Black, "Addressing the Nature of Gettysburg: 'Addition and Detraction' in Preserving an American Shrine"; Lori Martindale, "Can Nature's Language be Written, Spoken, and Heard? Mahasweta Devi's 'Pterodactyl' and Marlene Nourbese Philip's Looking for Livingstone"; Sabine Wilke, "Albert Bierstadt's Images of the American West: An Eco-Critical Reflection on Nature Painting"; Phylis Johnson, "Women of the New Walden: Gender in Sound Culture, Now and Then" Creative Works : Rob Baum, "The World is White and Slow and Infinitely Flat"; Rosemarie Rowley, "Early Days in the Green Movement: A Personal Account"; Casey Clabough, "Here"; Gayle Goldstick, "Norris - A Growing Plant"; Anand Silodia, "Nature in Ayn Rand's Fountainhead"; Reviews: Uwe K,chlher on Restoring the Connection to the Natural World: Essays on the African American Environmental Imagination Vibha Arora on Ann Larabee's Decade of Disaster N. Kipgen on P.S. Ramakrishnan et al.'s One Sun, Two Worlds: An Ecological Journey Laxman D. Satya on Nicholas B. Dirks' Castes of Mind: Colonialism and the Making of Modern India Available at <http://reconstruction.eserver.org/072/contents072.shtml>

Gardner, Gary. *Inspiring Progress: Religions' Contributions to Sustainable Development*. New York: W. W. Norton and Company, 2005. Print.

Gardner looks into the world's religious traditions for environmental and social values that can be applied to problems of the modern world.

Garfinkle, David, and Richard Garfinkle. *Three Steps to the Universe: From the Sun to Black Holes to the Mystery of Dark Matter*. Chicago: U of Chicago P, 2008. Print.

The Garfinkles explain how scientists acquire knowledge about the universe.

This book examines how scientists observe the universe and devise theories to explain phenomena. By following three steps - from the sun, to black holes, to dark matter - the authors make scientific inquiry, process, and knowledge accessible to a wide range of readers.

Garrard, Greg. "Radical Pastoral?" *Studies in Romanticism* 35 3 (1996): 449-65. Print.

Discussion of the pastoral controversy.

The essay reviews seminal works in ecocriticism, and assesses the problem of whether pastoral poetry is primarily conservative, as alleged by political critics, or - at least potentially - radical.

---. "An Absence of Azaleas: Imperialism, Nativity and Exoticism in Romantic Biogeographical Ideology." *Wordsworth Circle* 28 3 (1997). Print.

Tracking representations of rhododendrons in British poetry from their introduction in the 18th c. into the 19th c, the paper argues that they started out being seen as fragile exotics, were later naturalized in the poetic imagination, and finally came to be seen as a scourge of native woodlands. The story is discussed as emblematic of the problematic status of exotic species in the environmental imagination.

---. "Heidegger, Heaney and the Problem of Dwelling." *Writing the Environment*. Ed. Richard Kerridge, Neil Sammells. London: Zed Books, 1998. Print.

Heidegger's philosophy has been taken by some ecocritics and deep ecologists as a valuable starting point for environmental thought. The paper reads Seamus Heaney's poetry as exemplifying the possibilities for Heideggerian ecocriticism, but then, inspired by Heaney's questioning of the politics of 'dwelling in the land' in the context of the Northern Irish troubles, reads Heidegger in the light of the Nazi ideology of dwelling: blood and soil.

---. "Wordsworth and Thoreau: Two Versions of Pastoral." *Thoreau: The Sense of Place*. Ed. Richard, Schneider. The American Land and Life Series. Iowa City: University of Iowa Press, 2000. Print.

The paper explores a specifically ecological - rather than psychoanalytic - 'anxiety of influence' in Thoreau's relationship with William Wordsworth's poetry. Even as Thoreau is 'cross with' (ie angrily rejects) Wordsworth's Romanticism, he is crossed with it and crosses it. Both writers engage with the pastoral and the sublime, but the paper argues that it is their georgic writings that should claim our attention today.

---. *Ecocriticism*. New Critical Idiom. London: Routledge, 2004. Print.

A general introduction to ecocriticism

'Ecocriticism' explores the ways in which we imagine and portray the relationship between humans and the environment in all areas of cultural production, from Wordsworth and Thoreau to Disney and BBC nature documentaries. It is inspired by, but also critical of, modern environmental movements.

---. *Ecocritic*. Trans. Vera, Ribeiro. Brasilia: UnB (Brasilia University Press), 2006. Print.

Brazilian Portuguese translation of the New Critical Idiom 'Ecocriticism'.

---. "Nietzsche Contra Lawrence: How to Be True to the Earth." *Colloquy* 12 (2006). Print.

Nietzsche and Lawrence raise, with exceptional intensity, the problem of being 'true to the earth': Lawrence responded powerfully, but also critically, to Nietzsche's call to return to the body and reject the dualism of Christianity, and yet both writers were attracted by protofascistic models of power-worship. The paper examines Lawrence's Australian novel 'Kangaroo' in the light of his energetic and caustic relationship to Nietzsche, and offers a new ecocritical perspective on it.

---. "Ecocriticism and Education for Sustainable Development." *Pedagogy* 7 3 (2007): 359-84. Print.

The essay provides a brief review of the history of ecocritical pedagogy, with particular emphasis on its Romantic origins and allegiance to place-based education. It then describes an empirical project at Bath Spa University that attempted to provide an evidential basis for ecocritical classroom practice.

---. "Ian McEwan's Next Novel and the Future of Ecocriticism." *Contemporary literature* 50 4 (2009). Print.

Ian McEwan is writing another novel about climate change, due for publication in 2010. The essay reviews his 1986 'The Child in Time' in relation to ecofeminist theory, and then - using a reading of his trajectory as a writer since then as a guide - 'predicts' the form this new novel (called 'Solar') will take.

Garwin, Laura, and Tim Lincoln, eds. *A Century of Nature: Twenty-One Discoveries That Changed Science and the World*. Chicago: U of Chicago P, 2003. Print.

This volume brings together reproductions of 21 key contributions that changed science and the world.

Gatta, John. *Making Nature Sacred: Literature, Religion, and Environment in America from the Puritans to the Present*. Oxford: Oxford University Press, 2004. Print.

Reviews "religious responses to the nonhuman world" in a broad sweep of American literature.

Principal authors discussed include William Bradford, Cotton Mather, Thomas Morton, Anne Bradstreet, William Bartram, John Woolman, Jonathan Edwards, Aldo Leopold, Bryant, Cooper, Emerson, Hawthorne, Whitman, Melville, Thoreau, John Muir, Mary Austin, Black Elk, Rachel Carson, Barry Lopez, slave narratives, W.E.B. Du Bois, Peter Matthiesen, Wendell Berry, Annie Dillard, John Cheever, Marilynne Robinson, Mary Oliver, Patiann Rogers, Denise Levertov, Gary Snyder.

Gemery, James Rodger Fleming and Henry A., ed. *Science, Technology, and the Environment: Multidisciplinary Perspectives*. Akron, OH: U of Akron P, 2002. Print.

Germic, Stephen A. *American Green: Class, Crisis, and the Development of Nature in Central Park, Yosemite, and Yellowstone*. Blue Ridge Summit, PA: Lexington Books, 2001. Print.

Subdivide and Conquer: A Modern Western. 1999. Film.

Urban sprawl vs. smart growth.

This film contrasts the damage caused by urban sprawl, including the issues of habitat destruction, air pollution and inner-city decay, with the possibilities afforded by the smart-growth initiatives being undertaken by some cities and towns across the mountain West of the United States. The film shocks students, most of whom live in bedroom communities just like those shown, and demonstrates quite clearly that we are all losers - rich and poor, human and non-human alike - when the ecosystem on which we depend is destroyed.

Getely, Iain. *Tobacco: A Cultural History of How an Exotic Plant Seduced Civilization*. New York: Grove P, 2002. Print.

Gibney, Art. *Skin of the Earth: Stories from Nevada's Back Country*. Reno, NV: U of Nevada P, 2002. Print.

In his short story collection, Art Gibney has created idiosyncratic rural characters from the "social back country."

Gigliotti, Larry. "Environmental Issues: Cornell Students' Willingness to Take Action." *Journal of Environmental Education* 26 1 (1994): 34-42. Print.

Discussion of a study done at Cornell University to students' willingness to make personal sacrifices to solve environmental problems

Gigliotti describes this study as focusing "on the willingness of Cornell University students to make personal sacrifices to solve environmental problems." (34). The self-administered questionnaire dealt with the students' willingness to consider voluntary lifestyle changes as a way of helping to solve environmental problems. The results, while disappointing, are not particularly surprising: "students do not want to relinquish the benefits they currently enjoy, but at the same time they want to improve the quality of the environment." (40). Gigliotti has conducted several other studies (1990,1992,1993) which point to similar results. He claims that "good guy/bad guy" paradigm has been created, as "us vs. them" philosophy which permits people to point accusatory fingers at the more obvious and visible producers of wide-scale environmental destruction (industrial polluters, clear-cutters, poachers, etc.) while taking no responsibility for their own negative impact on the planet:

What I am proposing is that environmental education has produced ecologically concerned citizens who, armed with ecological myths, are willing to fight against environmental misdeeds of others but lack the knowledge and conviction of their own role in the environmental problem. It is likely that most people would be unwilling to make great personal sacrifices for the sake of the environment. The underlying belief--value structure that most needs changing is the myth that people are separate from the environment-- that we are somehow different from all other living things. (10)

Gilcrest, David W. *Greening the Lyre: Environmental Poetics and Ethics*. Reno, NV: U of Nevada P, 2002. Print.

Giles, Janice Holt. *Run Me a River*. Lexington: UP of Kentucky, 2003. Print.

Set in 1861, at the beginning of Kentucky's reluctant entry into the Civil War, the novel tells the story of a five-day adventure on the Green River.

Gilman, Carolyn. *Lewis and Clark: Across the Divide*. Washington, DC: Smithsonian 2003. Print.

This book expands and transforms a familiar story by fully exploring the cultural landscapes the expedition traversed.

Gilmore, David D. *Monsters: Evil Beings, Mythical Beasts, and All Manner of Imaginary Terrors*. Philadelphia, PA: U of Pennsylvania P, 2002. Print.

Using colorful and absorbing evidence from virtually all times and places, this book is the first attempt by an anthropologist to delve into the mysterious, frightful abyss of mythical beasts and to interpret their role in the psyche and in society.

Gleiser, Marcelo. *The Prophet and the Astronomer: Apocalyptic Science and the End of the World*. New York: Norton, 2003. Print.

This book explores the shared quest of ancient prophets and today's astronomers to explain the strange phenomena of our skies--from the apocalypse foretold in Revelations to modern science's ongoing identification of multiple cataclysmic threats.

Glover, Douglas. *Elle*. Fredericton, New Brunswick: Goose Lane Editions, 2003. Print.

Based on a true story, ELLE chronicles the ordeals and adventures of a young French woman abandoned on the Isle of Demons during the period of Jacques Cartier's explorations of what became eastern Canada.

This novel would be of interest to anyone interested in narratives of first contact between Europeans and aboriginal North Americans, bears in literature, the picaresque tradition, and historical fiction. Set between 1542 and 1560 but written in a lush and lusty modern voice, the novel is a compelling read.

Goldberg, Brian. *The Lake Poets and Professional Identity*. 2008. Print.

A critical study of how "the Lake school" of Wordsworth, Southey, and Coleridge defined themselves and their work artistically in order to challenge the vocational practices of late eighteenth-century British Culture.

Golinski, Jan. *Making Natural Knowledge: Constructivism and the History of Science*. Chicago: U of Chicago P, 2005. Print.

Golinski presents an overview of constructivism, an argument in the history of science field that views scientific knowledge as a product of human culture.

Gomides, Camilo. "Putting a New Definition of Ecocriticism to the Test: The Case of "The Burning Season," A Film (Mal)Adaptation." *ISLE: Interdisciplinary Studies in Literature and Environment* 13 1 (2006): 13-23. Print.

Suggests a new definition of ecocriticism and applies it to "The Burning Season," by Andrew Revkin, as adapted by HBO.

Suggests a definition of ecocriticism as "The field of enquiry that analyzes and promotes works of art which raise moral questions about human interactions with nature, while also motivating audiences to live within a limit that will be binding over generations." Applying this lens to "The Burning Season," a book and biopic about Chico Mendes, the author concludes that the inaccuracies of the film adaptation are to be welcomed because they achieved the aim of communication; but that 'however uncomfortable this conclusion may be for purists, it does not forego the possibility that the ecocritic can also advocate a remake of the HBO film once a limit is binding on the Amazon.'

Goncharov, Kathleen, ed. *The Forest: Politics, Poetics and Practice*. Durham: Duke University Press, 2005. Print.

This book focuses on the forest as a theme in contemporary art, and is organized into three main sections: political art, literary and mythical aspects of the forest, and artists actively engaged with forests.

Gonzales, Laurence. *Deep Survival: Who Lives, Who Dies, and Why*. New York: Norton, 2003. Print.

The author delves into the science, psychology, and art of wilderness survival.

Gonzalez, Ray. *The Underground Heart: A Return to a Hidden Landscape*. Tucson: U of Arizona P, 2002. Print.

Goodbody, Axel. "Heimat as a Literary Project: Landscape, Language and Ecology in the Poetry and Prose of Wulf Kirsten and Peter Handke." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Examines the ecological dimension of writing on Heimat

The paper is a draft of part of a book chapter on the ecological dimension of the German, Austrian and Swiss literature of Heimat ('home' / 'homeland') since the Second World War. Cultural criticism has gone hand in hand with the ideal of rural communities living sustainably, in harmony with the natural environment, in many literary critiques of contemporary society. Visions and representations of 'Being in the World, Living with the Land' are found above all in two German genres: the 'socialist' nature / landscape poem (Bertolt Brecht's 'Buckow Elegies', Peter Huchel's post-war poetry of rural revival, Johannes Bobrowski's 'Sarmatian' poems, and more recently Wulf Kirsten's 'EarthLifeImages'), and novels belonging, for all their differences, to an 'ecologically reinvented' tradition of Heimat writing. Uwe Johnson's first, only posthumously published novel *Ingrid Babendererde* anticipated the emergence of these works in the 1950s. In the 1970s writers from the Sorbian minority in East Germany (Jurij Brezan and Jurij Koch) developed the genre, as also E.Y. Meyer and Silvio Blatter in Switzerland. Further contributions stem from the Austrian Peter Handke (*Über die Dörfer* and *Die Wiederholung*) and the émigré W.G. Sebald (*Nach der Natur* and *Die Ringe des Saturn* - written in England). My paper discusses the poetry of Wulf Kirsten (drawing on translations kindly provided by Stefan Tobler) and Handke's autobiographical novel *Die Wiederholung* (meaning 'Repetition / Retrieval / Recuperation'). Both authors witness to the lives of country people, championing those who have lost out in the process of modernisation, and see it as their mission to preserve nature. Revisiting landscapes of their childhood, their poetic self / semi-fictional protagonist remind readers of the ecological, social, moral and aesthetic merits of disappearing ways of working the land. They also share a specifically literary concern: recognizing that alienation from our natural surroundings is a principal cause of contemporaries' environmentally destructive behaviour, and that alienated ways of perceiving things are rooted in the

conceptual structures of language, they seek linguistic alternatives to the abstraction which characterises language today. In the case of Kirsten, this leads to the earth-bound, sensual language of village life (including Meissen dialect terms and words for old farming practices and implements). Traditional Slovenian idioms and vocabulary similarly provide a model for Handke's writing: he associates them with an Adamic 'language of nature', and seeks to 'translate' them in his work. The common goal of their literary projects is to make good cultural loss and address contemporary ecological problems by retrieving personal and collective memories.

Goodman, Audrey. *Translating Southwestern Landscapes: The Making of an Anglo Literary Region*. Tucson: U of Arizona P, 2002. Print.

This book examines the cultural forces that have constructed the Southwestern United States as a distinct region.

Goodrich, Janet. *The Unforeseen Self in the Works of Wendell Berry*. Columbia: U of Missouri P, 2001. Print.

Goodwin, Nancy. *Montrose: Life in a Garden*. Durham: Duke University Press, 2005. Print.

Goodwin writes about her personal twenty acres of gardens at Hillsborough, North Carolina, past and present.

Gordon, Greg. *Landscape of Desire: Identity and Nature in Utah's Canyon Country*. Logan, UT: Utah State UP, 2003. Print.

This book documents and celebrates a place and the evolutions that occur when human beings are intimately connected to their surroundings.

Gordon, John Steele. *A Thread across the Ocean: The Heroic Story of the Transatlantic Cable*. New York: Perennial/HarperCollins, 2003. Print.

This book records the history of the laying of the first telegraph cables between Europe and North America in 1866.

Gorke, Martin. *The Death of Our Planet's Species: A Challenge to Ecology and Ethics*. Covelo, CA: Island, 2003. Print.

This book sets forth a sound and original argument about the philosophical and ethical dimensions of species conservation.

Gossin, Pamela, ed. *Encyclopedia of Literature and Science*. Westport, CT: Greenwood P, 2002. Print.

Gottlieb, Roger S. *A Greener Faith: Religious Environmentalism and Our Planet's Future*. Oxford: Oxford University Press, 2006. Print.

Profiles "the astonishing new movement of religious environmentalism," including a general discussion of religious participation in public life, the public and private sides of religious environmentalism, and its advantages and challenges.

This is the clearest, most wide-ranging single-author introduction to the greening of religion that I have seen, though it does lean heavily toward major institutionalized religions, especially Christianity and Buddhism. Within these limits it includes plenty of relevant and intriguing examples (including five interviews) and does a good job of outlining recent developments. Written for a general audience, in a good way.

Gould, Lewis L. *Lady Bird Johnson: Our Environmental First Lady*. Lawrence, KA: UP of Kansas, 2003. Print.

This book examines how Lady Bird was able to gain influence as an environmentalist in Washington and beyond.

Govier, Katherine. *Creation*. Woodstock, NY: Overlook P, 2003. Print.

This novel traces John James Audubon's 1833 expedition along the northern shores of the Gulf of St. Lawrence.

Grady, Wayne. *The Bone Museum: Travels in the Lost Worlds of Dinosaurs and Birds*. New York: Four Walls Eight Windows, 2003. Print.

Combining science, history, literature, and travel, *The Bone Museum* touches on issues of current interest in

modern paleontology--herd theory, migration, predator-prey relationships, pack behavior, and the nature of evolution itself. Spanning over 250 million years and ranging over three continents, Grady's is a witty, intelligent, and companionable journey.

Graham, Vicki. "Into the Body of Another': Mary Oliver and the Poetics of Becoming Other." *Papers on language and literature: A journal for scholars and critics of language and literature* 30 4 (1994): 352-72. Print.

---. *The Tenderness of Bees*. Red Wing, MN: Red Dragonfly Press, 2008. Print.

Grant, David M. "Writing the World Sublime: An Empirical Study in Ecocomposition." Diss. University of Wisconsin--Madison, 2007. Print.

This study examines the rhetorical changes evident in student journals written during a thirteen-day camping trip to the Black Hills area to study Lakota culture. In this examination, I seek to theorize 1) how students use writing to understand their relationships with nature, 2) how the immediate engagement with the natural world becomes a factor in students' writing development, and 3) what educational efforts might help make students more aware of the ways in which nature is socially mediated. I argue for a pedagogy of the sublime, noting that students displayed all three movements crucial to the sublime, 1) an encounter with something greater than themselves, 2) feeling an ambivalent tension between awe and terror, and 3) an eventual identification with that something greater. However, this was not an intrinsic result of contact with nature but a result of social and pedagogical mediation. Moreover, the pedagogy of the sublime fostered a non-Romantic, non-expansionist, and non-totalizing ethic distinct from past responses to the sublime. As such, the specific ways the pedagogy of the sublime was used in this course may hold contributions for future research and teaching in ecocomposition, critical literacies, service learning, outdoor education, and environmental literacy.

Graulich, Melody, and Paul Crumbley, eds. *The Search for a Common Language: Environmental Writing and Education*. Logan, Utah: Utah State University Press, 2005. Print.

Graves, John, and Wyman Meinzer. *Texas Hill Country*. Austin: U of Texas P, 2003. Print.

An essay by John Graves and photographs by Wyman Meinzer explore the Texas Hill Country, an area encompassing some of America's most unique landscapes and cultures.

Greenlaw, Linda. *The Lobster Chronicles: Life on a Very Small Island*. 1st ed. New York: Hyperion, 2002. Print.

Greenlaw relates her experiences lobster-fishing the waters of Isle au Haut.

Greenlaw discusses life on the small Isle la Haut, off the coast of Maine, where most of the population relies in some way on the traditional occupation of lobster-fishing. While relating her own experiences living with her parents and lobstering with her father on her boat the Mattie Bell, she explores the challenges faced by the small community, for example, competition from trespassers, fluctuating prices, physical dangers, distance from hospitals, and other problems arising from isolation. She also details the life cycle of the lobster. Although she admits to hating lobster-fishing some days, she clearly loves her heritage: island life and fishing.

Grennan, Eamon. *Still Life with Waterfall*. Graywolf Press, 2003. Print.

Grennan is preoccupied in this collection of poetry with the cross-pollination between nature and art.

Grewe-Volpp, Christa. "Ecocatastrophe in Margaret Atwood's 'Oryx and Crake'." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21-25 June 2005. Address.

Social and environmental consequences of global warming and genetic engineering

Gross, Mathew Barret, ed. *The Glen Canyon Reader*. Tucson: U of Arizona P, 2003. Print.

Gross has selected accounts of the canyon from both before and after the dam.

Grossman, Jay. *Reconstructing the American Renaissance: Emerson, Whitman, and the Politics of Representation*. Durham, NC: Duke UP, 2003. Print.

This book reinterprets the works of Emerson and Whitman and the relationship of these two authors to each other. Grossman argues that issues of political representation--involving vexed questions of who shall speak

for whom--lie at the heart of American political and literary discourse from the Revolutionary era through the Civil War.

Grossman, Richard, ed. *A Year with Emerson*. Jaffrey, NH: David R. Godine, 2004. Print.

This selection of Emerson's writing over a year includes epigrams, aphorisms, and poems.

Groth, Chris Wilson and Paul, ed. *Everyday America: Cultural Landscape Studies after J. B. Jackson*. Berkeley, CA: U California P, 2003. Print.

Grove, Carol. *Henry Shaw's Victorian Landscapes: The Missouri Botanical Garden and Tower Grove Park*. Amherst: U of Massachusetts P, 2005. Print.

Grove tells the story of how Henry Shaw came to transform his estate, Tower Grove, into one of the nation's leading botanical gardens, and the subsequent stories of those gardens.

Gubbins, Cara M. *The Dolphins of Hilton Head: Their Natural History*. Columbia, NC: U of South Carolina P, 2002. Print.

Guterson, David. *Our Lady of the Forest*. New York: Alfred A. Knopf, 2003. Print.

In this novel, believers head to North Fork, Washington, to see the Virgin Mary.

Haake, Katharine. *That Water, Those Rocks: A Novel*. Reno: U of Nevada P, 2003. Print.

A novel inspired by California's rivers and the dams that contain and shape them.

Hafen, Diane D. Quantic and P. Jane, ed. *A Great Plains Reader*. Lincoln, NE: U of Nebraska P, 2003. Print.

Haigh, Jane G. *Searching for Fannie Quigley: A Wilderness Life in the Shadow of Mount McKinley*. Athens, OH: Ohio U P, 2007. Print.

A Narrative with natural history

This text goes beyond the mere biographical facts of this unique woman's journey. It also tells historian Jane G. Haigh's own story of tracking and tracing the many paths that Fannie Quigley's intriguing life took. Haigh has fashioned this rich lode into a compelling narrative, complemented by more than 70 photographs, maps, and illustrations.

Haila, Yrjo, and Chuck Dyke, eds. *How Nature Speaks: The Dynamics of the Human Ecological Condition*. Durham, NC: Duke UP, 2006. Print.

This anthology considers the link between the people who study nature and the scientific frameworks in which they are situated.

Hall, Brian. *I Should Be Extremely Happy in Your Company: A Novel of Lewis and Clark*. New York: Viking, 2003. Print.

This novel draws on multiple points of view to chronicle the voyage of the Corps of Discovery.

---. *Fall of Frost*. New York: Viking, 2008. Print.

This fictionalized biography of poet Robert Frost consists of lyrical vignettes that speculate about his life.

Not a biography in the strictest sense, this biographical novel pieces together narratives, interviews, and paraphrases of Frost's work. In imagining Frost's life, Hall explores the literary and personal relationships that (he speculates) influenced it.

Hamilton, Mark B. "Turning the Paradigm: Excerpts & Images." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Altering perceptions and sensibilities through creative language in poetry and creative nonfiction

Our relationships with the world should be reflected in our relationships with language. Writers can change society by altering the perceptions and sensibilities of their readers. Two key words for my experience in the world are "reciprocity" and "minimalizing." We should establish a reciprocity as water does and as the rivers teach us. And we should strive to realize the minimal needs that we have, rather than following a cultural

mandate of achieving the greatest gains possible. My selected readings in poetry and creative nonfiction are from two recent book-length manuscripts: "The River as teacher: a journey down the Oyo, the Beautiful River" and "The Missouri River Mystic & Other Poems."

Hammond, Debora. *The Science of Synthesis: Exploring the Social Implications of General Systems Theory*. UP of Colorado, 2003. Print.

This work explores the development of general systems theory and the individuals who formed the Society for General Systems Research. This book will be of interest to historians of science, system theorists, and scholars in such fields as cybernetics and system dynamics.

Handley, William R., and Nathaniel Lewis, eds. *True West: Authenticity and the American West*. Lincoln: U of Nebraska P, 2004. Print.

This book compiles essays that examine and question the authenticity of the "true west."

---, eds. *True West: Authenticity and the American West*. Lincoln, NE: U of Nebraska P, 2007. Print.

Essayists describe and glorify the American West

What explains the longstanding but elusive assumption that out West lies an authentic origin and destination for American culture? In fifteen essays of diverse interest, *True West* opens and illuminating new chapter in western studies.

Handwerk, Gary. "Nature and Predation: Robinson Crusoe's Wolves." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Robinson Crusoe is a paradigmatic text for the European literary tradition; a sustained early modern meditation upon what "nature" really means—nature understood not just as a term for the non-human world around us, but as entailing a natural order that stretches across and joins the human and non-human worlds. Crusoe's ongoing definition of his own "nature" is part of this exploration, but this self-interrogation is itself framed by his reflections upon the cannibals whom he encounters, the epitome (at least in one light) of what "unnatural" could mean. These cannibals represent in a particularly terrifying way the principle of predation that Crusoe, by dint of good fortune and hard work, seems to have banished from his island utopia. This paper focuses upon two parallel episodes, Crusoe's encounters with the cannibals and the perplexing and anomalous passage after Crusoe's return to civilization, where Crusoe and his companions make a perilous trip across the Pyrenees. Defoe poses the alternatives starkly—perpetual vulnerability to the predation of others, on the one hand, or the taming of the predator that Crusoe enacts in his civilizing of the savage he has rescued from death, Friday. Defoe is brutally honest about what he sees as the price of the latter choice; he counts, one by one, the savages that Crusoe is forced to slay to free Friday and subsequent captives. But it is in the Pyrenees episode at the end of the novel, where Crusoe encounters two archetypal predators, bears and wolves, that the full implications of Defoe's analysis of his own European view of nature become clearest.



Hanson, Elizabeth. *Animal Attractions: Nature on Display in American Zoos*. Princeton, NJ: Princeton UP, 2002. Print.

This book presents a history of zoological parks in the United States.

Hanson, Susan. *Icons of Loss and Grace: Moments from the Natural World*. Lubbock, TX: Texas Tech UP, 2004. Print.

A collection of personal essays focusing on "nearby nature." Divided into three sections, the book addresses the questions of how we deal with change and loss in our lives.

[1] It is through brief moments in our lives that the spiritual most often communicates itself. Fleeting as they are, these small encounters with the "familiar wild" instruct us in dealing with change and loss. They are the icons that point not so much to answers, but to a way of living in the tension between life and death. [2] In a series of reflections grouped under the headings Innocence, Loss, and Grace, Hanson considers how to write about the natural world and why. Her mother's death informs, but does not direct her search for answers. How does a human live with fear, recognize essentials, and know his or her place? Hanson's experiences with

nature in Texas, often in her own garden, introduce the reflections and point to discovery.

Haraway, Donna J. *The Companion Species Manifesto: Dogs, People, and Significant Otherness*. Chicago: U of Chicago P, 2003. Print.

This book is about the implosion of nature and culture in the joint lives of dogs and people, who are bonded in "significant otherness."

Hardin, Jesse Wolf. *Kindred Spirits: Sacred Earth Wisdom*. Reserve, NM: Swan/Raven & CO, 2001. Print.

Harjo, Joy. *How We Became Human: New and Selected Poems, 1975-2001*. New York: Norton, 2002. Print.

Harmon, David. In *Light of Our Differences: How Diversity in Nature and Culture Makes Us Human*. Washington, D.C.: Smithsonian Institution Press, 2002. Print.

Harrington, Walt. *The Everlasting Stream: A True Story of Rabbits, Guns, Friendship, and Family*. New York: Grove P, 2002. Print.

Harris, Fred. *Following the Harvest*. Norman, OK: U of Oklahoma P, 2007. Print.

This novel tells the story of a teenaged wheat-harvester.

Set in the 1940s, this novel tells the story of a teenager who earns a living harvesting wheat in the Midwest.

Hartswick, Kim J. *The Gardens of Sallust: A Changing Landscape*. Austin: U of Texas P, 2003. Print.

In this ambitious work, Hartswick undertakes the first comprehensive history of the Gardens of Sallust from Roman times to the present, as well as its influence on generations of scholars, intellectuals, and archaeologists.

---. *The Gardens of Sallust: A Changing Landscape*. Texas: U of Texas P, 2006. Print.

Analysis of the ancient Roman Gardens of Sallust

In his ambitious work, Hartswick undertakes the first comprehensive history of the Gardens of Sallust from Roman times to the present, as well as their influence on generations of scholars, intellectuals, and archaeologists. Analysis includes dimensions and appearance of the original gardens, architectural features, as well as the sculptures and objects that were excavated from the gardens.

Harty, Ryan. *Bring Me Your Saddest Arizona*. Iowa City: U of Iowa P, 2003. Print.

The vast, unsettling landscape of the American Southwest is as much a character in *Bring Me Your Saddest Arizona*, as are the men and women who inhabit its award-winning stories.

Harvey, Bruce A. *American Geographics: U.S. National Narratives and the Representation of the Non-European World, 1830-1865*. Palo Alto, CA: Stanford UP, 2001. Print.

This book is the first comprehensive study of antebellum depictions of the non-European world. Harvey proposes that U.S. cultural history cannot be fully understood without considering how Americans regarded tropical America, the Holy Land, Polynesia, and Africa.

Hasselstrom, Linda. "A Peaceful Woman Explains Why She Carries a Gun." *High Country News* 31 December 1990: 15. Print.

---. "The Land Circle: Lessons." *The North American Review* (1991): 45-51. Print.

---. "Buffalo Winter." *American Literary Review* Fall (1994): 39-48. Print.

---. "Camping Ranches and Gear Junkies: New Scourge of the West." *Discovered Country: Tourism and Survival in the American West*. Ed. Norris, Scott. 1st ed. Albuquerque, N.M.: Stone Ladder Press, 1994. 64-79. Print.

---. "Nighthawks." *The Soul of Nature: Visions of a Living Earth*. Eds. Tobias, Michael and Georgianne Cowan. New York: Continuum, 1994. 65-74. Print.

A lyric tribute to nighthawks as well as an omen of freedom following her father's death.

---. "How I Became a Broken-in Writer." *Imagining Home: Writing from the Midwest*. Eds. Vinz, Mark and Thom Tamaro. Minneapolis: University of Minnesota Press, 1995. 145-62. Print.

- Gives background information on Hasselstrom's writing career and connections to the land.
- . "The Owl on the Fence." *Western American Literature* 30 1 (1995): 29-36. Print.
Memoirs of experiences with owls, including the shooting death of a pair by an unknown murderer.
- . "Between Grass and Sky: Antelope Hunt." *Northern Lights* 11 4 (1996): 23-28. Print.
A tale of a brutal antelope hunt and Hasselstrom's distaste for it.
- . "Looking for Life: Lightning." *North Dakota Quarterly* 63 4 (1996): 20-25. Print.
About branding and having a calf hit by lightning, nature up close and real.
- . "The Song of the Turtle." *American Nature Writing 1996*. Ed. Murray, John A. San Francisco: Sierra Club, 1996. 72-84. Print.
Childhood experiences learning to appreciate nature.
- . "The Case of the Purloined Canoe." *Chronicles of Community* 1 1 (1997): 41-43. Print.
How a community can deal with crime without calling the police.
- . "Going Back to Grass." *North Dakota Quarterly* 64 1 (1997): 5-14. Print.
Thoughts about her father's mental deterioration expressed through the killing of a sick cow.
- . "Opening the Gates and the Bulls: Symphony of Discord." *North Dakota Quarterly* 64 4 (1997): 5-20. Print.
Opening the Gates is about her father's death; Bulls metaphorically deals with conflicting emotions over her father's refusal to accept her chosen career of writing.
- . *Going over East: Reflections of Woman Rancher*. Golden, CO: Fulcrum Publishing, 2001. Print.
Gate by gate. Linda Hasselstrom guides readers through the physical and emotional landscape of going over east to summer pasture. With each stop, she makes a nostalgic foray into the past, discusses the routine demands of her family's cow-calf operation, pays loving tribute to a favorite old horse, celebrates the wildlife and silent dignity of deserted homesteads, or hurls a diatribe at the forces threatening the future of the land and of her small South Dakota ranch. Now in a new epilogue, she offers readers a look at the distance she and the lands have traveled since this classic was first published 1987.
- . *Going over East: Reflections of a Woman Rancher*. Golden, CO: Fulcrum Publishing, 2004. Print.
Hasselstrom recounts her emotional and physical experiences as a female cow farmer.
- Hasselstrom, Linda M. *Windbreak: A Woman Rancher on the Northern Plains*. 1st ed. Berkeley, Calif.: Barn Owl Books, 1987. Print.
A woman rancher's connections to the environment; contains both poetry and essay.
- . *Going over East: Reflections of a Woman Rancher*. Golden, Colo.: Fulcrum, 1987. Print.
Using ranch gates as a framing device, Hasselstrom blends work, ranch and natural history, memoir, environmental issues, and lessons for the next generation. Linda M. Hasselstrom. Bibliography: p. 203-206.
- . *Land Circle: Writings Collected from the Land*. Golden, Colo.: Fulcrum Pub., 1991. Print.
Contains comments on land issues, women's views, religion; each chapter begins with a poem. Linda Hasselstrom. Includes bibliographical references (p. 341-349)
- . *Dakota Bones: Collected Poems of Linda Hasselstrom*. Granite Falls, Minn.: Spoon River Poetry Press, 1992. Print.
Contains complete texts of *Caught By One Wing* (1985) and *Roadkill* (1987) plus 30 new poems; poems emphasize her connections to the land and nature through work, gardening, ranching, and heritage.
- . *Roadside History of South Dakota*. Missoula, MT: Mountain Press Pub., 1994. Print.
A guide to major highways, towns, and characters. Linda Hasselstrom. Includes bibliographical references (p.

437-447) and index.

---. *Feels Like Far: A Rancher's Life on the Great Plains*. New York: The Lyons Press, 1999. Print.

A portrait of family, love, ranching, community, and survival on the Great Plains.

In sixteen interconnected stories, the rancher writes about training a first horse, coming to terms with the death of her husband and a friend, and the frustration of watching her father lose his ability to manage the ranch and refuse to acknowledge his incapacity.

---. *Bitter Creek Junction*. Poetry of the American West. Ed. Curtis, Nancy. Glendo, Wyoming: High Plains Press, 2000. Print.

This poetry is inspired by ranching experiences in western South Dakota.

The West in these poems is neither the mythical Old West nor the New West of ranchettes and trophy homes, but the authentic west. Hasselstrom divides her time between a home in Wyoming and her South Dakota ranch, and writes realistically of dark violence and abuse as well as crisp plains mornings.

---. *Feels Like Far: A Rancher's Life on the Great Plains*. Paperback ed. Boston, New York: Houghton Mifflin, 2001. Print.

A portrait of family, love, ranching, community, and survival on the Great Plains.

In sixteen interconnected stories, the rancher writes about training a first horse, coming to terms with the death of her husband and a friend, and the frustration of watching her father lose his ability to manage the ranch and refuse to acknowledge his incapacity.

---. *Between Grass and Sky: Where I Live and Work*. Reno, NV: U of Nevada P, 2002. Print.

Hasselstrom, Linda M., Gaydell M. Collier, and Nancy Curtis, eds. *Leaning into the Wind: Women Write from the Heart of the West*. Boston: Houghton Mifflin, 1997. Print.

206 contemporary women write about their lives in rural areas of six Western states: North & South Dakota, Colorado, Wyoming, Nebraska, and Montana.

A collection of short memoirs and stories from rural women across the northern Midwest, emphasizing personal connections to land, plants, animals, birds, and weather. [Nelson]

Contemporary women reflect in prose and poetry about cowboys (real and fake), tractor-driving lessons, outhouses and the uses of baling wire; about ranch marriages, enduring and not; about family legacies, loss and renewal. The stories vividly portray the real women who live in a region often mythologized. [Hasselstrom]

---, eds. *Woven on the Wind : Women Write About Friendship in the Sagebrush West*. Boston: Houghton Mifflin, 2001. Print.

Contemporary stories and poems about women's friendships in the Interior West.

As diverse as the landscape of the Interior West, these stories and poems are written by contemporary women about how friendships with other women sustain them in difficult circumstances and times. The writings concern connections among families, lifetime companions, and relationships that have fallen away.

Hatooka, Keita. "A Menagerie of Representations: Thomas Pynchon's Place between Postmodernism and Ecocriticism." Diss. Keio University, 2008. Print.

This dissertation investigates how recognizing and understanding the operation of representation is crucial in evaluating Thomas Pynchon's postmodern works. Moreover, it asserts that an analysis of the non-human representations in his works can stand as a significant contribution, not only to postmodern literary theory, but also to the field of ecocriticism. As those familiar with Pynchon's works know, his literary "menagerie" or "zoo" is composed of a wide variety of non-human creatures, some of which exist between the natural and the artificial, just as Donna Haraway's concept of the "cyborg" does. Among them are: an ordinary dog, porpoises, and Bigfoot in the redwoods (Chapter 1); amoebae and alligators in the sewer (Chapter 2); dolphins at the edge of the sea (Chapter 3); King Kong, a giant octopus, and the dodoes (Chapter 4); Darkling beetles and Rain beetles (Chapter 5); and a talkative Norfolk terrier called "the Learn & egrave'd English

Dog" and literate dog named Pugnax (Conclusion). In summary, this dissertation provides an investigation of Thomas Pynchon's menagerie of non-human creatures by hypothetically placing this novelist "in between" postmodernism and ecocriticism. Through this analysis, we see that it is not only possible, but meaningful to read Pynchon's creative works as mediating the inevitable gap that exists between our environmental reality and our imagination concerning both human and non-human creatures.

Haight, John F. *Deeper Than Darwin: The Prospect for Religion in the Age of Evolution*. Westview, 2003. Print.

This book examines the intersection of faith, science, and religion within theories of evolution.

Hausladen, Gary J., ed. *Western Places, American Myths: How We Think About the West*. Reno, NV: U of Nevada P, 2003. Print.

Twelve scholars consider popular perceptions about the West in order to interpret the region's geography.

On its own, each essay in this collection makes a powerful contribution to our understanding of the modern West. As a collection, the essays offer a provocative and engaging commentary on the complexity, vitality, tensions, and ceaseless change that characterize this vast and myth-haunted region.

Hawthorne, Michael. "Toxic Legacy." *The Columbus Dispatch* 18 June 2001, Home Final ed., sec. A: 2. Print.

Scotts Co. has been cited for increased levels of pollution to the water and land in Marysville, Oh

Hayden, Dolores. *Building Suburbia: Green Fields and Urban Growth, 1820-2000*. Pantheon, 2003. Print.

This book examines the history and social effects of the production of the suburban landscape.

Hayden, Tom. *The Lost Gospel of the Earth: A Call for Renewing Nature, Spirit and Politics*. San Francisco, CA: Sierra Club Books, 1996. Print.

Hayden claims that it is our educational and religious institutions that are to blame, both by omission and commission, for our current environmental crisis.

Tom Hayden's *The Lost Gospel of the Earth* might seem a rather odd choice for inclusion in a bibliography of literature on environmental education. However, Hayden is convinced that the teaching of spiritual values is the only answer to today's environmental crisis. It would be comforting to believe, he says, that people are able and willing, both on an individual basis and as a society, to appreciate the intrinsic values in nature and to treat it accordingly, but that has not happened on any grand scale so far, nor is it likely to happen in the foreseeable future. We must therefore look elsewhere, continues Hayden, and he provides us with some perspectives and possibilities. The book begins with an introduction by Thomas Berry, who writes, "Especially difficult for our educational and religious institutions is any realization that, in their lack of integral explanation of their own traditions, they are themselves largely responsible for our present situation" (xii), quite a condemnation, coming as it does from one of this century's major theologians. Hayden accuses many modern religious groups and their doctrines of glorifying the acquisition of "worldly goods," an attitude that has a direct impact on how their members see man's increasing dominance of the earth, and he argues that, in this country particularly, the Christian Right has joined forces for its own benefit with major corporations that continue to either fight or evade regulation. Hayden also argues that the general public does not respond emotionally to utilitarian or scientific reasoning, but does respond to emotion, spirituality and religion. Hayden argues persuasively for the greening of Christianity, Buddhism and other religions, including the need for a new Martin Luther to "nail a Green Spiritual Manifesto on the vaulted doors of the powerful." (235). And, he implies, to the door of every academic institution.

Hayles, N. Katherine. "Simulated Nature and Natural Simulations: Rethinking the Relation between the Beholder and the World." *Uncommon Ground: Rethinking the Human Place in Nature*. Ed. Cronon, William. New York: W. W. Norton & Co., 1995. 409-25. Print.

Using examples in the fields of neurobiology and artificial life, Hayles argues that concepts of "nature" and "simulation" should not be artificially opposed to each other.

Part of a book that insists on the socially constructed nature of "nature," this article suggests an epistemology that does not artificially separate "nature" from "simulation" but instead recognizes the simulation in our most "natural" ways of viewing (and, therefore, the natural features of perception that have to be taken into account in constructing any simulation). The author explains and critiques (1) Humberto Maturana's work on

neurobiology and epistemology and (2) Tom Ray's artificial life program "Tierra."

Heavey, Bill. *If You Didn't Bring Jerky, What Did I Just Eat?* New York: Atlantic Monthly Press, 2007. Print.

A hysterical collection of nonfiction from the columnist of Field and Stream, Bill Heavey

Hedeon, Stanley. *Big Bone Lick: The Cradle of American Paleontology*. Lexington, KY: The UP of Kentucky, 2008. Print.

Hadeen discusses the history of the fossil site that contained evidence of the extinction of several mammalian species.

Combining science and history, Hadeen offers a look at the beginnings of American paleontology. He shows how the fossil site has contributed to our understanding of geology, biology, and American history.

Hediger, Ryan. "The Cramp of Ethics in _the Old Man and the Sea_." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

I read Ernest Hemingway's _The Old Man and the Sea_ to narrate a shock of ethical recognition with regard to an animal Other.

Hemingway's _The Old Man and the Sea_ is often read either as a heroic narrative or as a tale of consummate pessimism about humanity. I complicate those readings by arguing that Hemingway's presentation of Santiago's estranged _and_ highly attentive subjectivity reveals Santiago's ethical inhabitation of a heterogeneous selfhood and a heterogeneous world. My reading complicates what ethical subjectivity can mean by insisting that any conception of ethics be formulated in localized, situated dialogue with the circumstances of its application.

Hedrick, Phillip. "William Stafford's Mythopoeic Kansas." *The Midwest Quarterly* 43 2 (2002): 143-56. Print.

Examination of Stafford's use of Kansas as site of his poetry

Hedrich examines how Kansas, where Stafford grew up, appears in and influences Stafford's poetry. Focuses on Stafford's use of language, imagery and moral vision to invoke Kansas myth and place.

Heflin, Wilson. *Herman Melville's Whaling Years*. Norman, OK: Vanderbilt UP, 2004. Print.

This book examines the influence of whaling on Herman Melville.

Heimburger, Matthew Young. "O Pioneers of the Open Range: The Search for and Cultivation of Environmental Themes in Willa Cather's 1913 Novel and Kevin Costner's 2003 Film." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

This is a comparative study between Willa Cather's novel *O Pioneers!* and Kevin Costner's film *Open Range*, examining the roles the physical environment plays in each, as well as how its utilization in human occupations informs notions of environmental worldview.

Both Willa Cather's novel *O Pioneers!* and Kevin Costner's film *Open Range* take on land and landscape as characters in their respective narratives. However, the role of the physical environment plays out differently in each and, ultimately, leads their human protagonists in opposite directions and toward opposite conclusions about nature, and its use by humankind. Though both plots concern the human tide of expanding settlement and the changes wrought upon the American frontier in the mid-1880's, they actually present fairly distinct visions of desired relationships between human and natural worlds, and consequently quite different environmental worldviews.

There is an interesting interplay that comes from comparing two texts that were not created with that kind of comparison in mind. But it is a little disconcerting that Cather's 1913 novel has more to say about contemporary environmental issues and worldviews than Costner's 2003 film. Perhaps that is in part because we made Costner a multi-cultural and environmental hero for his work on *Dances With Wolves*, and perhaps we want the ecological ethics enshrined in that film to carry over to all his other projects. But while Cather's work is as much about the Progressive Movement of the early 20th Century, and that era's notions of conservation versus preservation, it would seem Costner's film doesn't know enough about those times to reflect much of anything other than the ambivalence of our own.

This is at least a little disappointing when viewed in context of the big land, big sky location of both the film and the events it tries to depict. Meanwhile, almost a hundred years later, *O Pioneers!* stands out both as a classic of Western American literature, and as a potentially significant text for environmental consciousness and the evolution of American worldview.

Hein, Terri. *Atomic Farmgirl: Growing up Right in the Wrong Place*. New York: Houghton Mifflin, 2003. Print.

This book profiles a small farming community situated downwind of the Hanford Nuclear Reservation.

Heinrich, Bernd. *Winter World: The Ingenuity of Animal Survival*. New York: Ecco / HarperCollins Publishers, 2003. Print.

This book examines how creatures survive, and sometimes even thrive, in brutal winter weather.

Heise, Ursula K. "The Virtual Crowds: Overpopulation, Space and Speciesism." *ISLE: Interdisciplinary Studies in Literature and Environment* 8 1 (2001): 1-29. Print.

Traces literary treatments of human population growth from the 1950s to the 1990.

In the 1960s, fear of rapid population growth led to a multitude of novels and short stories on overpopulation. Many of these texts linked ecological concerns about the impact of overpopulation with social fears about space, and tended to portray the future through apocalyptic scenarios of overcrowded cities. After a hiatus in the 1970s, the topic resurfaces as a concern in fiction and poetry of the 1990s; but in these later texts, the future of the human species is considered more often in the context of other species' survival, and concerns over social space are fundamentally altered through the awareness of electronic spaces, which are sometimes perceived as alternatives or solutions to physical overcrowding. Texts discussed in detail include John Brunner's *Stand on Zanzibar*, Sherri S. Tepper's *The Family Tree*, David Brin's *Earth* and John Cage's "Overpopulation and Art."

---. "Toxins, Drugs, and Global Systems: Risk and Narrative in the Contemporary Novel." *American Literature: A Journal of Literary History, Criticism, and Bibliography* 74 4 (2002): 747-78. Print.

Links risk theory and risk analysis from the social sciences with narrative representations of ecological and technological risk in Don DeLillo's *White Noise* and Richard Powers' *Gain*.

The article offers a brief survey of risk theory and risk analysis as they have developed in the social sciences, and explores how they might be used in ecocriticism. It analyzes risk as a theme and its elaboration in the narrative form of two novels, Don DeLillo's *White Noise* and Richard Powers' *Gain*, emphasizing in particular the difference between DeLillo's focus on local and Powers' focus on global risk.

Helferich, Gerard. *Humboldt's Cosmos: Alexander Von Humboldt and the Latin American Journey That Changed the Way We See the World*. New York: Penguin, 2005. Print.

A well-researched analysis of European rationalist thought in the pre-romantic era.

Hemming, John. *Tree of Rivers: The Story of the Amazon*. London: Thames & Hudson, 2008. Print.

Hemming explores the history of the Amazon from academic and personal perspectives.

With much personal experience in the Amazon under his belt, Hemming offers readers a history of the river from both an academic and personal perspective. He conceptualizes the river as a large tree; the trunk has mostly been abandoned by its native inhabitants while the various branches lead to assorted native populations. Hemming advocates for ethical interactions with the river and its human inhabitants.

Henderson, Bruce. *True North: Peary, Cook and the Race to the Pole*. Lincoln, NE: W. W. Norton & Company, 2005. Print.

Using scientific evidence and illustration, Henderson recounts the early 20th century feud between explorers Cook and Peary, each of whom claims to have reached the Pole first.

---. *True North: Peary, Cook, and the Race to the Pole*. New York: W. W. Norton and Company, 2006. Print.

Henderson writes about the conflict between Frederick Cook and Robert Peary and their race to the North Pole.

Henneberger, Melinda. "Despite Appearances, Whitman Says She and Bush Agree on Environment." *New York Times* 16 April 2001, sec. A: 12. Print.

EPA administrator Christie Whitman confirms that she and Bush are on the same page on environmental issues

Mrs. Whitman is less liberal on environmental issues than her reputation precedes.

Heroux, Erick. "The Ecology of Discourse and the Trajectory of Literary Studies." *The 6th Wenshan conference on English and American Literature*. Print.

A rationale for expanding the boundaries of literary study to include the natural world in its definition of 'world'.

Eco-criticism is one the most vital and dynamic areas of literary study today. I argue that it will have been destined to be so by two causes: 1. The logic of inclusive contextualization that drove the progress of literary study in the 20th century to engage with cultural texts and texts as discourses, enfolding psychoanalysis and social conflicts along the way. This trajectory of inclusive contextualization must inevitably encounter its environment. 2. The historic advent of our own threatened ecology on a now global scale: climate change, species extinctions, genetically engineered accidents, and the collapse of ocean ecosystems. Nature itself has become a social problem while civilization endangers its own niche. Ecocritical literary theory and belle lettristic nature writing have a greater role to play in facing these challenges than many academics realize at this crucial moment.

---. "Unsustainable Tragedy and Sustainable Comedy." *Sustainability and the literary imagination: Transdisciplinary and intercultural perspectives*. Print.

Noting that the genre of tragedy is about unsustainable social practices while the genres of comedy and sustainability both aim at a happily-ever-after, paper argues that a founding book of ecocriticism, Joseph Meeker's *The Comedy of Survival* is prescient in this regard, and connects Meeker's thesis to an even earlier an unrecognized work of 1937: Kenneth Burke's *Attitudes Toward History*.

The classical genre of tragedy in the West has treated the unsustainable. This might well be said to be the essence of the tragic genre: due to human flaws, things fall apart, the center cannot hold, the proud hero's mangled corpse is dragged through the dust by terrified horses, the cloud-capped towers burn to the ground accompanied by wailing widows, now enslaved and carted off in cages; the end. Beginning with Homer's *The Iliad* and its expanding cycles of Trojan War mythology, literature lamented the fall of warrior heroes and entire city-states, a violent undoing wrought by that key Homeric term "anger" or revenge. Tit for tat, eye for an eye, the spiral of vengeance leads inexorably, as Shakespearean tragedy repeatedly underlined, to an unsustainable society in which all parties are destroyed. Moreover the concluding acts of *Hamlet*, *Romeo and Juliet*, *King Lear*, *Macbeth*, and *Othello*, show that these parties are not destroyed from without by enemies, but rather suicidally from within. The implied moral of traditional tragedy will be explained briefly and compared with ecological principles and also with Jean-Luc Nancy's *Being Singular Plural*. In complementary contrast, the genre of comedy has treated sustainability. This paper argues that a founding book of ecocriticism, Joseph Meeker's *The Comedy of Survival* is prescient in this regard, and connects Meeker's thesis to an even earlier an unrecognized work of 1937: Kenneth Burke's *Attitudes Toward History*.

---. "Guattari & the Triplex Discourses of Ecology." *An (Un)Easy Alliance: Thinking Environment(S) with Deleuze/Guattari*. Ed. Bernd, Herzogenrath. 1st ed. Newcastle: Cambridge Scholars Publishing, 2008. Print.

Essay on Guattari's "Three Ecologies" of self, society, and nature; treating what he gleaned from Gregory Bateson's "ecology of mind" and from the science of complexity in general.

Although Félix Guattari was personally active in Green politics and published several works about "ecosophy" and the complex transversal connections between "the three ecologies" of psyche, society, and natural environment, nevertheless he is neither recognized nor discussed among ecologists and also literary ecocritics, with very few exceptions to be noted. This essay counters the silence that has failed to respond to Guattari's challenging contributions, by showing how his work borrows from an alternative tradition of theoretical biology: cybernetic systems and cognitive biology. Guattari often referred to the scientists Gregory Bateson, Humberto Maturana, Francisco Varela, and Ilya Prigogine—all major figures in the early development of the contemporary science of complexity. By briefly introducing the key scientific concepts

that Guattari borrows, we will more readily grasp how he also transformed and extended these concepts. For example, to comprehend what he means by "machinic assemblages" it is very helpful to know how Maturana and Varela described the biological cell as an "autopoietic machine" and how Bateson describes "mind" or a cognition that was always already coextensive with simple living systems. Guattari further theorized this alternative tradition with and for his transdisciplinary and social concerns. The bulk of this essay describes the differences between the mainstream science of ecology, the alternative tradition coming out of theoretical biology, and finally Guattari's unique and extensive retheorization of these. His ecosophy of "chaosmosis" would greatly clarify and benefit contemporary political ecology, and also will most likely be of keen interest for the emerging subfield of "biosemiotics."

Herring, Scott. *Lines on the Land: Writers, Art, and the National Parks*. Charlottesville: U of Virginia P, 2004. Print.

"Describes how American writers and artists have 'canonized' the nation's national parks since the creation of Yellowstone; people discussed include John Muir, Ansel Adams, and Edward Abbey." (CHE, March 12, 2004)

Hester, Randolph T. *Design for Ecological Democracy*. Cambridge, Massachusetts and London, England: The MIT Press, 2006. Print.

Offers principles of urban design to respect and enhance both ecology and social community.

A new theory and how-to guide outlining principles and practices for urban planning that respects ecology and creates community. Hester suggests three principles for design: "enabling form" (planning that supports social interaction and cooperation); "resilient form" (design that helps ecologies sustain themselves & be adaptable rather than fragile); and "impelling form" (places that impel participation via happiness rather than compelling via fear; that make us happy and touch our hearts). This book is textbook-sized, with plenty of examples, anecdotes, and beautiful illustrations, as well as an excellent reference section.

Hicks, Scott. "'Who the Hell Will Work for the Farm?': Agriculture, Nature, and Race in the Fiction of George W. Lee and Zora Neale Hurston." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

My paper explores agriculture through the trope of sharecropping in the novels of African American authors Zora Neale Hurston and George W. Lee, whose works challenge agricultural practices and customs that deny African Americans a place in Jeffersonian agrarianism, alienate black bodies from southern landscapes, and coalesce in environmental degradation.

Just as sharecropping makes visible whites' attitudes toward both other humans and nonhuman ecosystems — manifested in their valorization of degrading, productionist-minded cash crop monocultures such as King Cotton — it simultaneously constructs and deconstructs the relationships of African Americans to nature. I argue that agricultural customs and practices disseminated, perpetuated, and consolidated oppressive, racist codes and systems that contributed to the persistence of ideologies that alienate African Americans from "nature". In sum, my paper utilizes Lee's and Hurston's fiction to mine the problematic of what it feels like to have a territory withheld, to be landless yet yoked to working someone else 's land — the best land of the country, subjected to the most destructive of farming practices and policies. These novels challenge a brand of farming that seeks to alienate black bodies from Southern ecologies and landscapes. By problematizing land, labor, and violence under the sign of sharecropping, their novels undercut the social and cultural viability of ideologies that seek to elide African Americans and coalesce in the degradation of whole bioregions and landscapes.

Higgs, Eric. *Nature by Design: People, Natural Processes, and Ecological Restoration*. MIT UP, 2003. Print.

Hill, Barry E. *Environmental Justice: Legal Theory and Practice*. Washington D.C.: Island Press, 2008. Print.

Hill provides an overview of the environmental justice movement and environmental law and theory.

The environmental justice movement has sought to redress the inequities of environmental burdens experienced by people of color and low-income people. This book - which includes access to an online teachers' manual - analyzes the confluence of civil rights legal theory and environmental justice litigation.

Hill, Lynn. *Climbing Free: My Life in the Vertical World*. New York: Norton, 2002. Print.

Hill, Lynn with Greg Child. *Climbing Free: My Life in the Vertical World*. New York: Norton, 2003. Print.

This book describes Hill's famous climb and meditates on how she harnesses the strength and courage to push herself to such extremes.

Hillard, Tom J. "Dark Nature: The Gothic Tradition of American Nature Writing." Diss. University of Arizona, 2006. Print.

One recent critique of ecocriticism is that it has been too narrowly focused on the romanticized vision of nature out of which our modern American environmental movement arose. My dissertation argues that ecocritics have not sufficiently studied writers and texts that represent nature as a frightening and threatening force. To make that argument, I examine the places where nature writing and the literary Gothic intersect, tracing human fears of the natural world in American texts from the seventeenth through the nineteenth centuries. I begin with an analysis of recent "nature" films (such as *The Blair Witch Project*, *Open Water*, *Deep Impact*, and *The Day After Tomorrow*) to reveal prevalent modern anxieties about death in nature, natural disasters, and climate change. Such fears, I argue, are not new. I demonstrate this by examining anxieties about "wilderness" and nature as they appear in texts ranging from William Bradford's *Of Plymouth Plantation* to Harriet Jacobs's *Incidents in the Life of a Slave Girl*, all the while exploring the cultural sources of these anxieties in their successive historical moments. I also trace how Native Americans have been used by Euroamerican writers as evolving symbols of a Gothic wilderness, in texts such as Mary Rowlandson's *A True History* and Charles Brockden Brown's *Edgar Huntly*. The dissertation concludes with a chapter on Herman Melville's "The Encantadas" and his later poetry, demonstrating how those texts embody deep-seated uncertainties generated by shifting scientific paradigms in the age of Charles Darwin.

Hinchman, Hannah. *Walks with Sisu: An Artist and Her Dog Take to the Hills*. New York: Norton, 2003. Print.

A unique alchemy of art and natural history--a four-color hand-lettered and illustrated tale of a year's rambles in the northern Rockies

Whether chasing gophers (Sisu) or flirting with cowboys at the Buckhorn Bar (Hannah), artist Hannah Hinchman and her dog Sisu are excellent guides to some of the wildest country left in America.

---. *Little Things in a Big Country*. New York: Norton, 2004. Print.

This book is a combination of art and natural history tracing a year's rambles in the northern Rockies.

Hine, Thomas. *I Want That!: How We All Became Shoppers*. New York: Perennial/HarperCollins, 2003. Print.

This cultural history roams across 4,000 years and several continents in search of what makes people flock to markets, bazaars, and malls.

Hoagland, Edward, and Gretel Ehrlich. *City Tales*. Santa Barbara, Ca.: Capra Press, 1986. Print.

Character sketches in preparation for the novel *Heart Mountain*. Edward Hoagland. *Wyoming stories / Gretel Ehrlich*. Capra back-to-back ; v. 6. Titles transcribed from individual title pages. *City tales: The final fate of the alligators. Kwan's Coney Island. The witness -- Wyoming stories: Pinkey. Kai and Bobby. McKay. Thursdays at Snuff's. Wyoming stories.*

Hoffmann, Donald. *Mark Twain in Paradise: His Voyages to Bermuda*. Missouri: U of Missouri P, 2006. Print.

An exploration of the numerous visits that Mark Twain made to Bermuda

This book is a comprehensive study of Samuel Clemens's love affair with Bermuda. In addition to an illustrated investigation of Bermuda's natural environment, traditional stone houses, and romantic past Hoffman provides insights into the work and life of Samuel Clemens as an author and cultural figure.

Hofrichter, Richard, ed. *Toxic Struggles: The Theory and Practice of Environmental Justice*. Salt Lake City, UT: U of Utah P, 2002. Print.

Hogan, Linda. *Solar Storms*. New York: Scribner, 1995. Print.

Novel about the coming of age of a young Native American woman; set in Minnesota. Brings up issues of landscape, spirituality, gender, pollution, environmental justice; much-mentioned in environmental justice criticism.

---. *The Woman Who Watches over the World: A Native Memoir*. New York: Norton, 2002. Print.

Holaday, Bobbie. *The Return of the Mexican Gray Wolf: Back To the Blue*. Tucson: U of Arizona P, 2003. Print.

Inspired by the plight of the Mexican gray wolf, Bobbie Holaday formed the citizens advocacy group Preserve Arizona's Wolves in 1987. This book tells her story for the first time.

Holleman, Marybeth. *The Heart of the Sound: An Alaskan Paradise Found and Nearly Lost*. 1st ed. Salt Lake City: University of Utah Press, 2004. Print.

Holleman relates the concurrent stories of her divorce and the Exxon Valdez disaster.

In a memoir covering the years 1986 through 1999, Holleman discusses the Exxon Valdez oil spill and the consequences to Prince William Sound, including the controversies arising during cleanup and litigation. She and others saw much of the animal testing as a further assault on the victims and the protection of habitat as the proper venue for restoration funds. During the aftermath, Holleman discovered changes in herself, moving her from her son's father to another man. Between the chapters, Holleman has included short pieces--word paintings--devoted to the animals and natural landscapes of the area. Overall, the memoir is an exploration of a relationship with place.

Holthaus, Gary. *Learning Native Wisdom: What Traditional Cultures Teach Us About Subsistence, Sustainability, and Spirituality*. Lexington, KY: The UP of Kentucky, 2008. Print.

Holthaus argues that American culture can learn from the subsistence lifestyles of Native Americans.

Arguing that all cultures are subsistence cultures, Holthaus suggests that we observe the traditions of Native American cultures in order to nurture the land, preserve cultures, and sustain human life.

Hong, Ying. *Peacock Cries: A Story Set at the Three Gorges*. New York: Marion Boyars, 2004. Print.

Hong Ying examines the political and environmental implications of the controversial Three Gorges Dam project in her native mainland China.

Honold, Randall. "New Nature Photography and the Future of Nature." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

New nature photography of distressed landscapes provides a provocative way of thinking productively about our relationship to nature.

I read Don DeLillo on representation and waste to introduce the photography of Terry Evans, Toshio Shibata, and Edward Burtynsky. Their photographs of spaces with signs of significant human intervention, rather than iconic wilderness photography like that of Ansel Adams which depicts a kind of purity in otherness, offers us a different model for our healthy interaction with nature. After asking some questions raised by their photography, I refer to Friedrich Nietzsche's work on value to help think about how we might conceive of a future for nature that is better than any nature in the past.

Hood, Mary A. *The Strangler Fig and Other Tales: Field Notes of a Conservationist*. Walnut Creek, CA: Alta Mira-Roman and Littlefield, 2004. Print.

In the form of a travel memoir, the book explores the meaning of a broader sense of place.

From the steppes of Patagonia to the cloud forest of Monteverde, from an Iowan cemetery to the saltmarshes of the Gulf Coast, from a bean field in New Jersey to the rice paddies of Bali, the stories are an effort at conservation. By recording the truths and beauties of these places, the act of conservation becomes an act of valuing. Within the frame of a journey, the author takes the reader from home to the wider world and back to home, exploring along the way, current environmental issues.

Horgan, John. *Rational Mysticism: Dispatches from the Border between Science and Spirituality*. Boston: Houghton Mifflin Company, 2003. Print.

In his latest book, science writer John Horgan explores the relationship between science and spirituality.

Horsman, Paul. *Out of the Blue: A Journey through the World's Oceans*. 2005. Print.

This book describes in words and photographs the ocean, the creatures large and small that live in it, and the

impact of humans on ocean ecosystems.

Houston, Pam. *Sight Hound*. New York: W. W. Norton and Company, 2006. Print.

Houston draws connections between human emotions and those of our four-legged friends in this novel.

Howard, George S. *How Should I Live My Life?: Psychology, Environmental Science, and Moral Traditions*. Lanham, MD: Rowman and Littlefield, 2002. Print.

This book examines the ties between personal values, moral traditions, and the looming environmental crisis.

Howett, Catherine. *A World of Her Own Making: Katharine Smith Reynolds Johnston and the Landscape of Reynolda*. Amherst: U of Massachusetts P, 2005. Print.

This book retraces the steps of tobacco magnate R. J. Reynolds's wife, Katharine Smith Reynolds through her childhood and education to the creation her estate which showed remarkable environmental planning and research.

Howsare, Erika. "A Walk across Eugene." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

This was a site-specific, event-specific piece of performance writing created during the 2005 ASLE conference.

Although I'd been invited to the ASLE conference to read from another, finished manuscript, I decided to make a piece that would situate itself in a more contingent, risky relation to its environment. I also wanted to earn a sense of being physically located in Eugene. Thursday afternoon, while other ASLE conference-goers were on field sessions, I set out to walk across as much of Eugene as I could, armed with a notebook and a (disposable--this was all very last-minute!) camera. This is the procedure I adopted: every 20 minutes, while walking, I'd stop and write down one word visible from wherever I was standing at that moment. I'd also take one photo. This structure imitated two environmental factors: the necessity of making choices within narrow time slots that characterized the ASLE schedule, and the physical situation of Eugene within a narrow slot ringed by mountains. Both are instances of bounded possibility, as were the choices I'd make at each 20-minute mark. Between these markers, I walked and wrote. During my reading on Saturday, I read my notes from the walk, almost exactly as they'd been written during the experience itself. Audience members passed around the photos I'd taken, physically weaving themselves into the piece. Of course, as they were in Eugene anyway during my walk, we were already connected by a shared, if divergent, physical experience--multiple facets of the same location in space and time.

Hoy II, Pat C. "Facing About to Confront the Reaper." *The Sewanee Review* 103 (1995): 640-45. Print.

Argues that Ehrlich reminds us survival is as much a matter of grace as fight and that recovering from a serious illness always seems to lead to a new life.

Hoyer, Mark T. *Dancing Ghosts: Native American and Christian Syncretism in Mary Austin's Work*. Western Literature Series. Reno, NV: University of Nevada Press, 1998. Print.

The first monograph on Mary Austin's work, exploring how native American and Christian spiritual (and cultural) traditions influenced Austin's thinking and shaped her work. A wide-ranging historical account, with chapters devoted to some of Austin's most important books.

Hubbell, Sue. "On Maine's Wilder Shores." *The New York Times* 17 June 2001: 8-9. Print.

Personal account of visits to relatively unknown coastal trails on Maine's Great Wass Island, includes plenty of useful tourist information

---. *From Here to There & Back Again*. 1st ed. Ann Arbor: University of Michigan Press, 2004. Print.

Hubbell's compilation of previously published work includes several nature essays.

In a compilation of previously published essays, Hubbell, a beekeeper, essayist, and nature writer, addresses topics ranging from Elvis sightings to excellent pies (including recipes). In "Blue Morpho Butterflies," she joins an expedition on the Pacaure River in Costa Rica and delights in her sightings of rare butterflies. "The Gift of Letting Go" and "Ozark Springtime" close the story of her farm in the Ozarks begun in *A Country*

Year: Living the Questions. A chapter from that memoir is also included.

Hughes, Ted. *Selected Poems, 1957-1994*. New York: Farrar, Straus and Giroux, 2003. Print.

This book brings together some of the most important poetry of author Ted Hughes.

Hull, Bruce R. *Infinite Nature*. Chicago: U of Chicago P, 2007. Print.

Hull asserts that there are "many natures" not just a singular "nature."

Recognizing that there are "many natures," Hull describes, among other types, ecological nature, spiritual nature, and healthy nature. Offering this pluralistic view, Hull argues, makes us better prepared to make ethical decisions about the environment.

Humphreys, Helen. *The Lost Garden: A Novel*. New York: W.W. Norton & Co, 2002. Print.

Humphries, Courtney. *Superdove: How the Pigeon Took Manhattan . . . And the World*. New York: Harper Collins, 2008. Print.

A natural history of the pigeon and what they reveal about human nature

As a natural history of the pigeon from ancient times to the present day, Courtney Humphries, a science writer from Boston, tells the natural history of the pigeon from ancient times to the present day, emphasizing the birds ability to adapt, survive, and reflect human civilization.

Hungerford, Harold. "Myths of Environmental Education." *Journal of Environmental Education* 7 2 (1975): 21-26. Print.

Hungerford insists that all areas of education need to be environmentally focused.

While much of this article echoes, elaborates on and reinforces George Arnstein's ideas regarding the general public's misconceptions about exactly what constitutes an environmental education, and the discrepancy between what the adult world preaches/teaches and what it practices, Hungerford does bring up one new and important point, which is that "all educators should be concerned about the environment and engage in educating the populace relative to their tenuous existence in the biosphere" (26). In other words, a call for teachers in areas other than those of science and/or social studies to bring environmental literacy to their students. It is unfortunate that 25 years later neither teachers nor the administrations which guide them have understood this need.

Hungerford, H.R. & Volk, T.L. "Changing Learner Behavior through Environmental Education." *Changing learner behavior through environmental education* 21 3 (1990): 3-21. Print.

an overview of environmental education between 1980-90

This 1990 article by Hungerford and Volk sums up a decade,s worth of environmental education research clearly demonstrating that although the traditional taxonomic models may adequately describe viable progressions in other social and/or educational areas, they do not produce results in the environmental field. The authors then go on to discuss research done in 1986-87 by Hines et. al. analyzing 128 studies on behavior completed between 1971-1986 and isolating a series of variables determined to have an impact on a person,s degree of environmental responsibility. Hungerford quotes Hines et. al. as follows: Based on the work done by Hines and on similar studies by others, Hungerford & Volk have established a multi-level linear taxonomy showing three categories of variables.

Hunt, Anthony. *Genesis, Structure, and Meaning in Gary Snyder's Mountains and Rivers without End*. Reno: U of Nevada P, 2004. Print.

This thorough reading of Gary Snyder's book-length poem -- from its evolution in the mid-1950s to its publication forty years later -- makes a significant contribution toward an understanding of Snyder's complete body of work.

Hunt, Richard Hunt. Rev. of *A Match to the Heart*, by Gretel Ehrlich. *Interdisciplinary Studies in Literature and Environment* 3 2 (1996): 175-77. Print.

Points out that Ehrlich reminds the reader that nature also exists within the human body.

---. "Dark Wonder; or, Notes toward a Quantum Theory of Nature." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

The paper derives from two quite disparate inspirations. The first is an aside by Rick Bass, where he proposes--most likely with tongue in cheek--that scientists seek a way to measure what Bass calls "wonder"--that ineffable characteristic he sees in wilderness. The second is an article in a recent *Scientific American* about a rather mysterious thing called "dark matter," which comprises somewhere (depending on what source you read) somewhere between 70 and 80% of the cosmos. I am proposing that dark matter, which cannot (yet, at least) be detected, much less measured, may, in some way, be the means by which Bass's "wonder" makes itself known to us. That is, since dark matter seems to pervade the entire universe, perhaps in some way yet unknown to us we do perceive it, especially in wild areas, away from the madding crowd and its accompanying noises. Along the way, I touch ever so briefly on the vagaries of quantum mechanics and the essential weirdnesses of subatomic particles (among which we will most likely find the one that comprises dark matter).

Hurd, Barbara. *Entering the Stone: On Caves and Feeling through the Dark*. Boston: Houghton Mifflin, 2003. Print.

This book explores the appeal of caves and their existential meaning.

---. *Stirring the Mud: On Swamps, Bogs, and Human Imagination*. 1st ed. Boston: Mariner Books, 2003. Print.

Hurd explores the otherness, neither land nor water, of wetlands.

In a series of nine essays, some parts previously published in journals, Hurd poetically assesses swamps and bogs in general and Finzel Swamp and Cranesville Swamp in Maryland, Cypress Swamp, and the bayou of New Orleans in particular. As she stirs the mud of the swamps, she explores myths, history, religions, and her own life. Hurd fascinates her reader with stories of the denizens (including, for example, patriots, thieves, philosophers, and Native Americans; bears, snakes, turtles, and alligators; jacks-in-the-pulpit, skunk cabbages, and carnivorous plants) of the marginal places that are neither land nor water.

---. *Stirring the Mud*. Athens, GA: University of Georgia Press, 2008. Print.

In nine essays, Barbara Hurd explores the allure of bogs, swamps, and wetlands. Hurd's excursions provide fertile ground for connections with mythology, literature, Eastern spirituality, and human longing. In these muddy environments she finds metaphor for human creativity, imagination, and fear.

---. *Entering the Stone: On Caves and Feeling through the Dark*. Athens, GA: University of Georgia Press, 2008. Print.

Exploring the caves of the world from India to Arizona, Hurd makes these dark places come to life by illuminating the natural history and spiritual interior spaces of caves.

Hurley, Susan, and Matthew Nudds, eds. *Rational Animals?* Oxford: Oxford University Press, 2006. Print.

These twenty-three essays run the gamut from science to philosophy and question the ways in which animals exhibit rationality.

Huser, Verne. *On the River with Lewis and Clark*. College Station, TX: Texas A&M UP, 2004. Print.

In this book, Huser examines what it was like to mount and carry out this legendary expedition.

---, ed. *River Reflections: A Collection of River Writings*. 3rd ed. Albuquerque: U of New Mexico P, 2005. Print.

This book collects three hundred and fifty years of writing about rivers, and the short selections by some of America's well known writers are divided into "Classics" and "Modern Times."

III, William R. Jordan. *The Sunflower Forest: Ecological Restoration and the New Communion with Nature*. Berkeley, CA: U of California P, 2003. Print.



Ingram, David. *Green Screen: Environmentalism and Hollywood Cinema*. Exeter: University of Exeter, 2000. Print.

A study of environmental themes in Hollywood movies.

Green Screen combines film studies with environmental history and politics, aiming to establish a cultural criticism informed by 'green' thought. It accounts for the rise in environmental concerns in Hollywood cinema, and explores the ways in which attitudes to nature and the environment are constructed in a number of movies, particularly in terms of genre, narrative and ideology. The book is divided into three parts. Part One explores the continuing symbolic role that wilderness plays in American popular cinema. Part Two discusses the representation of wild animals, analysing the symbolic meanings projected onto them in American culture, and speculating on the implications for environmental politics of such anthropomorphic representational strategies. Part Three deals with issues of development, land use and technology. Green Screen seeks to identify the complex ways in which the natural world and the built environment have been conceptualized in American culture, and to analyse the interplay of environmental ideologies at work in Hollywood movies. David Ingram argues that Hollywood cinema plays an important ideological role in the 'greenwashing' of ecological discourses, largely perpetuating romantic attitudes to nature, including those prevalent in deep ecological thought. These arcadian constructions remain ultimately at the

Into the Field: A Guide to Locally Focused Teaching. Nature Literacy Series. Great Barrington, MA: The Orion Society, 1999. Print.

Third book in the Orion Society's Nature Literacy series deals with outdoor education.

In a wonderfully focused introduction and 3 chapters by well-known environmental educators, this slim volume discusses the rationale for and various approaches to teaching outdoor environmental education, including how to "read" the landscape, suggestions for outdoor exercises and journaling, and a valuable list of further resources at the end of each chapter.

Iozzi, L. "What Research Says to the Educator: Environmental Education and the Affective Domain." *Journal of Environmental Education*. 20 4 (1989): 3-9. Print.

"Successful" environmental education must access the affective domain of the learners.

To reinforce his argument that "successful" environmental education must access the affective domain of the learners, Iozzi presents in this article eight major concepts for discussion, each one based on one or more case studies. These concepts include six factors that are known to impact the relationship between environmental education, the affective domain, and significant changes in lifestyles, as well as two areas that still need study. As Iozzi's case studies make clear, the awakening of the affective domain does not happen automatically as a natural side product of scientific or factual learning. In fields other than environmental education, such as psychology, social welfare, and second-language acquisition, the affective domain has been known and respected for many years as a formidable barrier to the acceptance of new ideas, beliefs, language patterns and behaviors. A great deal of thought, research and new methodologies has gone into learning how to access that domain in other educational and social areas. And while answers to Iozzi's other two questions (how socioeconomics, gender, and locus impact environmental attitudes, and the exact relationship between environmental knowledge and attitudes) may still be inconclusive, sufficient information is available on which to base reforms in our structuring and presentation of environmental studies. So the issue, then, is not so much that we do not know what we need to do, nor how to access the affective domain, but that we are loath to do so for a variety of reasons.

Irvine, Leslie. *If You Tame Me: Understanding Our Connection with Animals*. Philadelphia: Temple UP, 2004. Print.

This book makes a case for the existence of a sense of self in companion animals and calls upon us to reconsider our rights and obligations regarding the non-human creatures in our lives.

Irwin, Mary Ann, and James F. Brooks, eds. *Women and Gender in the American West*. U of New Mexico P, 2004. Print.

A collection of essays on women's experiences in the North American West.

Isenberg, Andrew C. *Mining California: An Ecological History*. New York, NY: Farrar, Straus, and Giroux, 2006.

Print.

This book examines the effects California gold mining had on its surrounding ecosystems, especially rivers.

Isham, Howard. *Image of the Sea: Oceanic Consciousness in the Romantic Century*. New York: Peter Lang, 2004. Print.

This book explores the unprecedented surge of oceanic feeling in the aesthetic expression of the romantic century.

Itoh, Shoko. *Nature Writing and American Society: Revival of Thoreau*. Tokyo: Kashiwa Shobo, 1997. Print.

This book consists of three parts. Part I discusses on Thoreau's wilderness poetics of three walking pieces and A Week, Part II considers on cosmic crystallization of self in Walden and its contrast of seashore ecology of Cape Cod. Part III argues the influence of Thoreau's poetics on such female nature and environmental writers as Dillard, Carson and Williams among others.

Itoh, Shoko, Mitsu Yoshida, and Yuri Yokota, eds. *Green Literary Criticism: Ecocriticism*. Tokyo: Shohakusha, 1998. Print.

Ivey, George. *Up River: A Novel of Attempted Restoration*. First ed. Indianapolis, IN, USA: Dog Ear Publishing, 2009. Print.

In this novel, a young man tries to save a dying river in the Southern Appalachian Mountains.

Amid the southern Appalachian Mountains, Peter Bailey takes on the kind of meaningful challenge he's been searching for—saving the Akwanee River. He strives to build common ground with a peculiar assortment of people, but more often meets with apathy, suspicion, or outright opposition. Peter also discovers unexpected sources of inspiration and support that prove as rare and fragile as the endangered aquatic species he is trying to protect. Sometimes amused, often frustrated, and always challenged, Peter must learn the needs of the river and the ways of the locals and try to bring them into harmony before it's too late. For anyone who aspires to make things better, "Up River" goes beyond the competing themes of degradation, loss, recovery, and renewal. This distinctive novel delivers a memorable perspective and instructive lessons on what it means, and what it takes, to make a difference. The novel addresses key environmental issues, including different approaches to conservation and the challenge of working as an outsider in a community. This book can also help students transition from the theory of conservation to its actual practice on the ground. [Comments: <http://www.georgeivey.com/upriver>] [References:]

Jackson, Kevin. *Moose*. Animal. Chicago: The U of Chicago P, 2008. Print.

Jackson chronicles the natural history of the moose.

Jackson examines both the natural history of the moose, as well as the moose's place in cultural production. This book examines the worldwide meanings of the moose, as well as the moose's place in human history since the Stone Age.

Jacoby, Karl. *Crimes against Nature: Squatters, Poachers, Thieves, and the Hidden History of American Conservation*. Berkeley, CA: U of California P, 2001. Print.

Jamison, Andrew. *The Making of Green Knowledge: Environmental Politics and Cultural Transformation*. New York: Cambridge UP, 2001. Print.

Jamieson examines how the many strands of environmentalism has contributed to the development of an "ecological culture."

---. *The Making of Green Knowledge: Environmental Politics and Cultural Transformation*. New York: Cambridge UP, 2003. Print.

This book blends theory, practice and personal experience in approaching environmental politics.

Janigian, Aris. *Bloodvine*. Berkeley, CA: Great Valley Books, 2003. Print.

Bloodvine is the dramatic tale of a man's struggle to come to terms with the inexplicable episodes, gaps, and secrets that plague his family.

Janovy, John Jr. *Teaching in Eden: Lessons from Cedar Point*. 1st ed. New York: RoutledgeFalmer, 2003. Print.

Part memoir, part philosophy, and part call to action, this book documents his many years of teaching at a biological field station near Ogallala, Nebraska.

The author calls for a change in the way science courses are taught, pleading for a wider vision of environmental education. Janovy offers suggestions for designing authentic learning programs, discusses possible writing assignments, and encourages all of us to adopt the lessons he has learned in our own classrooms, regardless of whether we teach biology or eco-comp.

Jaquette, Sarah. "Performing Ecological Literacy in Literature, Activism, and the Classroom." *Association for the Study of Literature and the Environment*. Print.

This paper explores what is at stake in "performing ecological legitimacy" as a way to claim rights to land or environmental identity, given the predominant white interests of mainstream environmentalism.

Sarah Jaquette ASLE 2007 Seminar Paper Exploring Environmental Identity through Environmental Justice Performing Ecological Legitimacy in Literature, Activism, and the Classroom We all like to think that social and environmental justices are linked. We eschew the humans/nature dualism, and therefore understand that environmental problems are social problems and vice versa. But, in situations where environmental and social justice issues are at odds, how do social justice interests negotiate their environmental credibility, and what is at stake in their needing to do so? Today I want to discuss what happens when actors working for social justice are perceived as ecologically illegitimate. Here I draw on geographer Laura Pulido's research on what it means to be "ecologically legitimate," a status that often "eludes poor rural populations because officialdom has long assumed that landless and land poor groups do not care about protecting their environments" (37). In negotiations between human and environmental interests, when the deep ecological theory that social and environmental groups should work together to achieve each others' ends fails to work in practice, whose ecological subjectivity has more power? As I hope to show in this paper, claims to ecological legitimacy are linguistic performances, and the future of coalition-building between human welfare and environmental groups has a stake in understanding these performances. A classic literary example of a performance of ecological legitimacy emerges at the end of Ana Castillo's *So Far from God*, when a marginalized Hispano community in New Mexico articulates its rights as legitimate ecological actors. The community says, as if speaking to a hypothetical deep ecology or mainstream environmental audience: we hear about what environmentalists care about out there. We live on dry land but we care about saving the whales and the rainforests too. Our people have always known about the interconnectedness of things, the responsibility we have to 'our mother' and to seven generations after our own. But we, as a people, are being eliminated from the ecosystem, like the dolphins, like the eagle. We are trying very hard now to save ourselves before it's too late. Don't anybody care about that? (242) In this passage, the Hispano community is seeking to be included as an "endangered species," suggesting that whales, dolphins, and eagles are prized over certain human groups. The passage also suggests that environmentalists comprise the community's audience. Environmentalists are therefore at best, a potential ally to the Hispano community, or, at worst, are seen as antagonistic to the community. Either way, the relationship is fraught. The above passage is an example of a marginalized group attempting to gain credibility within a dominant environmental discourse of species endangerment and deep ecological values, as suggested in the language of "interconnectedness," responsibility to "mother earth," and intergenerational ethics. In her essay, "Ecological Legitimacy and Cultural Essentialism: Hispano Grazing in the Southwest," Laura Pulido examines how the real-life group on which the Hispano community in *So Far from God* is modeled made similar claims to gain ecological legitimacy. Pulido observes that the Hispano community of Los Ojos (which is the community that created Ganados del Valle, the inspiration for Castillo's co-op in *So Far from God*, *Los Ganados y Lana*) had to prove they could be good stewards of land to state resource managers and mainstream environmentalists. They did so by constructing a narrative of having a heritage that was "close to nature." Indeed, one Hispano activist's words are echoed in Castillo's book. In an interview with Pulido, he said: Elk and deer are not endangered in northern New Mexico. But the survival of New Mexico's Hispanic pastoral culture is endangered. Our proposal to graze the wildlife refuges is an opportunity to strengthen one of the United States' richest cultures, improve the wildlife habitat, and raise the standard of living in one of the nation's poorest rural counties. (53) This claim to ecological legitimacy relies on dominant environmental notions of what it means to be good stewards of the land, which is in part informed by the assumption that indigenous groups should have a particular view of the land. This performance of ecological legitimacy thus occurs through cultural essentialism, the linking of indigeneity with environmentalism. Ironically, in order to become ecological actors, the Hispano community had to claim to be hearkening back to cultural roots of being close to the

land—regardless of the validity of this essentialist tie or the cultural layers within the Hispano community that includes modern, American influences—in order to gain credibility among environmentalists. Pulido's theory about gaining ecological legitimacy through cultural essentialism extends Spivak's theory of "strategic essentialism," which describes how marginalized groups can use prejudices or assumptions about their identities to their advantage. The Hispano community of New Mexico, for both Pulido and Castillo, use cultural essentialism strategically, even as this strategy relies on the problematic primitivist assumption that indigenous peoples are closer to nature than others. I want to explore Pulido's provocative claim, and think about how it might provide an interesting lens on the study of environmental justice literature and pedagogy. My hope is that this workshop will help me formulate the conclusion to my dissertation, "Strategic Environmentalism: Negotiating Ecological Legitimacy in Resistance Literature," but also help me think through how to teach a course on environmental identity, which I taught this past term. Most environmental justice (or EJ) ecocritics to date have rightly argued that ecocriticism has mirrored environmentalism in its focus on texts, authors, and genres that implicitly or explicitly reproduce social, economic, and racial hierarchies. The predominant EJ move has been to attempt to include non-white, non-male, postcolonial, poor, and subaltern voices in the canon. They do this by demonstrating how these authors are indeed engaged in environmental negotiations that have been ignored or address environmental issues that dominant groups care about. But I want to ask whether the goal should even be including the marginalized—or, as Pulido would term it, the "subaltern"—in dominant environmentalism, if dominant environmentalism can only accept claims to legitimacy that fit its limited view of what it means to be environmental. Maybe we might be better off the other way around, having to justify the inclusion of environmentalism in projects of social justice, or, more controversially, perhaps seeing the value of keeping these two projects separate all together, at least until mainstream environmentalism begins to seriously challenge its own terms of ecological legitimacy. Rather than celebrating Castillo or Pulido's Hispano communities as getting on board with environmental interests, perhaps we should see performances of ecological legitimacy as fissures in mainstream environmentalism's ethical code. Performing environmentalism for marginalized groups is a way to "use the master's tools," to use Pulido's language. When mainstream environmentalism is the master narrative, perhaps the goal of environmental justice ought not to be to include more groups within that narrative, but to change the narrative altogether since it excludes groups whose ideas about nature do not fit the mainstream environmental model. In Pulido's account, environmentalists saw the interests and practices of the Hispano community as undermining environmental goals. These practices included seasonal grazing on protected lands that had previously been ejidos or commonly owned lands. Although this practice represented a historically sustainable relationship to the land, it was considered "ecologically illegitimate" to mainstream environmentalists, whose notion of wilderness did not include any kind of livestock impact. When you start having to ask, "whose environmentalism is more legitimate?" it becomes clear that the optimistic belief in the compatibility of environmentalism and recognition of marginalized groups doesn't always work in practice. The tidy deep ecological platitude that "social justice issues are environmental issues and vice versa" fails to hold up. There are several reasons for this, I think. First, this belief fails to attend to the ways in which social and environmental issues are at odds with each other, as in Pulido's case study in which the environmental interests of Hispanos and Anglos were in conflict. Second, it ignores the many historical, discursive, political and economic reasons marginalized groups might be suspicious of environmental logic, which often seems to leave them out or deny their interests. Third, it raises the question, "what is wrong with environmentalism if groups can only gain credibility by performing a certain view of cultural or environmental identity" in order to fit mainstream images of environmental correctness?

This leads me to a second, related issue I want to raise today. I just finished teaching an upper-division undergraduate course on Environment, Identity, and Popular Culture at the University of Oregon. There were twenty students in the class, the majority of whom were white and male. One student was a Chicana and one a first-generation Mexican immigrant; I'll call them Laura and George. We read critical articles deconstructing the racial, gendered, and imperialist underpinnings of SUV and outdoor adventure advertisements, and applied these insights to an analysis of *Dances with Wolves*, the 1992 Kevin Costner film, as well as Castillo's *So Far from God*. At the risk of showing my own assumptions about these two students, I confess that I approached these texts thinking that these students would be my target audience, that they would see their own environmental subjectivities in these analyses and become politicized about their position within dominant environmentalism. Surely, critical revisions of popular culture and Western history would resonate with them, even as these revisions might make the rest of the class uncomfortable about the myths and, to use Patricia Limerick's term, the legacy of conquest underlying their own environmental

identities. The response I got was troubling, and I humbly share this with you to gain some insights about it. George and Laura were not at all politicized nor did they adopt these new perspectives with the enthusiasm I expected. Rather, they stuck to what I consider the classic undergrad preservationist line with which they had entered the class, "we must save the planet, it's going to hell in a handbasket, humanity has destroyed everything, society sucks, being one with nature is the only escape." They seemed to be learning how to participate in—not deconstruct, as I'd hoped—the dominant line. Meanwhile, the rest of the students, including two students from Taiwan, were producing elaborate postcolonial critiques of the frontier myth and the wilderness fetish, and admirably coming to terms with their own heritage of privilege or, in the case of the students from Taiwan, comparing American and Taiwanese environmentalism legacies. It occurred to me that the very discourse of EJ itself might reproduce the problems it is trying to critique. If I can't politicize the very students who have been excluded by America's wilderness myths, then perhaps my EJ pedagogy needs some serious rethinking. In talking this through with an advisor, it occurred to us these students might be "performing ecological legitimacy." That is, given the EJ multicultural critiques of mainstream environmentalism we did in the class, it might seem logical using criteria of race and gender that George and Laura would criticize dominant environmental discourse, while at the same time they seek to participate in it for its class benefits. After all, according to the cultural codes of Eugene, being environmentally-enlightened is a sign of intellectual elitism, if not class status. The classic tree-hugging line is increasingly displaying an elite environmental sensibility in culture at large. If performing the mainstream environmental line is empowering to people who have been excluded from power in other realms, who am I to decide that they are wrong, and what does this pedagogical insight have to offer EJ? (Or, worst case scenario, am I teaching it all wrong?) The experience has been eye-opening, although I'm not sure what I'm looking at. What I am sure of, though, is that performing ecological legitimacy can occur through cultural essentialism, as in the case of Pulido's case study and *So Far from God*, or it can occur through the denial of cultural identification, as seems to have happened in my class to some degree. Does becoming environmental mean becoming more culturally white? I think the lesson I'm learning through scholars like Pulido, texts like *So Far from God*, activist interviews, and my students, is that the relationship between environmental identity and environmental justice is much more dynamic, fluid, and complicated than I thought before teaching this class. But I'm looking forward to hearing all of your thoughts about how, given the challenges of EJ praxis, we might better theorize the relationship between environmentalism and social justice. Work Cited Castillo, Ana. *So Far from God*. New York: Plume, 1994. Pulido, Laura, "Ecological Legitimacy and Cultural Essentialism: Hispano Grazing in the Southwest." *Capitalism, Nature, Socialism* 7:4 (December 1996). 37-58.

---. "Wheelchair Wilderness: Physical Disability in American Environmentalism and Risk Culture." *Association for the Study of Literature and the Environment*. Print.

This paper explores the relationship between disability and the wilderness/environmental movement.

Sarah Jaquette ASLE 2007 Wheelchair Wilderness: Physical Disability in American Environmentalism and Risk Culture In *Desert Solitaire: A Season in the Wilderness*, Edward Abbey launched "polemic against industrial tourism" in which he attacks jet skis, motorized boats, RVs, and all-terrain vehicles for offending his idea of how to get back to nature. These "machines" ruin the "garden," to invoke Leo Marx's language, and distance us from the very nature with which they purport to unite us. To make this argument, Abbey represents machines as wheelchairs and alienation from nature as bodily impairment; he wants to "pry the tourists out of their automobiles, out of their back-breaking upholstered mechanized wheelchairs and onto their feet, onto the strange warmth and solidity of Mother Earth again" (64). Getting back to nature and thereby honing an environmental ethic requires getting rid of technologies of convenience on which modern Americans have come to rely, and getting one's bare feet on the earth. Reuniting with nature is thus a corporeal act. Autonomous locomotion is a prerequisite for an environmental sensibility. As the machine corrupts the garden, modernity handicaps us; windshield wilderness is really wheelchair wilderness. This alienation-equals-disability trope is not unique in environmental writing and thought. Emerson invoked the image of the "invalid" as a "icon of bodily vulnerability," against which the self-reliant, ideal "man" should be defined and disciplined (Thomson 42). After all, the appeal of getting back to nature is to substitute modernity's conveniences for the pure apparatus of one's own body. Getting back to nature has long meant getting back to one's body. And this fantasy has become a narrative of national identity. The wilderness encounter, drawing on Theodore Roosevelt's treatment of the "strenuous life" and Frederick Jackson Turner's frontier thesis, fortifies desirable qualities—individualism, self-reliance, democratic values, and bodily discipline—in the American man. The frontier myth is thus implicitly if not explicitly corporeal, and, I want

to submit, manifests powerfully in contemporary outdoor adventure culture today. It is this "corporeal unconscious" of adventure culture, environmentalism, and environmental thought that I want to investigate in this paper. Geographer Bruce Braun provides a starting point for such an investigation in his analysis of what he calls the "racial unconscious of American risk culture." Extending Ulrich Beck's theory of risk society, Braun critiques the "risk culture," as he calls it, of outdoor adventure. He writes that "the freedom to take risks in nature is undoubtedly a white, middle-class privilege," and indeed is even "constitutive of middle-class identities, for it consists of an important set of discursive practices through which race, class, and gender differences are articulated and temporarily sutured" (178). Braun's analysis of the hegemonic inflections of contemporary risk culture expands the emerging study of whiteness and wilderness. But I want to contend that it is precisely such an incisive study of risk culture that ought to attend to its able-bodied assumptions. The glaring absence of such an analysis demonstrates the ableist expectations of even the most critical environmental scholarship, much less risk culture itself. This is my point of departure: if we want to be understand how environmental thought delineates between the environmentally pure and impure, we should be conscientious of how even our critiques reify some distinctions as they attempt to erase others. Disability theorists have much to contribute where critics like Braun fail. They attend to society's corporeal assumptions, articulating a distinction between "impairment"—which is located in the individual body—and "disability." Disability is socially constructed through poorly designed lived geographies, the medicalization of disability, which pathologizes the individual, and the cultural investment in able-bodiedness as a sign of ethical (and, following the Puritan ethic, economic) purity. Susan Wendell explains how disability is often external to the individual body, contrary to how the medical model has constructed it. She explains, "societies that are physically constructed and socially organized with the unacknowledged assumption that everyone is healthy, non-disabled, young but adult, shaped according to cultural ideals, and, often, male, create a great deal of disability through sheer neglect of what most people need in order to participate fully in them" (39). Wendell therefore suggests that neglect creates disability. Disability is not necessarily an ontological reality existing prior to society's treatment of it, as the medical model of disability purports. As Tristan discussed in his paper, Rosemarie Garland Thomson suggests that these geographical, cultural, economic, and medical establishments assume, even as they threaten, what she calls a normate body. The normate body thus corresponds to a certain kind of landscape—the frontier. And it assumes a certain kind of narrative, what Krista Comer calls "the wilderness plot," in which wilderness becomes "space capable of reinvigorating masculine virility while staving off the emasculating tendencies of 'feminine' civilization" (219). The wilderness plot, the frontier landscape, and the normate body assumed in today's adventure culture codes certain bodies morally "good" and "pure" as much as it invigorates gendered, racial, and classist identity. It is the corporeality implied in the wilderness plot, as well as the complicity of environmental thought in the construction of disability that suggests the need for an analysis of what might be termed the "wilderness body ideal." The wilderness body ideal signifies virtue, select status, and even genetic superiority. Braun explains this in the context of his critique of risk culture's whiteness, even though he seems to completely miss the corporeal implications of his argument. He writes, "Risk culture is seen to have an explicitly ethical dimension, involving a care of self that involves physical and mental tests, and demands an almost ascetic bodily discipline" (179) "Climbing the corporate ladder is akin to climbing a mountain: [Ö] It is presented as something innate in the person [Ö] but also as a property that belongs to the physically superior specimen whose superiority is deserved" (199). While wilderness promises, even demands self-reliance, disabled bodies epitomize the opposite of the wilderness body ideal because they signify inferior genetic makeup and because they require "unnatural" accommodations. Adventure culture thus creates conditions of access that are particularly exclusionary for people with physical disabilities. But this expectation is ironic, since the paradox of risk culture is that it risks the very bodies it prizes, a paradox Tristan articulated in terms of the material contradictions of capitalism. MacNaghten and Urry articulate this paradox. Adventuring bodies are "pushed to do very unusual things, to go to peripheral spaces, to place themselves in marginal situations, to exert themselves in exceptional ways, to undergo peak experiences, or to use a concatenation of the senses beyond the normal." On the other hand, such bodies are "subject to extensive forms of regimentation, monitoring, and disciplining" (2). This irony is not lost on disability theorists, who remind us that disability is not a static identity and that it occurs in all of our lives at some point and to some degree. "We are all disabled eventually," Wendell writes, "Most of us will live part of our lives with bodies that hurt, that move with difficulty or not at all, that deprive us of activities we once took for granted or that others take for granted, bodies that make daily life a physical struggle" (263). Disability theory thus shows us that bodies are abled and disabled at the same time, that ability is relative to society's structural expectations and physical designs, and that the display of bodily ability in risk culture is not just an individual, private matter, but has ideological

and exclusionary underpinnings. Adventure culture's corporeal expectations and their association with environmentalism trace back to the twin projects of eugenics and wilderness conservation in American history. These twin projects advanced "social progress" by purifying a white, American citizenry and protecting the spaces in which this citizenry is best fashioned—now in the form of the wilderness. From the early 1900s through the beginning of World War II, eugenics, racially-inflected immigration laws, and environmental protection all coincided as part of a larger effort of social engineering, advanced by New Deal programs. As Jake Kosek has argued, the purity of the American nation and the purity of Americans' individual bodies were metonyms and metaphors for one another (130), relying heavily on evolutionary science that delineated hierarchies based on race, and, within white groups, physical and mental ability (Hubbard 188). But the protection of nature was part of these efforts. Population control, which helped to justify sterilization and eugenics programs, became a priority because of environmental or spatial anxieties. "It is no coincidence," Kosek observes, "that in [a] context [. . .] filled with obsession over the purity of bloodlines and the nation's body politic—the wilderness movement is born" (136). Essential to Darwin's theory of competition was his recognition that the tension between resources and population had spatial, even territorial, consequences. Darwin even explicitly attributed his theory of natural selection in *On the Origin of Species* to Malthus. His notions gained popularity in the twin projects of wilderness conservation and population control. In the first quarter of the twentieth century, such projects targeted immigrants and the genetically undesirable. Species preservation becomes a justification for national preservation, exercised in the form of what Malthus called preventive checks: in this case, eugenics, resource preservation, and immigration control. Disability is thus more than a convenient metaphor for humanity's alienation from nature through technology. There is a historically materialist affinity between ableism and wilderness conservation. This historical relationship explains the power of the trope and why, then, adventure culture assumes that "pure" experience of nature relies on the fit body. The disabled body is unnatural in terms of genetic fitness and in terms of its need for technological compensation. That is, because the disabled body is understood as lacking natural ability, it requires technological compensation in order to perform these disciplining practices of nature. And technology, according to the modern environmental ethic, corrupts the wilderness experience. Braun articulates this argument: [Adventure] is about physical and moral tests that the encounter with unmediated nature provides, (hence adventure travel's emphasis on self-propelled transportation is not only a nostalgia for earlier modes of travel, it is also about stripping away the most obvious source of alienation from nature—modern technology). (194) But the kinds of technologies that make wilderness accessible to people with disabilities are only qualitatively different from the kinds of technologies that make wilderness available to people without disabilities. Technologies mediate all encounters with wilderness. Ironically, adventure activities require "sets of humans, objects, technologies and scripts that contingently produce durability and stability, a social order of particular leisure landscapes involving various hybrids that roam the countryside and deploy the kinesthetic sense of movement" (MacNaghten and Urry 8). The success of the adventure equipment industry speaks to the extent to which adventure culture has pervaded culture, and to which it promotes the very things it pretends to escape: consumerism and, crucially, technology's role in distancing the body from nature. Such technologies allow the fittest bodies to perform the wilderness body ideal. But they are not understood as standing between bodies and raw nature in the ways that ramps, wheelchairs, and Braille signposts seem to. What is the difference between Camelbacks, GPS units, and walking sticks—pardon me, trekking poles—from the technologies that accompany people with disabilities? If they all equally both interfere with and facilitate the wilderness encounter, what does that say about the distinction between able- and disable-bodiedness, in any geography? Narratives by people with disabilities suggest that a corporeal ecocriticism might look for ecological awareness at what Adrienne Rich calls the "scale closest in": the body. A corporeal ecocriticism allows that disability can, contrary to the wilderness body ideal, lead to what Michael Dorn calls "geographical maturity," a heightened sensitivity to one's geography. This sense is honed by the fact that most geographies are not designed for people with disabilities, and so they require that much more attention to navigate. Dorn argues that a disabled body "exhibits a mature form of environmental sensitivity by remaining attentive and responsive to changing environmental conditions, in the process helping to chart new routes for others to follow" (183). Rather than understanding a certain kind of corporeal fitness as enabling closeness to nature, Dorn's argument suggests, bodies for whom spaces were not designed offer better environmental sensitivity than the ideal wilderness body. A month ago, a student of mine wrote about her disability in an environmental memoir, an assignment for a class I taught this spring on environmental identity, for which we read Eli Clare's *Exile and Pride*, a powerful memoir about environmentalism, queerness, and disability. This student disclosed to the class that she will imminently be bound to a wheelchair, and has seriously considered giving up her environmental studies major, along with

her love of nature, because of the physical difficulty of keeping up with her energetic, thin, fit counterparts and her inability to frolic in nature with her sons. In her memoir, though, she comes to reject the corporeal unconscious of environmental thought and risk culture. She articulates how the construction of disability and the construction of nature are twin ideologies that wrongly exclude her kind of body. I want to conclude this paper with her words, which I think demonstrate the value of geographical maturity to an inclusive environmental ethic. She writes: I bought into the societal construction of disability as an unnatural and ugly thing that had no place in my societal construction of pristine nature. The two are incongruous. Impairments are something that almost every living entity experiences at some point; they are a side effect of having a physical being. Being impaired does not create a physical barrier to nature, but Disability creates an emotional and societal barrier to one's sense of belonging in nature. What I have experienced that moves me to tears is feeling the hairs on my arm lift on a breeze that smells like warm cedar and lilac, or the play of light and shadow where the willow meets the sky. Skipping stones at the river's edge can be a meditation as satisfying to me as any mountain man's journey scaling Everest. I never needed to conquer nature to enjoy the fullness of what she has to offer, and a body was never created that she didn't love and reward for its own sake. (MacPhee 5-6). Works Cited Abbey, Edward. *Desert Solitaire: A Season in the Wilderness*. New York: Ballantine, 1968. Black, Edwin. *The War against the Weak: Eugenics and America's Campaign to Create A Master Race*. New York: Four Walls Eight Windows, 2003. Braun, Bruce "'On the Raggedy Edge of Risk': Articulations of Race and Nature after Biology." 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"'Feeble-Minded' White Women and the Spectre of Proliferating Perversity in American Eugenics Narratives." *Evolution and Eugenics in American Literature and Culture, 1880-1940*. Eds. Cuddy, Lois A. and Claire M. Roche. Lewisburg: Bucknell University Press, 2003. [References:]

Jehl, Douglas. "Cries of 'Save the Suckerfish' Rile Farmers' Political Allies." *The New York Times* 20 June 2001, National ed.: A1+. Print.

Jenkins, McKay. *The Last Ridge: The Epic Story of the Us Army's 10th Mountain Division and the Assault on Hitler's Europe*. New York: Random House, 2003. Print.

This book examines the historical context and effect of this Division on the outdoor recreation industry.

Jeter, Jon. "South Africa's Driest Season." *Mother Jones* November & December 2002: 39-45. Print.

Mother Jones

Privatization of water has led to cholera epidemic in S. Africa

John L. Kessell, Rick Hendricks, Meredith Dodge, and Larry Miller, ed. *A Settling of Accounts: The Journals of Don Diego De Vargas, New Mexico, 1700-1704*. Albuquerque, NM: U of New Mexico P, 2002. Print.

John N. Jackson, with John Burtiak and Gregory P. Stein. *The Mighty Niagara: One River--Two Frontiers*. Amherst, NY: Prometheus Books, 2002. Print.

Johnsgard, Paul A. *Lewis and Clark on the Great Plains: A Natural History*. Lincoln: U of Nebraska P, 2003. Print.

This book is an easy-to-use reference on the wildlife that Lewis and Clark encountered during their 1804-6 expedition.

Johnson, Erica L. Home, Maison, Casa: The Politics of Location in Works by Jean Rhys, Marguerite Duras, and Erminia Dell'oro. Madison, [N.J.]: Fairleigh Dickinson University Press, 2003. Print.

From the *Chronicle of Higher Education*: "Compares concepts of home in novels by the three writers, each of whom was repatriated to Europe after childhoods in the colonial settings, respectively, of British Dominica, French Indochina, and Italian Eritrea."

Johnson, George. *The Ten Most Beautiful Experiments*. New York: Alfred A. Knopf, 2008. Print.

Johnson argues that research in and of itself is a beautiful endeavor that often reveals truth.

By exploring famous, and not-so-famous researchers, Johnson shows how research has changed from artistic and romantic, to industrial and staid. By reminding us of the "beautiful" aspect of research, Johnson urges us to recall that world-changing ideas are often the result of simple experiments in the lab.

Johnson, Janis. "Saving the Salmon, Saving the People: Environmental Justice and Columbia River Tribal Literatures." *The Environmental Justice Reader: Politics, Poetics, & Pedagogy*. Eds. Adamson, Joni, Mei Mei Evans and Rachel Stein. Tucson: University of Arizona Press, 2002. 265-83. Print.

Discusses the Columbia River tribes' struggles to save the salmon in the context of environmental justice, indigenous literature, and mainstream environmentalist rhetoric.

Discusses the Columbia River tribes' struggles to save the salmon in the context of environmental justice, indigenous literature, and mainstream environmentalist rhetoric. Includes the history of Columbia River dams and their effect on the tribes. Suggests that current ideas of environmental justice re-articulate in modern terms the Nez Perce concept of "pity" as presented in tribal literature.

Johnson, Lauri Macmillan, and Kim Dufferk. *Creating Outdoor Classrooms: Schoolyard Habitats and Gardens for the Southwest*. Austin, TX: U of Texas P, 2008. Print.

A practical, hands-on guide for creating a variety of outdoor classrooms in the arid Southwest.

Johnson, Michael L. *Hunger for the Wild: America's Obsession with the Untamed West*. Lawrence, KS: UP of Kansas, 2007. Print.

Johnson examines our nation's obsession with the wildness of the American West.

Johnson offers a history of our fascination with the American West - its purported wildness and untameability.

Johnson, Phylis. "Women of the New Walden: Gender in Sound Culture, Now and Then." *Reconstruction: Studies in contemporary culture* 7 2 (2007). Print.

Sonic diversity in the midst of wilderness, as original and untamed, can confound and discomfort the novice listener who becomes overwhelmed by its plethora of mysterious languages. Transcendentalist Margaret Fuller, author of *Summer on the Lakes* (1844), expressed sensory overload when she was confronted with the sights and sounds of Niagara Falls. Sound permeates our life, from conception, birth, and varied sonic spheres of influence that penetrate our physical space. Sound acknowledges its relevance as a cultural influence within the socialization of the individual. For instance, high-powered car stereos and subwoofers swimming

in bass overtones have become associated with masculinity. This paper investigates the idea of sound as culture, and how gender, ethnicity, space and other factors create a multiplicity of sonic spheres of influence that impact our perception of events. An on-going listening study that explores the intersection of gender, sound, and cultural (as well as physical) space will be discussed. Personal stories emerge as sound weaves a narrative (as soundscape) that is composed of the memories and daily impressions of women. It is a return to Merchant's Eden, Fuller's Summer on the Lakes, and Thoreau's Walden.

Johnson, Rochelle. "Toward a Humanitarian Landscape: Susan Fenimore Cooper's Politics of Environmental and Social Justice." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

In this talk, I explore the relationship between Susan Cooper's philanthropic work with orphans and "the county poor-house" (a homeless shelter) and her literary-environmental work, arguing that she envisions a community that practiced both environmental and social justice.

Scholarship on Susan Fenimore Cooper's works emphasizes her interest in natural history and in recording what she saw as a disappearing landscape. Indeed, much of Cooper's published works engage in building a specific kind of "environmental justice:" one that realizes the ethical consequences of landscape destruction and wildlife losses. In her private life and in other published works, however, Cooper addresses not only injustices being enacted toward the environment but also injustices that she sees within her human community. In this talk, I explore the relationship between Cooper's philanthropic work with orphans and "the county poor-house" (a homeless shelter) and her literary-environmental work, arguing that she envisions a community that practiced both environmental and social justice.

Johnson, Rex, Jr. *The Quiet Mountains: A Ten-Year Search for the Last Wild Trout of Mexico's Sierra Madre Occidental*. Albuquerque: U of New Mexico P, 2005. Print.

Johnson narrates his search through northern Mexico for an ancient trout species, intermingling the region's natural and human history as well as ecology, ethnography, and ichthyology.

Johnson, Steven. *Emergence: The Connected Lives of Ants, Brains, Cities, and Software*. Scribner, 2001. Print.

One of the most popular explanations of systems theory / spontaneous intelligence.

With what Amazon.com calls "rare lucidity," Johnson explains what's been discovered about how simple organisms following simple rules can combine to form greater, more intelligent wholes. Examples include slime mold, ants, and computer programmers. Useful for anyone who needs a clear introduction to living systems / systems theory / emergent intelligence / spontaneous intelligence.

Johnson, William T. "The Bible on Environmental Conservation: A 21st Century Prescription." *Electronic Green Journal* 12 (2000). Print.

It may come as a surprise to some, but the Bible has a great deal to say about the environment and its conservation some 20 centuries since it was written.

It may come as a surprise to some, but the Bible has a great deal to say about the environment and its conservation some 20 centuries since it was written. Perhaps among the most surprised will be Bible-toting churchgoers who may have never heard a sermon related to the "environmental crisis" which has become such a concern to so many around the world. This lack of attention by Christians is especially perplexing since many of our environmental problems are rooted in the Christian faith, according to some scholars. However, by examining the doctrine of Christianity, the basic text of the faith, the Bible, we find an entirely different message. The purpose of this discussion is to present the entire portion of Scripture which relates to environmental principles whereby we may develop a Bible-based, 21st Century prescription of environmental conservation. Some 2,463 verses have been topically organized into nine sections. Four appendices present the full-text of this collection in addition to selected hymns, which have been instrumental in teaching the truths of Scripture over the years. This compilation of verses constitutes approximately eight percent of the Bible. The Authorized Version, also known as the King James Version, was used in the preparation of this collection due to its widespread distribution and influence since 1611. Based on the Bible, Christianity's positive contribution to environmental conservation is consistent with its positive contributions to other fields such as literature, art, music, education, health, and science.

Johnston, Basil. *Honour Mother Earth*. U of Nebraska P, 2004. Print.

These stories of the creatures, seasons, and landscape of the earth reveal the Ojibways' affection and reverence for North American land.

---. *Honour Earth Mother*. Lincoln, NE: U of Nebraska P, 2004. Print.

Ojibwa writer Johnston's work is a collection of stories that celebrate the North American landscape.

Jones, Landon Y. *William Clark and the Shaping of the West*. New York: Farrar, Straus, and Giroux, 2005. Print.

In a combination of storytelling and scholarship, Jones depicts William Clark's life and the dark and bloody ground of America's early West.

Jones, Stephen R. *The Last Prairie: A Sandhills Journal*. Lincoln, NE: U of Nebraska P, 2006. Print.

These twenty essays describe the remaining Nebraska Sandhills.

The Nevada Sandhills used to stretch from the Missouri River to the Rocky Mountains. In these twenty essays, Jones brings the remaining humans and animals to life.

Joran III, William R. *The Sunflower Forest: Ecological Restoration and the New Communion with Nature*. Berkeley: U of California P, 2003. Print.

This book examines how the human-nature relationship is strengthened through ecological restoration.

Joranson, Philip N., and Ken Butigan. *Cry of the Environment: Rebuilding the Christian Creation Tradition*. Santa Fe, N.M.: Bear, 1984. Print.

Jordan, Teresa. *Cowgirls: Women in the American West*. New York, N.Y.: Anchor Books, 1982. Print.

A collection of photographs and brief biographies about women who participate in ranching and rodeo.

---. *Riding the White Horse Home: A Western Family Album*. 1st ed. New York: Pantheon Books, 1993. Print.

Memoirs of growing up on a Wyoming ranch, connections to the land, and Western myths.

---, ed. *Graining the Mare: The Poetry of Ranch Women*. 1st ed. Salt Lake City: Gibbs Smith, 1994. Print.

An anthology of poetry written by ranch women about their lives as connected to land and animals.

---. "Playing God on the Lawns of the Lord." *Heart of the Land: Essays on Last Great Places*. Eds. Barbato, Joseph and Lisa Weinerman. 1st ed. New York: Pantheon Books, 1994. xxi, 296. Print.

94021150 edited by Joseph Barbato and Lisa Weinerman ; foreword by Barry Lopez. Maps on lining paper. SCIENCE c.1 AMT.

---. "The Color of Awe." *Writing Down the River: Into the Heart of the Grand Canyon*. Eds. Ryan, Kathleen Jo and Denise Chavez. Flagstaff, AZ: Northland, 1998. Print.

Foreword by Gretel Ehrlich ; essays by Denise Chavez ...[et al.] Hidden water / Sharman Apt Russell -- Faces of the canyon / Page Lambert -- No Shit! there I was ... / Linda Ellerbee -- Dancing: a Grand Canyon saga / Evelyn C. White -- River tao / Brenda Peterson -- The time it takes falling things to land / Judith Freeman -- Of walls and time / Ruth Kirk -- Plant journey / Linda Hogan -- Paddling right / Leila Philip -- Riversound / Ann Haymond Zwinger -- Falling into the canyon / Annick Smith -- Making peace / Barbara Earl Thomas -- Travertine grotto / Susan Zwinger -- Crossing "Bitter Creek": meditations on the Colorado River / Denise Chavez -- Sustenance / Teresa Jordan.

---. "The Truth of the Land." *Reclaiming the Native Home of Hope: Community, Ecology, and the American West*. Ed. Keiter, Robert B. Salt Lake City: University of Utah Press, 1998. xviii, 178. Print.

Jordan, Teresa, and James Hepworth, eds. *The Stories That Shape Us: Contemporary Women Write About the West*. 1st ed. New York: Norton, 1995. Print.

An anthology of 26 personal essays by contemporary women ranging across cultures and regions; subjects range from family and community to spirituality and connection to the earth.

Jordan, William R., III. *The Sunflower Forest: Ecological Restoration and the New Communion with Nature*. Berkeley: U of California P, 2003. Print.

In his latest book, Jordan, the philosopher of ecological restoration argues for moving beyond the distinction between nature and culture.

Josephy, Alvin M. Jr. *A Walk toward Oregon: A Memoir*. Norman: U of Oklahoma P, 2001. Print.

Joyce, Richard. *The Evolution of Morality*. Cambridge, MA: The MIT Press, 2006. Print.

Joyce argues that there is an evolutionary basis for human morality.

By studying the makeup of the human brain, Joyce argues that there is a biological basis for morality. Natural selection, he posits, has allowed humans to pursue moral judgment, leaving little for room arguments about moral skepticism.

Julius M. Reynolds, Jr. *Sunrise on the Santee: A Memoir of Waterfowling in South Carolina*. Columbia, SC: U of South Carolina P, 2002. Print.

Kac, Eduardo, ed. *Signs of Life: Bio Art and Beyond*. Mass: The MIT P, 2006. Print.

The theory and practice of bio-art, a new art form that uses biotechnology

The contributors to Signs of Life articulate the critical theory of bio art and document its fundamental works. Bio art is a new art form that has emerged from the cultural impact and increasing accessibility of contemporary biotechnology. This text defines and discusses the theoretical and historical implications of bio art and offers examples of work by prominent artists.

Kahl, Tim. "The Naturalist." *Midwest Quarterly* 45 2 (2003): 168. Print.

Meditation on death as a part of life, of a mockingbird chick fallen from a nest.

Kahn, Peter H., and Stephen R. Kellert, eds. *Children and Nature: Psychological, Sociocultural, and Evolutionary Investigations*. Cambridge, MA: MIT Press, 2002. Print.

This book provides scientific investigations and thought-provoking essays on nature and children. It incorporates research from cognitive science, developmental psychology, ecology, education, environmental studies, evolutionary psychology, political science, primatology, psychiatry, and social psychology.

Kammen, Michael. *A Time to Every Purpose: The Four Seasons in American Culture*. Chapel Hill: U of North Carolina P, 2004. Print.

This book examines the four seasons motif across four centuries of American art, literature, and material culture.

Kandel, Robert. *Water from Heaven: The Story of Water from the Big Bang to the Rise of Civilization, and Beyond*. New York: Columbia UP, 2003. Print.

This book explores the history and importance of water.

Kantner, Seth. *Ordinary Wolves*. Minneapolis: Milkweed, 2004. Print.

In *Ordinary Wolves*, the voice of Cutuk tells a story of America's last frontier.

---. *Ordinary Wolves*. Minneapolis: Milkweed Editions, 2005. Print.

This novel follows a young boy growing up in wild Alaska amongst wolves, moose, ravens, and few humans.

Katz, Eric. Rev. of *The Abstract Wild*, by Jack Turner. *Environmental Ethics* 22 1 (2000): 105-08. Print.

Review of Jack Turner's *The_Abstract_Wild*

Book review of Jack Turner's *The_Abstract_Wild*. Summarizes the essays in Turner's book and places it in the context of philosophical movements like Deep Ecology. Although Katz argues with some of Turner's philosophical underpinnings, he endorses the book as "important."

Kaufman, Polly Welts. *National Parks and the Woman's Voice: A History*. Albuquerque: U of New Mexico P, 2006. Print.

A discussion of the woman's role in activism concerning the preservation of national parks.

Kay, Charles E., and Randy T. Simmons. *Wilderness and Political Ecology: Aboriginal Influences and the Original State of Nature*. Salt Lake City: U of Utah P, 2002. Print.

Essays on natural resource use and management by native peoples in South and especially North America prior to European settlement.

Kayano, Yoshiko "to Carry in Our Hearts Their Affection for the Land": Exploring 'Another Tradition' in Narrative History of African American Farmers." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

In *Beyond Nature Writing* (2001), Kathleen R. Wallace and Karla Armbruster analyze Toni Morrison's complex use of the natural world, both as "an instrument of oppression" and "a source of sustenance and comfort" (213), suggesting that there is "a rich tradition of African American experiences with the natural environment, a tradition where it was once thought there was none" (226). As they point out, a growing number of ecocritics have started to explore this rich tradition. Michael Bennett, for example, argues in the same book that an African American literary tradition "has constructed the rural-natural as a realm to be feared for specific reasons and the urban-social as a domain of hop" (198). Then he examines *Narrative of the Life of Frederick Douglass* as a beginning of the "anti-pastoral" tradition that continues to the present day. In this paper, I would like to explore another important tradition by focusing on the experiences of African American farmers, who did not leave the rural South and continued to till the land, in spite of overwhelming fear and hardship. I have selected three narrative histories for discussion: Richard Wright's *12 Million Black Voices: A Folk History of the Negro in the United States* (1941), Winson Hudson and Constance Curry's *Mississippi Harmony: Memoir of a Freedom Fighter* (2002), and Charlene Gilbert and Quinn Eli's *Homecoming: the Story of African-American Farmers* (2000). Read all together, these narratives tell us how those African American farmers maintained their strong ties to and affection for the Southern land under terrible living conditions, which I believe, is an important aspect of their tradition. It also becomes clear what the land ownership meant to them, what a tremendous contribution they made to Southern agriculture though not properly appreciated or evaluated, and why it is important to address social and environmental issues together. If time permits, I will also refer to a recent agricultural project in Mississippi and discuss its significance as an environmental justice movement in a large historical context presented by these three narratives. * This phrase is quoted from Charlene Gilbert and Quinn Eli's *Homecoming: the Story of African-American Farmers*, p.159.

Keefauver, M. Beth. "The Nature of Escape: Wilderness as Artistic Refuge in Ann Radcliffe's *The Romance of the Forest*." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

In her novel *The Romance of the Forest*, Ann Radcliffe offers an escape route for the female poet imprisoned in the House of Fiction by recontextualizing wilderness as the heroine's artistic refuge.

When we consider Ann Radcliffe's portrayal of the creative process of composing poetry in her Gothic novel *The Romance of the Forest*, a strong argument can be made that Radcliffe merits recognition as a Romantic poet in her own right. Radcliffe intersperses the text of the novel with lyrical poems composed by the novel's heroine, Adeline, as she witnesses a beautiful scene or event in nature. These poems and the fictional situations in which they are composed embody the major theme of Romanticism: how nature speaks to the poetic imagination and inspires the creative process. Although *The Romance of the Forest* was published seven years prior to Wordsworth's and Coleridge's release of the 1798 *Lyrical Ballads*—now recognized as the landmark of Romanticism—scholars attribute the innovation of this creative process to canonical Romantic poets. Radcliffe's contribution as a Romantic poet has thus been largely ignored. Feminist critics have at length discussed the female psychological interest in the Gothic and its flourishing in the eighteenth and nineteenth centuries, emphasizing that Gothic or Romance literature has traditionally been viewed as a feminine, and hence lower, art, despite its obvious influence on Romantic poets and poetics. Interestingly, Coleridge and other male critics, who otherwise praised Radcliffe's evocation of natural scenery, most sharply criticized her interspersing of poems in the text of her novels. Such acts represent the attempt of male authors to contain female authors by relegating them to the lower status of novelists, in order to protect their own privileged and exclusively male status as Poets. In *The Romance of the Forest*, Radcliffe characterizes Adeline as a female poet imprisoned in the house of the Gothic novel. Despite the power of LaMotte and the Marquis to hold her captive, Adeline "frees" herself through a healing dialogical exchange with nature, which culminates in her composing poetry. Significantly, all poems are composed when Adeline is in a natural

setting, outside the confining walls of the patriarchal household. In effect, the poems serve as open chamber doors that allow the female poet to escape, albeit temporarily, from the confines of both the literal and literary patriarchal household. Most significantly, Radcliffe suggests that escape from the patriarchal household is vital to the heroine's literal and artistic survival. The dynamic of poetic composition and fictional narrative in *The Romance of the Forest* reflects the dynamic of the female author's response to gendered categories of genre at the same time that it reflects the female reader's psychological fascination with the Gothic. *The Romance of the Forest* thus offers Radcliffe's contemporary female authors an escape route out of the house of the Gothic novel, so they may freely practice the art of poetry.

Keenan, Deborah. *Willow Room, Green Door: New and Selected Poems*. Minneapolis, MN: Milkweed Editions, 2007. Print.

Represents the authors body of work written over the course of some three decades

This collection of new and selected poems presents a body of work that is expressive variously of love and rage, vulnerability and authority, distraction and focus, and perhaps above all, a sharply empathetic sense of observation.

Kehoe, Alice Beck. *America before the European Invasion*. Needham Heights, MA: Longman/Pearson Education, 2003. Print.

Kehoe's book gives an account of the development of human cultures in North America north of Mexico.

Kellert, Stephen H. *Borrowed Knowledge and the Challenge of Learning across Disciplines*. Chicago: U of Chicago P, 2008. Print.

With the recent interest in chaos theory, Kellert explores the role of science in our culture.

Kellert explores the role of interdisciplinary research in understanding scientific knowledge. He offers a theoretical vocabulary and a set of frameworks with which to discuss disciplinary "borrowing."

Kellert, Stephen H., Helen E. Longino, and C. Waters Kenneth, eds. *Scientific Pluralism*. Minnesota: U of Minnesota P, 2006. Print.

A study of scientific pluralism that supports the pluralistic stance

A group of contributors take the stance that scientific pluralism, that is, the idea that scientists present various and sometimes incompatible models of the world, is an new and dynamic vision for the ways that philosophers, historians, and social scientists analyze scientific knowledge. Including investigations in biology, physics, economics, psychology, and mathematics, this work provides an empirical basis for a consistent stance on pluralism.

Kellert, Stephen R., and Timothy J. Farnham, eds. *The Good in Nature and Humanity: Connecting Science, Religion, and Spirituality with the Natural World*. Washington, D.C.: Island P, 2002. Print.

Kelman, Ari. *A River and Its City: The Nature of Landscape in New Orleans*. Berkeley, CA: U of California P, 2003. Print.

Kelman offers a compelling account of New Orleans' environmental history.

Ken-ichi, Noda. "Where Is Here, When Is Now: Literary "Presentism" After Romanticism." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Romantic associationism essentially operates as a sort of "cultural baggage"; it interferes with the initial encounter with the natural world since this simple rhetorical device takes on a power to create an enormous distance between the perceiver and the perceived.

Where is HERE, When is NOW?: Literary "Presentism" after Romanticism Ken-ichi Noda, Rikkyo University, Tokyo What distinctly characterizes Annie Dillard's epistemological stance toward nature is her extremely strong emphasis upon the direct, unmediated sensory experience of the world. She displays this idea by focusing upon the immediate sense of "present" time specifically described in the chapter called "Present" in *Pilgrim at Tinker Creek*. My purpose here is to discuss this kind of "presentism" in terms of the literary description of the natural environment, because this may be one of the most important perspectives

adopted by the writers of the twentieth century who should be called "post-romantics." Twentieth-century nature writers like Annie Dillard and Edward Abbey have attempted to write about their natural surroundings as the product of their own direct experience, in other words, to see the thing as it is. For example, Edward Abbey writes about a particular "danger" when encountering the natural world: We must beware of a danger well known to explorers of both the micro- and the macrocosmic---that of confusing the thing observed with the mind of the observer, of constructing not a picture of external reality but simply a mirror of the thinker. (Desert Solitaire, 240) Never "confusing the thing observed with the mind of the observe" is, for many post-romantic writers, one of the principles to count on because they know very well this kind of anthropomorphic confusion or "danger" occurs in many works by romantic writers. The dominance of romantic idealism, which sees the thing as something else, often as having transcendental implications, had a long influential history among writers and poets throughout the romantic period. As both successors and renovators of the romantic heritage, twentieth-century nature writers have had to find a different approach to the natural world, which results in their effort to get over anthropomorphic and idealistic descriptions and thereby to reach an experiential (not representational) dimension of Here/Now. As Lawrence Buell points out in his discussion of "the Aesthetics of the Not-There" the first snapshot of Walden Pond taken by Thoreau in Walden is not the actual landscape, but a comparison with the high-mountain image in Europe. It is not a product of his own experience but of his representational association because Thoreau failed to construct "a picture of external reality" that is, Here/Now, in his language. In a similar vein, Robert Bredeson once observed that "nineteenth-century travelers usually conventionalized landscape descriptions by projecting an image on the scene rather than objectively recording it" (quoted in Zukowsky, 73). The associationism in landscape description, due to its indifference to the actually experienced landscape, is one of the romantic burdens the post-romantic writers have had to evade because they hope to get to the real sense of Here/Now genuinely experienced in the natural world.

Keniry, Julian. *Ecodemia: Campus Environmental Stewardship at the Turn of the 21st Century*. Washington DC: National Wildlife Federation, 1995. Print.

A guide to and review of successful campus eco-management programs.

This book does not deal with curricular issues, but those dealing with administrative ones, including, but not limited to, landscaping, energy use, waste management, etc. The final chapter discusses successful programs at colleges across the nation. Foreword by David Orr.

Kennedy, Greg. *An Ontology of Trash: The Disposable and Its Problematic Nature*. 2007. Print.

This book frames our unsettled relationship to trash as one based on ontological problems.

Kennedy offers a philosophical exploration of our relationship to trash. Framing the issue of trash as an ontological problem, Kennedy argues that, because of our metaphysical drive, we live in a world where objects are meaningless and as such exist only to disappear as trash.

Kennedy, Jeffe. *Wyoming Trucks, True Love, and the Weather Channel: A Woman's Adventure*. Albuquerque: U of New Mexico P, 2004. Print.

These essays explore the challenges Jeffe Kennedy has faced as a woman in the West.

Kennedy-O'Neill, Joy. "The Sacred and the Sublime: Caves in American Literature." Diss. Indiana University of Pennsylvania, 2007. Print.

This study examines the symbol of the cave in American literature. It is arranged chronologically, starting with eighteenth-century literature and ending with modern works. It looks at poetry, prose, and nonfiction to illustrate how caves in literature reflect shifting cultural values, and how the underworld tells more about ourselves than most literary topoi. Beginning with the eighteenth-century, I show how the cave shifted from a hell to a heaven. By the twenty-first century, the cave has gone from Gothic gloom to the beautiful sublime. Entrapment, confrontation, and rebirth are all themes that are carried over from the cave's traditional functions in mythology. This study shows caves across America--in Kentucky, Virginia, California, New York, and other states. As such, the scope of this study is distinctive; it looks at only one element of the landscape, yet it cuts across bioregions. As well as its ecocritical approach, this study uses historicist, archetypal, and iconological approaches. A feminist approach is also used when I look at women's writings of the cave. The cave's literary usage gives insight into American tourism, environmental awareness, and landscape value. Indeed, this single feature of our landscape is a barometer of how Americans have

interpreted and interacted with nature.

Kern, Rob. "Fabricating Ecocentric Discourse." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

An examination of how American poets speak the silence of the place.

Through readings of poems or passages from poems by William Cullen Bryant, Walt Whitman, and Richard Wilbur, I try to show how poets, consciously or not, manipulate language in order to create the effect of ecocentric expression.

Kernsten, Jason. *Journal of the Dead: A Story of Friendship and Murder in the New Mexico Desert*. New York: HarperCollins, 2003. Print.

This novel traces the tragedy that ensues when two young men go camping in the New Mexico desert.

Kerry, John, and Teresa Heniz Kerry. *This Moment on Earth: Today's New Environmentalists and Their Vision for the Future*. Public Affairs Books. New York: Perseus Group, Public Affairs Books, 2007. Print.

Co-written by Teresa Heinz Kerry and the former Democratic presidential candidate, this book profiles various regions' environmental problems and the coalition of people and communities who work to save the places they love.

The Kerry's identify the new environmental pioneers, and their strategies to protect the places they love. From the San Juan Basin to the Gulf of Mexico, to the South Bronx; from mothers on Cape Cod to Colorado ranchers, the Kerry's call for a renewed commitment to environmentalism.

Kershaw, Baz. *Theatre Ecology: Environments and Performance Events*. Cambridge: Cambridge University Press, 2008. Print.

Kershaw questions the function of , and potential for, theatre in an ecologically threatened world.

Kershaw explores and questions the meaning of theatre in an ecologically threatened world. What purpose does theatre serve in an unstable world? Can theatre motivate political action? How can environmental ethics inform the theatrical productions?

Killingsworth, M. Jimmie. "Maps and Towers: Metaphors in Studies of Ecological Discourse." *ISLE: Interdisciplinary Studies in Literature and Environment* 13 1 (2006): 83-89. Print.

Notes the ubiquitousness of spatial metaphors in/for ecocriticism and advocates for an awareness of (tangible) place as distinct from (conceptual) space.

Suggests that both "maps" and "towers" as metaphors for the field of ecocriticism can lead to accidental domination / exclusion--or to avoidance of unpleasantly abstract topics. Advocates for the memory of specific places: "I think it is important to keep alive and separate the idea of place as more than a metaphorical ghost that validates the unspoken agenda and the unpleasant political task."

Kilpatrick, Jacquelyn, ed. *Louis Owens: Literary Reflections on His Life and Work*. Norman, OK: U of Oklahoma P, 2004. Print.

The essays in this collection, written by his colleagues and friends, examine the work of Louis Owens -- author, critic, theorist, and environmentalist.

Kimbrell, Andrew, ed. *Fatal Harvest: The Tragedy of Industrial Agriculture*. Covelo, CA: Island, 2002. Print.

Fatal Harvest takes an unprecedented look at our current ecologically destructive agricultural system and offers a compelling vision for an organic and environmentally safer way of producing the food we eat. It includes 250 photographs and over 40 essays.

King, Amy Mae. *Bloom: The Botanical Vernacular in the English Novel*. New York: Oxford UP, 2003. Print.

This study provides an entirely new account of the novel's role in scripting sexualized courtship, and illuminates how the novel and popular science together created a cultural figure, the blooming girl, that stood at the center of both fictional and scientific worlds.

Kingsolver, Barbara. *Animal Dreams*. New York: Harper Collins, 1991. Print.

This novel might very well be entitled *Saving Grace: Redemption by Symbiosis*,

This novel might very well be entitled *Saving Grace: Redemption by Symbiosis*, intertwining as it does nature and community via Codi, who believes that she has no past, and the town of Grace, Arizona, which knows that it has no future because the local water supply - the river which binds together the land and its people, the past and the present - is dying as a result of the activities of a nearby mining company. The river will die if the community does not take action and the community will die if the river is not saved. In helping the town save the river, Codi finds her own roots as she becomes part of a community that honors its unity and understands its place in the land. Other characters in the book with complimentary messages are Codi's sister Hallie, killed while helping poor farmers in Nicaragua during the Sandinista period, and Loyd Peregrina, Codi's lover, a mixed Pueblo-Apache who tells her that he would gladly die for the land (122). While admittedly somewhat simplistic and idealized in depicting the ease with which problems are overcome, *Animal Dreams* demonstrates clearly for our students the way in which grassroots activism can bind a community together, and can even force changes at governmental levels. And at the end of the novel, Codi explains how she knows she is a good science teacher: „I'm teaching them how to have a cultural memory . . . I want them to be custodians of the earth% (332).

---. *Prodigal Summer*. 2000. Print.

This is a novel about the relationships between women and nature as well as about their relationship with men and how problems can be solved through taking a different outlook on them

Kircher, Cassandra Lee. "Women in/on Nature: Mary Austin, Gretel Ehrlich, Terry Tempest Williams, and Ann Zwinger." M. A. University of Iowa, 1995. Print.

In a section titled "Working In Counterpoint: Disjunction and Attachment in *The Solace of Open Spaces*" (40-69), Kircher explains Ehrlich's layering of autobiography, natural history, and ethnography, and points out her use of urban metaphors in *Solace*.

Kirsch, Sharon. *What Species of Creatures: Animal Relations from the New World*. First ed. Vancouver, Canada: New Star Books, 2008. Print.

Human-animal relations in North-American history.

A work of scholarship and imagination, *What Species of Creatures* chronicles how the first Europeans to visit the northern frontier of North America experienced wild animals previously unknown to them: the flying squirrel, the ruby-throated hummingbird, the white or polar bear. Drawing on and refashioning traditional genres of animal writing (the fable, children's stories, classifications by naturalists, and even merchandise lists from the Hudson's Bay Company), the book explores the origins of our present-day interactions with animals, gently challenging readers to consider their own place in the hierarchy of "beasts." It probes our seemingly insatiable appetite to trap, catch, skin, domesticate, eat, eradicate or otherwise bend to our use the animals in our midst. Twenty historical illustrations of animals accompany the text.[Comments: <http://www.editingnature.com>] [References:]

Klinkenborg, Verlyn. *The Rural Life*. Boston: Little, Brown, and Company, 2003. Print.

This collection of Verlyn Klinkenborg's essays celebrates the seasonal cycle of life on the land.

Knapp, Clifford. "A Curriculum Model for Environmental Values Education." *Journal of Environmental Education* 14 3 (1983): 22-26. Print.

Knapp looks at the roles of teacher, community and school system in values education, and discusses the basis for building an EVE curriculum.

In the same 1983 issue of JEE as Michael Caduto's article on EVE, Clifford Knapp follows up with "A Curriculum Model for Environmental Values Education," initiating his arguments with a quote from Lester Brown's 1981 *Building a Sustainable Society*. "Values are central to the evolution of a sustainable society, not only because they influence behavior but also because they determine a society's priorities and thus its ability to survive" (22). A large chunk of Knapp's article covers the same background material as Caduto's, but it also examines the role of the teacher, the community and the school system in determining whether or not values education is to be implemented, and finally, lists fourteen "valuing skills" (26) which might be used as a basis for building an EVE curriculum.

Knickerbocker, Scott. "Modern Eco-poetics: The Language of Nature / the Nature of Language." Diss. University of Oregon, 2006. Print.

My dissertation seeks to elucidate modern eco-poetics by looking closely at a body of "nature poetry," although I take an unorthodox view of such a category. In contrast to some "first-wave" ecocritics who associate an ethical response to nature with a realistic portrayal of it, I argue for the ecocentric value of poetry's natural artifice. The main poets my study--Wallace Stevens, Sylvia Plath, Richard Wilbur, and Elizabeth Bishop--demonstrate intense interest in the natural world but resist strict realism and express instead our inevitably figurative relationship with nature. They take the paradoxical position that creating artifice, such as poetic form, is the most natural thing for humans to do; therefore, one need not abandon form or figure to write poetry of the earth. Indeed, since metaphor structures the very way we think and perceive, such poetic devices as personification and apostrophe should not be dismissed as anthropocentric pathetic fallacies with which we merely project the human onto the nonhuman world but understood as a manifestation of our entanglement with that world. Poetry foregrounds our naturally artificial state. If humans are part of the natural world, after all, then so are our tools, including language, even if those tools also distinguish us from the rest of nature. Stevens, Plath, Wilbur, and Bishop don't advocate a total collapse of the old divide between nature and culture; Bruno Latour's hybrid notion of "nature-culture," in which nature is simultaneously real and constructed, better describes their conception of reality than a rigid dichotomy does. In various ways, the poets I consider combine a modernist valorization of language with latent ecological consciousness, or devotion to physical reality. They practice what I call sensuous poesis, using formal poetic devices to enact, rather than merely represent, the immediate, embodied experience of nonhuman nature. Sensuous poesis relies on the visceral impact of formal effects, such as alliteration, cacophony, onomatopoeia, and stanza shape. Modern eco-poetics thus draws our attention to both the words on the page and the greater world of which they are a part--the language of nature and the nature of language.

Knight, Richard L., and Susanne Riedel, eds. *Aldo Leopold and the Ecological Conscience*. New York: Oxford UP, 2002. Print.

This anthology collects twelve essays describing the impact Leopold has had on ecologists, wildlife biologists, and other professional conservationists.

Knopp, Lisa. *The Nature of Home*. Lincoln, NE: U of Nebraska P, 2002. Print.

Knott, John R. *Imagining Wild America*. Ann Arbor, Michigan: University of Michigan Press, 2002. Print.

Wilderness and wildness in the writings of John James Audubon, Henry David Thoreau, John Muir, Edward Abbey, Wendell Berry, and Mary Oliver

At a time when the idea of wilderness is being challenged by both politicians and intellectuals, *Imagining Wild America* examines writing about wilderness and wildness and makes a case for its continuing value. The book focuses on works by John James Audubon, Henry David Thoreau, John Muir, Edward Abbey, Wendell Berry, and Mary Oliver, tracing the emergence of a visionary tradition embracing values consciously understood to be historical and showing that these writers, while recognizing the claims of history and the interdependence of nature and culture, also understand and attempt to represent wild nature as something different, other.

Kohli, M.S., and Kenneth Conboy. *Spies in the Himalays: Secret Missions and Perilous Climbs*. Lawrence: UP of Kansas, 2003. Print.

An adventure story as well as a new chapter in the history of espionage, this book should appeal to anyone who enjoys a great spy story.

Kolbert, Elizabeth. "The Climate of Man--I." *New Yorker* April 25, 2005: 56-71. Print.

The effects of global warming are too evident to ignore.

There have been too many changes in the world to deny the validity of global warming. Inupiat seal-hunting on Sarichef Island, Alaska, has become difficult and dangerous due to late ice-formation in the fall and early ice break-up in the spring. Flooding is forcing a move of the inhabitants. Carbon-dioxide emissions continue worldwide; glaciers are shrinking. Sinkholes occur in the warming permafrost in Alaska. Previously frozen organic material is releasing carbon. Melting ice wedges cause eroding mud slides on an Arctic island. Studies at Swiss Camp show the thickness of perennial ice is decreasing along with the capacity to reflect

light. The melting of the Greenland ice sheet is accelerating flow. Iceland's glaciers have begun declining. Global warming is no longer a debate. [First of a three-part series.]

---. "Stung: Where Have All the Bees Gone?" *New Yorker* August 6 2007: 52-59. Print.

Kolbert investigates colony-collapse disorder and becomes a beekeeper.

Apis mellifera, the western honey bee, is a "floral generalist" crucial to agriculture and beekeepers in Europe and North America and imperiled by colony-collapse disorder. After finding several hundred of his hives empty of bees, David Hackenberg of Pennsylvania began investigating, decided neonicotinoids were the problem, and asked other beekeepers to discontinue these insecticides. The state apiary inspector, Dennis van Englesdorp, found scar tissue in infected bees, and additional tests at Penn State established the bees were infected with multiple bee viruses and new pathogens as well. Ian Lipkin of Columbia University further established that the immune systems of the bees had been compromised. Thirty-six states have reported the disorder, and beekeeping businesses are failing. While researching the disorder, Kolbert ordered a hive and solved repeated problems with a bear by raising her hive on a platform on a high cable strung between two trees.

Komroff, Manuel, ed. *The Travels of Marco Polo*. New York: Norton, 2002. Print.

Kooijman, Jaap. *Fabricating the Absolute Fake: America in Contemporary Pop Culture*. Amsterdam U P, 2008. Print.

Kooijman investigates the "Americanization" of the world.

Discussing American icons such as Oprah Winfrey and Michael Jackson, Kooijman explores America's hegemonic presence in the world.

Kooser, Ted. *Local Wonders: Seasons in the Bohemian Alps*. Lincoln, NE: U of Nebraska P, 2002. Print.

Kornfeld, Marcel, and Alan J. Osborn, eds. *Islands on the Plains: Ecological, Social, and Ritual Use of Landscapes*. Salt Lake City: U of Utah P, 2003. Print.

The contributors to this volume illustrate the different ways that the spatial, structural, and temporal nature of islands conditioned the behavior and adaptation of past Plains peoples.

Kroeber, Theodora. *The Inland Whale: Nine Stories Retold from California Indian Legends*. Berkeley: U of California P, 2005. Print.

Anthropologist Theodora Kroeber retells nine Native American stories for the general audiences.

Krza, Paul. "Life in the Empty Quarter." *National Review* 4 July (1986): 42-44. Print.

Discusses Gretel Ehrlich's work.

Kukla, Jon. *A Wilderness So Immense: The Louisiana Purchase and the Destiny of America*. New York: Alfred A. Knopf, 2003. Print.

This book examines the complicated history of control over the southernmost part of the Mississippi River in the 1780's and 90's.

Kumin, Maxine. *Bringing Together: Uncollected Early Poems 1958-1988*. 1st ed. New York: Norton, 2003. Print.

Kumin examines the natural world in her poetry.

Kumin opens the book with pastoral poems that celebrate the beauty as well as the endurance and the biting truth of nature. These and the poems following reveal Kumin's early development. The collection of early poetry is gleaned from Kumin's other collections of poetry. [That the poems are presented without dates of creation or publication is a shortcoming of the book.]

---. *Jack and Other New Poems*. 1st ed. New York: Norton, 2005. Print.

An aging writer addresses the topics of war, death, and humankind's inhumanity in a book informed by her rural farm life.

Kumin rages in her poems at the separations of families, the cruelties of discrimination, and the atrocities of

wars. The poet, who has long raised horses in New Hampshire, includes pastoral poems that celebrate an irruption of redpolls, a dog's antics, and the joys of nature. The title poem is one of regret: a loved horse, taken away, but not sought, is remembered.

---. *Still to Mow: Poems*. 1st ed. New York: Norton, 2007. Print.

Kumin uses nature to heighten heartbreaking reality.

In her opening poem, Kumin speaks of spreading newspapers headlining disease, death, and destruction between rows of vegetables in her garden, and in her closing poem, of her last, two horses and her long marriage and knowing one horse and one human will be left behind. Between these poems, she includes her personal history and the world's repeating history: rape, torture, war, abduction, flood, starvation, displacement, and assassination.

Kunitz, Stanley. *The Wild Braid: A Poet Reflects on a Century in the Garden*. 1st ed. New York: Norton, 2005. Print.

Kunitz discusses his two creations: his garden and his poetry.

In a series of personal essays, polished from conversations with Genine Lentine, Kunitz recalls his youth, compares the experiences of writing and gardening, and considers the cycle of life. A recent, near-fatal illness has left him in a "transformed state" and with a need to return to his garden in Provincetown. Three of the conversations are presented as dialogues. Twelve, previously published poems by Kunitz and photographs of him and his garden, "visual memoir" by Marnie Crawford Samuelson, add to the reflections.

LaBastille, Anne. "Canoeing through Time . . . The Eckford Chain." *Adirondack Life* Fall 1972: 36-39, 41-43. Print.

LaBastille sees the past while canoeing the Eckford Chain.

LaBastille sees remnants of earlier horse-drawn, rail, and steam travel, while canoeing the Eckford Chain: Blue Mountain, Eagle, Utowana, and Raquette Lakes in the Adirondacks. Prospect House, Holland's Blue Mountain Lake House, and other vacation hotels are gone as are most of the steamboats, but bridges, railroad ties, steamboat docks, and man-made clearings for oat fields and pastures for draft horses remain. (Illustrated.)

---. "Canachagala and the Erie Canal." *Adirondack Life* Spring 1972: 34-35. Print.

Canachagala was part of the Erie Canal system.

Canachagala, a lake in the southwestern Adirondacks, seems untouched, but once was part of a feeder system for the Erie Canal. Following a drought in 1879, the northwestern outlet was dammed and a channel connecting to North Lake on the southeast end dug. Later, a spillway and a bulkhead were added. (LaBastille's photographs complement the article.)

---. "The Adirondack Museum." *Adirondack Life* Summer 1972: 13-17. Print.

LaBastille describes the Adirondack Museum.

The theme of the Adirondack Museum, located on Blue Mountain, is "Man's relationship to the Adirondacks." Exhibits include art of the Adirondacks, Adirondack canoes and guideboats, a smithy, horse-drawn and rail vehicles, and the tools of logging, ice harvesting, and maple sugaring. The bounty and the exploitation of the area are considered. The Cold River home of hermit Noah John Rondeau has been moved to the grounds. The museum houses a research center. (Illustrated.)

---. "Blacky's Back in Town." *Adirondack Life* winter 1975: 17-19, 52-54. Print.

Incidents with black bears must be reduced.

Incidents with black bears are common in the Adirondacks. As the bears have lost their fear of humans and become more dependent upon them, humans, in turn, have become less cautious of the wild animals. In the past, garbage dumps became laboratories for study of the bears; trapped bears were examined for sex, age, weight, scars, and parasites. The bears were then tagged to study range. Sanitary landfills and other bear-proofing must be encouraged to avoid the encounters and the need for trapping nuisance bears. (Illustrated.)

---. "Chapel in the Woods." *Adirondack Life* November/December 1977: 24-26. Print.

Within a discussion of the Big Moose Chapel in the Adirondacks, LaBastille reviews the history of religious gatherings in the area.

At Big Moose Lake, travelling ministers and changing venues (docks, boathouse, inns) gave way to a stone chapel built from native materials by local craftsmen, overseen by Earl Covey. Seeing the need for a permanent structure, summer and year-round residents joined in fund-raisers during the Great Depression. Fire devastated the interior of the chapel before the first service, which was then held by the river. Following more pledges and fund-raisers, the woodland chapel opened on August 2, 1931. Covey's woodman's prayer on the Earl Covey Memorial Plaque further conveys the outdoor theme. (Photographs by LaBastille accompany the essay.)

---. "One Woman's Adirondacks: Photographs by Anne Labastille." *Adirondack Life* 8 1 (1977): 32-37. Print.

Some of LaBastille's photographs are featured.

The Adirondacks, specifically Lower Ausable Lake, Moose River, and Moose River Plains, as well as flora and fauna, are included in LaBastille's photo essay.

---. "The Endangered Loon." *Adirondack Life* May-June 1977: 34-38. Print.

LaBastille discusses the endangered loon.

During a three-day canoe trip, LaBastille ponders the fate of the loons of Stillwater Reservoir. The loons are endangered by water sports and shore development. Acid rain in the Adirondacks, pesticides elsewhere, and oil spills in their winter range pose dangers. She closes by calling for nesting islands, increased food supplies, and further study.

---. *Assignment: Wildlife*. 1st ed. New York: Dutton, 1980. Print.

La Bastille recalls her environmental work and studies during the early 1970s.

During the early 1970s, La Bastille was instrumental in protecting the giant pied-billed grebes (pocs) at Lake Atitlán, Guatemala. She employed what she learned there when she established a quetzal reserve at Volcano Atitlán. Later, she undertook ecological surveys on Anegada Island, in Panama, and in the Dominican Republic. A conference in New Delhi led to field trips to Venezuela and Costa Rica and later trips to Peru and Brazil. LaBastille recognized first hand the dangers of introduced species, industrialization, and deforestation to local flora and fauna as well as native populations. She saw hope in research and planned land use to counter climatic changes and the loss of species and genetic diversity. In 1974, she received the Gold Medal for Conservationist of the Year. (Illustrated.)

---. *Women and Wilderness*. 4th ed. San Francisco: Sierra Club Books, 1984. Print.

LaBastille examines women's roles in wilderness.

In her examination of women's roles in wilderness, LaBastille first investigates how culture conditioned women to remain apart from nature and then separates the women who pushed westward in North America into five groups: pioneers and homesteaders, gold rush women, army wives, teachers, and "wildest women" (for example, Calamity Jane and Isabella Bird). She follows with American Indian women and women in fiction before addressing the role of industrialization in changing women's lives. She explores her own difficulties in entering "wilderness-oriented professions" and includes profiles of women who, like LaBastille, succeeded. They are Elaine Rhode, Jeanne Gurnee, Krissa Johnson, Margaret Ownings, Diana Cohen, Eugenie Clark, Peggy Eckel Duke, Sheila Link, Carol Ruckdeschel, Margaret Stewart, Rebecca Lawton, Margaret Murie, Maggie Nichols, Nicole Duplaix, and Joan Daniels. [Although these profiles were written in the late twentieth century, they remain relevant for inspiring new "wilderness women."]

---. *Beyond Black Bear Lake: Life at the Edge of the Wilderness*. 1st ed. New York: Norton, 1987. Print.

Changes at Black Bear Lake push LaBastille to a smaller retreat.

After the success of her book *Woodswoman*, LaBastille's work and privacy at her cabin are interrupted more and more. She becomes a first-hand observer of the effects of acid rain on the Adirondacks—vegetation changes; there are fewer birds, fewer fish, then fewer fishermen—and her studies in Scandinavia affirm her fears for the future of the Adirondacks. Pollution from summer camps further endangers Black Bear Lake. Chafing at being regulated herself, she works with the Adirondack Park Agency and later helps to avert a

nuclear disposal site. Following Thoreau's lead, she builds Thoreau II, a small retreat on Lilypad Lake. Although a woman alone, she is often helped by friends and always accompanied by a dog or two. [This book is sometimes called Woodswoman II.]

- . *Woodswoman: Living Alone in the Adirondack Wilderness*. 9th ed. New York: Penguin, 1991. Print.

A woman lives alone in a cabin in the mountains.

Forced by a divorce to find her own home, LaBastille builds a cabin on a remote lake in the Adirondacks. She becomes an Adirondack guide, hikes the Adirondack Division, and flies over the High Peaks in a seaplane. Her first winter is lonely, but snowmobiles later end the isolation . . . and the quiet. She tracks the seasons and reports on human and animal visitors to her cabin, which becomes a base to plan her scientific excursions around the world and a retreat to write about them. Care and extra supplies are the keys to her survival, but illness and accidents endanger her.

- . *The Wilderness World of Anne Labastille: In Celebration of the Adirondack Park Centennial*. 1st ed. George Little Press, Burlington, Vermont: West of the Wind Publications, Inc., 1992. Print.

LaBastille shares poetry, essays, stories, and photographs to honor the Adirondack Park.

In celebration of the "second-oldest park in the continental United States," LaBastille shares photographs of the park, previously private poetry, "short declarations on nature," and what she calls "short stories": a tale of her boat's first voyage on Biscayne Bay, a travelogue about Alaska, a biography of Rodney Ainsworth, and a comparison of Thoreau and herself. Clarence A. Petty introduces the book.

- . *Woodswoman III: Book Three of the Woodswoman's Adventures*. 1st ed. George Little Press, Burlington, Vermont: West of the Wind Publications, Inc., 1997. Print.

LaBastille continues stories of her life as a woodswoman.

LaBastille opens the book with her spring return to her cabin in the Adirondacks, where she encounters a porcupine, sprains an ankle, protects loons, and survives the 1995 tornado and its aftermath. She later renews her guiding license and shares her knowledge of the wilderness with two, professional women. She follows with descriptions of Kestrel Crest Farm, her winter home and base camp for lectures and self-publishing, and includes stories of her dogs Condor and Chekika, Napoleon the pheasant, Xandor the puppy, the mouse living in her truck, and her friend Albert. She closes with worries about the problems caused by using big motors on Black Bear Lake, the burning (arson, possibly related to her work with the Adirondack Park Agency) of her barns at her farm, her resignation from the APA, and her last visit before winter to the cabin . . . where she found every lock broken.

- . *Woodswoman IIII: Book Four of the Woodswoman's Adventures*. 1st ed. Westport, New York: West of the Wind Publications, 2003. Print.

LaBastille shares her life since the book *Woodswoman III*.

While frequently touching base in the cabin made famous by *Woodswoman*, LaBastille now lives in a farmhouse where she continues self-publishing and has created a "book factory" in her garage. In *Woodswoman IIII*, she reports on her life with her dog Xandor and her cat Chunita since the slow death of her dog Chekika. She discusses with Clarence Petty the role of Adirondack guides in the past and present and delights in rowing a guide boat on Black Bear Lake. She tells of leaving both homes behind for a short time to teach nature writing at a college in the South. While scouting for a site for her class to experience nature, she, Xandor, and her teaching assistant spent a harrowing night hiding from four, menacing men. Soon after, she fled to the peace of her cabin. She carries her cabin in the wilderness in her heart and laments the changes to the Adirondack Park.

- LaBastille Bowes, Anne. *Birds of the Mayas*. Big Moose, New York: West-of-the-Wind Publications, 1964. Print.

LaBastille presents the myths and descriptions of birds of the Mayas.

In section one, LaBastille relates bird-related, Mayan folk tales, many told to her by Ramon Castillo Perez, and accompanies them with her reproductions of Mayan drawings. Section two is a birding guide to Guatemala and the Yucatan peninsula and includes suggestions for birding and a catalogue of common birds with descriptions and drawings by LaBastille. Section three is a check list of 660 species of the originally

Mayan area.

---. "The Quetzal: Fabulous Bird of Maya Land." January 1969: 140-50. Print.

National Geographic

LaBastille observed the quetzal in Guatemala.

In a cloud-forest in Guatemala, LaBastille studied the northern quetzal, threatened by poachers and loss of habitat. She observed the bird's spending most of its life in the upper third of the tree cover and obtaining water from the dew, rain, and the fruits and insects it ate. The male seldom exposed its red breast, flew like a woodpecker, and sang and spiraled to attract the female. One set of chicks being studied was killed by predators and another by the toppling of the nest tree. Both adult pairs nested again. (David G. Allen's photographs accompany the essay.)

Lambin, Eric. *The Middle Path: Avoiding Environmental Catastrophe*. Trans. DeBevoise, M. B. Chicago: U of Chicago P, 2007. Print.

Now that Global Warming is considered a fact. The text explores ways in which to mitigate the affects and avoid a complete environmental catastrophe.

Faced with radically different assessments of the long-term dangers of our environmental crisis, concerned citizens find it difficult to tell how dire the prognosis really is. Is life on Earth doomed, or is there still time to mitigate, even to reverse, the damage that has already been done. The Middle Path presents a fresh view of our troubled future, brilliantly balancing tough-minded realism with humanitarian ideals of cooperation and ingenuity.

Lancaster, Roger N. *The Trouble with Nature: Sex in Science and Popular Culture*. Berkeley, CA: U of California P, 2003. Print.

Landrum, Ney C. *The State Park Movement: A Critical Review*. Columbia, Missouri: U of Missouri P, 2003. Print.

This book places the movement for state parks in the context of the movements for urban and local parks on one side and for national parks on the other.

Landsberg, Sylvia. *The Medieval Garden*. Toronto: U of Toronto P, 2004. Print.

In this study, Landsberg examines the multiple uses of the medieval garden.

Lane, John. *Weed Time-- Essays from the Edge of a Country Yard*. Davidson, NC: Briarpatch Press (republished by Holocene Press 1995), 1993. Print.

Essays from a year in the Southern mountains.

---. *Waist Deep in Black Water*. Athens, GA: U of Georgia P, 2002. Print.

---. *Waist Deep in Black Water*. hardback ed.: University of Georgia Press, 2002. Print.

A book of essays that explores both place and the personal experience.

A book of essays that explores both place and the personal experience. Suriname, the Yucatan, and the author's own South Carolina rivers are settings for this collection that goes beyond the traditional concerns of travel and nature writing.

---. Chattooga: Descending into the Myth of Deliverance River. Athens: U of Georgia P, 2004. Print.

This is John Lane's search for the real Chattooga, for the truths that reside somewhere in the river's rapids, along its shores, or in its travelers' hearts.

---. "Lyric Voice as Human Trespass?" Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

George Oppen's "Psalm"

A reading of George Oppen's "Psalm" (1965)"The wild deer bedding down-- / That they are there!..." When they "Startle, and stare out," is his "Psalm" too human-centered in a time when we need to be letting animal, vegetal, and mineral worlds alone?

Lang, Susan. *Moon Lily*. Reno, NV: U of Nevada P, 2008. Print.

This is the third novel in Lang's series, following the life of a woman homesteader.

This book follows the life of 1930's homesteader Ruth Farley as she raises her children in the Mojave Desert. As Ruth struggles, so too do her neighbors, the Yuiatei Indians who are trying to maintain their traditional lifestyle.

Langston, Nancy. *Where Land and Water Meet: A Western Landscape Transformed*. Seattle: U of Washington, 2003. Print.

Using the Malheur Basin in southeastern Oregon as a case study, this book explores the ways people have envisioned boundaries between water and land, the way they have altered these places, and the often unintended results.

Larson, Brendon M. H. "Militaristic Metaphors of Invasion Biology: Approaches from Ecocriticism and Science Studies." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

This presentation explores the relation between ecocriticism, ecolinguistics and science studies using a case study of metaphors of invasion biology. Invasive species have become a major focus of contemporary conservation yet we may have adopted unconscious frames for how to interact with them that are sub-optimal. In particular, the notion of "invasion" contributes to a "war" against invasive species. This approach may be problematic for a variety of reasons including the question of whether it merely reinforces the dominant political discourse. Nonetheless, ecocritical critiques of this language from ethical and rhetorical perspectives do not necessarily find much support in traditional science studies. I assess the potential for this interlinkage, which would require new approaches to assessing the efficacy of language as well as greater normativity within science studies.

Las Casas, Bartolomé de. *A Short Account of the Destruction of the Indies, and Related Texts*. Trans. Hurley, Andrew. Indianapolis: Hackett, 2003. Print.

Accompanying this powerful new translation are helpful notes and a selection of related texts designed to help set Las Casas's work in its historical, cultural, and intellectual context.

Lasdun, James. *Landscape with Chainsaw: Poems*. New York: W.W. Norton & Co, 2002. Print.

Laszlo, Ervin. *The Systems View of the World: A Holistic Vision for Our Time (Advances in Systems Theory, Complexity, and the Human Sciences)*. Hampton Press, Incorporated, 1996. Print.

A brief, clear, opinionated introduction to systems theory and its ethical implications.

An important systems theorist offers a manifesto in favor of the systems view of the world. He believes that systems theory has important implications for science, ethics, and possibly even the conciliation of religion and science. If you're looking for a more neutral introduction, try *Emergence* by Steven Johnson.

Laszlo, Pierre. *Citrus: A History*. Chicago: U of Chicago P, 2008. Print.

Laszlo traces the history of citrus fruit around the world.

A scientist, Laszlo, traces the history of citrus fruit using chemistry, biology, and economics.

Lathem, Edward Connery, and Lawrence Thomson, eds. *The Robert Frost Reader: Poetry and Prose*. New York: Henry Holt & Co, 2002. Print.

Latta, P. Alex. "Homeland, Eden, and the Ecological Savage: Nature in the Poetry of Chile's Nobel Laureates." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

The paper examines three key nature narratives in the poetry of Pablo Neruda and Gabriela Mistral.

It is commonplace for scholars to observe the centrality of nature in the poetry of Chile's two Nobel Laureates in Literature: Pablo Neruda and Gabriela Mistral. Nevertheless, research engaging in a critical examination of this poetic theme in Neruda and Mistral's works is relatively scarce. Because Neruda and Mistral have become national icons, it is arguable that their understandings of nature carry a tremendous cultural weight,

shaping prevailing perceptions of the environment in Chilean society and hence informing the way that nature becomes the subject of public discourse and debate. The paper argues that, while important differences do exist, there are three recurring nature themes shared by the poetry of Neruda and Mistral. The first connects nature with a narrative of homeland, by which the poets seek to define the earthly place that they understand as origin. The second dominant theme revolves around the loss and recuperation of Eden. In this narrative an apparently unbridgeable distance between humans and nature generates a longing or desire for a return to wholeness. In both of these first two themes, nature often appears in terms that are associated with different instantiations of the mother figure. Finally, a third theme in the poetry of Neruda and Mistral links romantic notions of harmony between humans and nature to the figure of the noble (or ecological) savage, as embodied by Chile's indigenous peoples. Both poets' celebrations of the noble savage are closely linked with highly calculated nation building projects. Although these two projects are distinct, in both cases they paradoxically efface the specificity of the indigenous subject in which they are grounded. The various nature narratives that run throughout the works of Neruda and Mistral both reflect and inform a shared collection of cultural resources, from which Chileans selectively draw materials in order to piece together their own discursive and political natures. The analysis concludes by briefly examining the way that these cultural resources were deployed in the context of a recent environmental conflict in Chile, surrounding the controversial construction of the Ralco hydroelectric complex on the B'o B'o River.

Lavender, David. *The Rockies*. 2003. Print.

Laws, John Muir. *Sierra Birds: A Hiker's Guide*. Berkeley: Heyday, 2004. Print.

This book presents a practical and easy-to-use checklist for birding in the Sierra.

Laxalt, Robert. *A Man in the Wheatfield*. U. of Nevada Press, 1964. Print.

This allegorical novel centers around a fictional Western town of Italian immigrants. The desert idyll is disturbed, though, upon the arrival of Smale Calder, a mysterious auto mechanic and snake handler, who collects his specimens from the surrounding hills and rocks. The townspeople grow ever curious about Calder's growing menagerie of venomous reptiles as the book moves towards its violent and plangent conclusion. This is Laxalt's first novel, and it is highly effective in its spare yet complex evocation of the conflict between nature and innocence, and civilization and community.

Leach, David. "Trekking with Americans: Or, How I Learned to Stop Worrying and Love My Wild Neighbours to the South." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

A hike up Mt. Marcy in the Adirondacks on the first anniversary of 9/11 sparks reflections about the relationship between Canadians and Americans.

As the tensions and differences between Canada and the U.S. grow in the wake of 9/11 and the invasion of Iraq, two visits to wilderness areas in the States by a Canadian outdoor writer inspire thoughts about how the relationship between our countries is more complex than the stereotypes we often trade in. (Or, an attempt to put the "u" back in "neighbor".)

Leach, Michael. "Growing Smarter: Gardens Help Kids Learn Math, Science--and More." *Columbus Dispatch* June 6, 2001 2001: H1. Print.

How one elementary school integrates gardening in to an interdisciplinary education program.

Lear, Linda. *Rachel Carson: Witness for Nature*. New York: Henry Holt and Company, 1997. Print.

This biography of Rachel Carson provides important contextual information about the development and reception of all her books, including *Silent Spring*.

I started reading Lear's biography while preparing a presentation on Rachel Carson and Aldo Leopold for a third-level writing course in Ohio State's School of Natural Resources, and her book provided me with essential--often fascinating--background information about Carson's scientific preparation and credentials, her family and social circles, her development as a writer, and her development as an influential public policy expert and social. This book places Carson firmly within the historical and cultural contexts in which she lived and wrote, and after reading it, I was all the more impressed with her as a writer and scientist, and one who was willing to risk a great deal by engaging in public debates and activism at the highest level. Lear's

book provides a thorough look at a writer/activist who is a forebear to such contemporary environmental writers as Terry Tempest Williams and Sandra Steingraber.

---. *Beatrix Potter: A Life in Nature*. 1st ed. New York: St. Martin's, 2007. Print.

Nature shaped Potter's life and work.

Potter's early work included sketches of landscapes as well as mice, rabbits, bats, moths, and various insects. Her later watercolors of fungi were scientifically accurate as were many of her experiments, including the study of germination presented to the Linnean Society. Although many of her subjects in her "little books" wore clothes and walked upright, their anatomy and behavior displayed Potter's attention to detail. Time and again, Frederick Warne & Company waited while she sketched often recognizable landscapes for backgrounds. Her success in publishing allowed her purchase of Hill Top, and her later work included many of the animals in her own barnyard. At first, Potter purchased properties adjacent to Hill Top; but her interest in breeding Herdwick sheep, suited to fell farming, led to preserving farmland and managing timber, and ultimately, to protecting the lifestyle and the environment of the Lake District. Her bequest of her many holdings benefitted the National Trust. [Includes illustrations, endnotes, a Select Bibliography, and an index.]

Leckie, Shirley A., and Nancy J. Parezo, eds. *Their Own Frontier: Women and Intellectuals Re-Visioning the American West*. Lincoln: U of Nebraska P, 2008. Print.

This collection showcases the pioneers in Indian-centered history.

In an effort to widen our understanding of the American West, this book offers the perspectives of ten women intellectuals central to American Indian history. Writing against a traditionally masculine history of the West, this anthology incorporates biography, history, and ethno-history.

Lederer, Susan E. *Frankenstein: Penetrating the Secrets of Nature*. Piscataway, NJ: Rutgers U P, 2002. Print.

Lee, David. *So Quietly the Earth*. Port Townsend, WA: Copper Canyon, 2004. Print.

Legler, Gretchen. "Toward a Postmodern Pastoral: The Erotic Landscape in the Work of Gretel Ehrlich." *Interdisciplinary Studies in Literature and Environment* 12 (1993): 45-56. Print.

Argues that through erotic dialog with the land in Solace, Ehrlich creates a less dominant way of imagining connections with nature than traditional nature writing.

---. *On the Ice: An Intimate Portrait of Life at McMurdo Station, Antarctica*. Milkweed Editions, 2005. Print.

Author finds love and adventure in Antarctica

Winner of the first ASLE award (2007) for best work of environmental creating writing. The ASLE judges found this work "compelling," admiring what it does both inside and beyond its genre/tradition. Like the best nature writing, *On the Ice* is lyrical, smart, and informative, educating us about the challenging human and natural history of Antarctica, its geography and geology, its human culture, even the quality of the light and the clouds and the ice. But even as she works within the nature writing tradition, offering an exemplar of its attractions, Gretchen also challenges some of its unspoken guidelines. In a genre that so often features the first person, the almost-daring intimacy of Legler's book makes us think about how all those first persons we encounter in nature writing get constructed in fairly limited or limiting ways. Not here, though—it's not just the immediacy of the first person encounters with Antarctic ice that draws us in, but the intimacy as well. *On the Ice* is a multifaceted love story, the story of a woman's search for self-love, the story of her desire for an extreme landscape, and the story of the surprising love she discovers for one she finds thriving in that landscape. Legler pays as much attention to human life and social interaction at McMurdo Station as she does to the harsh life outside of it; her work presents an eloquent argument for seeing humans and human drama as part of, not separate from, nature.

Leigh, Jack, James Kilgo, and Alan Campbell. *Ossabaw: Evocations of an Island*. Athens: U of Georgia P, 2004. Print.

This book is a tribute through nature writing and photography to a Georgia sea island.

Leland, Lohn. *Porcher's Creek: Lives between the Tides*. Columbia, SC: U of South Carolina P, 2002. Print.

Lerner, Steve. *Diamond: A Struggle for Environmental Justice in Louisiana's Chemical Corridor*. Boston: The MIT

Press, 2005. Print.

Tells the story of Diamond, Louisiana, a predominately African-American town located between two Shell Oil plants, whose residents successfully fought to get relocation money from Shell.

A classic environmental justice story, one urban community's 30-year struggle against industrial pollution. The book also tracks the impact of pollution from a scientific point of view; tells the longer-term history of Diamond, which was also the center of the largest slave rebellion in U.S. history; and includes interviews from a variety of nearby residents and Shell officials. Foreword by Robert D. Bullard.

Leslie, Jacques. *Deep Water: The Epic Struggle over Dams, Displaced People, and the Environment*. Minneapolis: Farrar, Straus, and Giroux, 2005. Print.

Leslie explores the detrimental and hopeful consequences of the construction of controversial dams in developing nations.

Levin, Ted. *Liquid Land: A Journey through the Florida Everglades*. Athens: U of Georgia P, 2003. Print.

Liquid Land captures the Everglades' essential beauty and mystery as it explores ongoing restoration efforts.

Levy, JoAnn. *Unsettling the West: Eliza Farnham and Georgiana Bruce Kirby in Frontier California*. Berkeley: Heyday, 2004. Print.

This book traces these independent and opinionated women shaking up the masculine West.

Lewis, Clive Staples. *Miracles: How God Intervenes in Nature and Human Affairs*. New York: Macmillan Publishing Company, 1947, 1960. Print.

Lewis distinguishes between the world views of the naturalist and the supernaturalist, using logic to answer the misgivings of the naturalist and focusing on two key miracles found in Scripture - the incarnation and the resurrection.

Lewis presents his bias towards the miraculous and encourages his readers to examine their own biases as they consider whether or not God would intervene in nature and why. Lewis claims that Reason itself, illustrates the supernatural. He states, "Nature is perforated all over by little orifices of a different kind from herself - namely reason." (p. 29) Making nature absolute, he suggests, makes her uniformity even improbable. (p. 106) Spirituality offers a viable working arrangement where the scientist may continue with experiments and the religious with their prayers. The Supernatural is actually quite a common occurrence. Lewis claims that "it is a matter of daily and hourly experience." (p. 41) Our perception of the miraculous, according to Lewis, actually depends on a thorough understanding of the laws of nature rather than an ignorance of those laws. (p. 47) In fact, according to Lewis, only Supernaturalists really see nature. While the reasons for miracles could be many, Lewis suggests that ultimately, they reveal the reality of God. (p. 53) Christianity is unique with regard to its presentation of miracles as Hinduism and Mohammedanism would remain essentially unchanged without the miraculous. (p. 68) Christianity, on the other hand, is entirely undone apart from miracles especially the incarnation and resurrection.

Lewis, Nathaniel. *Unsettling the Literary West: Authenticity and Authorship*. Lincoln: U of Nebraska P, 2003. Print.

This book completely rethinks the critical terms and contexts -- and thus the very nature -- of western writing.

Liberty, Margot. "Riding the White Horse Home: A Wyoming Family Album." *The Western Historical Quarterly* 25 2 (1994): 219-20. Print.

Discusses Teresa Jordan's work.

Light, Patsy Pittman. *Capturing Nature: The Cement Sculpture of Dionicio Rodriguez*. College Station, TX: Texas A&M UP, 2008. Print.

Pasty Pittman Light extends her study of trabajo rustico ("rustic work") through this book length study of Mexican-born artist Dionicio Rogriguez. Rogriguez is famous for his sculptures of reinforced concrete that imitate forms of the natural world. Capturing Nature documents the life and work of this unique folk artist.

Lightman, Alan, Daniel Sarewitz, and Christina Desser, eds. *Living with the Genie: Essays on Technology and the Quest for Human Mastery*. Washington D.C.: Island Press, 2003. Print.

In this book, leading writers and thinkers come together to confront this question from many perspectives, through provocative essays that open the door to a new dialogue on how technology may be changing what it means to be human, in ways we scarcely comprehend.

Lilley, James D., ed. *Cormac McCarthy: New Directions*. Albuquerque, New Mexico: University of New Mexico Press, 2002. Print.

This is a collection of essays which examine the works of Cormac McCarthy; most of the essays deal with the western novels although some treat the Appalachian works.

Cormac McCarthy: New Directions, edited by James D. Lilley and published by the University of New Mexico Press, provides an outstanding set of essays examining the complete body of McCarthy's work. The essays present a wide variety of points-of-view to McCarthy and serve as a good introduction to the range of critical approaches which can be usefully applied to McCarthy's fiction.

The essays included in this collection are: James D. Lilley "'There Was Map Enough for Men to Read': Storytelling, the Border Trilogy, and *New Directions*"; Dana Phillips, "History and the Ugly Facts of Blood Meridian"; K. Wesley Berry, "The Lay of the Land in Cormac McCarthy's Appalachia"; Sara Spurgeon, "The Sacred Hunter and the Eucharist of the Wilderness: Mythic Reconstructions in *Blood Meridian*"; Adam Parkes, "History, Bloodshed, and the Spectacle of American Identity in *Blood Meridian*"; Ann Fisher-Wirth, "Abjection and 'the Feminine' in *Outer Dark*"; Daniel Cooper Alarcun, "All the Pretty Mexicos: Cormac McCarthy's Mexican Representations"; Timothy P. Caron "'Blood is Blood': All the Pretty Horses in the Multicultural Literature Class"; Dianne C. Luce, "The Cave of Oblivion: Platonic Mythology in *Child of God*"; Rick Wallach, "From *Beowulf* to *Blood Meridian*: Cormac McCarthy's Demystification of the Martial Code"; Edwin T. Arnold, "McCarthy and the Sacred: A Reading of *The Crossing*"; George Guillemain "'See the Child': The Melancholy Subtext of *Blood Meridian*"; Linda Townley Woodson, "Leaving the Dark Night of the Lie: A Kristevan Reading of Cormac McCarthy's Border Fiction"; Matthew R. Horton "'Hallucinated Recollections': Narrative as Spatialized Perception of History in *The Orchard Keeper*"; Robert L. Jarrett, "Cormac McCarthy's Sense of an Ending: Serialized Narrative and Revision in *Cities of the Plain*."

Lincoln, Nan. *The Summer of Cecily*. 1st ed. Boston: Bunker Hill Publishing, 2004. Print.

Nan Lincoln rescued, raised, and released a harbor seal.

In 1976, on Mount Desert Island, Maine, Lincoln's family rescued a female harbor seal, only a few days old. The seal, Cecily, imprinted on Nan Lincoln, who fed her, reintroduced her to water, and later released her to the wild. Lincoln and Ellen Dupuy, the foster mother of Lucille, were guided by Steven Katona, who headed a research program at College of the Atlantic, and Susan Wilson, who studied seals at a nearby rookery. In his 2004 foreword, Katona addresses the changes to the program and the environment since 1976. [Note: Seal fostering is no longer allowed.]

Lindholdt, Paul. "Ecoporn on the Oregon Trail." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Semantic noise in the neologism "ecoporn" makes it tough to understand, but the dominant denotation is useful for students of literature, landscape painting and photography, and communication studies.

Newly coined, the term "ecopornography," used chiefly by activists and students of communication studies, has relevance for scholars of literature and the visual arts.

Lindholdt, Paul, and Derrick Knowles, eds. *Holding Common Ground: The Individual and Place in the American West*. Spokane, WA: Eastern Washington University Press, 2005. Print.

First-person narratives of the struggles to conserve public lands in the American West.

Accounts by 32 scientists, creative writers, activists, and public lands managers characterize the personal challenges faced when trying to conserve ecological integrity and impact public policy on our public lands.

Lindholdt, Paul J., ed. *History and Folklore of the Cowichan Indians*. Spokane, WA: Marquette Books, 2004. Print.

Illus. Margaret C. Maclure. Martha Douglas Harris, part Cree Indian, translated and published these Cowichan and Cree histories and folktales in 1901.

Creation stories, gender conflicts, the control of nature, and early contact with Euroamericans inform these

histories and folktales that were collected and translated by a Metis woman in the 19th century and published in 1901.

Lipin, Lawrence M. *Workers and the Wild: Conservation, Consumerism, and Labor in Oregon, 1910-30*. Illinois: U of Illinois P, 2006. Print.

Exploring the ties between wilderness use and class

In an innovative blend of environmental and labor history, *Workers and the Wild* examines the changing terms on which battles over the proper use of nature were fought in the early twentieth century. By focusing particularly on Oregon in the years between 1910-30 the author shows the way in which the labor movement's shifting relationship to nature reveals the complicated development of wildlife policy and its own battles with consumerism.

Littenberg, Marcia. "Defending Honest Labor." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

The life of the baymen of Eastern Long Island, as it appears in Peter Matthiessen's "Men's Lives" is an example of the independent, honest labor that Thoreau defends in his essay "Life without Principle."

Thoreau's essay "Life without Principle" bemoans the assault on honest labor by the increasing commercialization of work, Peter Mattheissen's text takes up this concept and shows readers the life of the baymen and the assaults on their way of life by commercial and political interests. Today, these assaults are also environmental, due to massive die-offs caused by pesticides. Also addressed are attempts to restore the fish and shellfish to this region by a coalition of baymen's association and local and environmental groups.

Little, John J. "A Wilderness Apprenticeship: Olaus Murie in Canada, 1914-15 and 1917." *Environmental History* 15 4 (2000): 531-44. Print.

Discussion of Murie's scientific work on early expeditions in Canada.

Biographical look at Murie's trips to Canada as part of Carnegie Museum scientific expeditions. Little argues that Murie's scientific work on these expeditions can be seen as forerunners to his later literary and activist careers.

Litz, Joyce. *The Montana Frontier: One Woman's West*. Albuquerque: U of New Mexico P, 2004. Print.

This book is a true story of a Victorian-era young woman who follows her husband to Gilt Edge, Montana, illustrating the realities of a woman's life in the Mountain West.

Lively, Penelope. *Consequences*. 1st ed. New York: Viking, 2007. Print.

A pastoral setting informs Lively's story of three generations.

Lorna Bradley and Matt Faraday meet by chance in St. James Park in 1935; a short time later, "peasants at heart," they settle into married life in a rented cottage in a West Somerset farming community. There, Lorna gives birth to Molly, and Matt creates wood engravings; but World War II interrupts their idyll. Molly lives through the changes that the war and its aftermath bring to London. The story comes full circle when her daughter Ruth investigates the family's background and returns to life in the country.

Under Foot & Overstory. 2005. Film.

Under Foot & Overstory combines a commitment to activism with a love of looking at the natural world.

Under Foot & Overstory combines a commitment to activism with a love of looking at the natural world. Iowa City based environmentalists, the Friends of Hickory Hill Park, work to protect nearly 200 acres of unique urban parkland. The organization's mission statement must be written. The inaugural



Hickory Hill Park calendar must be completed. Nature images run parallel, collide and drift beside the demands of group writing, open space and the park's changing boundary. There will be a 6 minute intermission.

Livingstone, David N. *Putting Science in Its Place: Geographies of Scientific Knowledge*. Chicago: U of Chicago P, 2003. Print.

From the reception of Darwin in the land of the Maoris to the giraffe that walked from Marseilles to Paris, Livingstone shows that place does matter, even in the world of science.

Locker, Thomas, and Joseph Bruchac. *Rachel Carson: Preserving a Sense of Wonder*. Golden, CO: Fulcrum, 2004. Print.

In this book, young readers will experience all the enchantment of nature as seen through the eyes of the budding scientist.

Lockwood, Alex. "Climate Change and Literature: Deconstructing the Global Environment." Diss. Sussex University, UK, 2009. Print.

This thesis develops an awareness of the first imaginings of climate change in literature, returning to the 1950s. Issues cover the relationship of the human/non-human, anthropocentrism, environmental responsibility, and environmental justice. The theoretical spine of the thesis draws out the environmental consciousness of Jacques Derrida, connecting the two fields of ecocriticism and deconstruction. The first chapter will be an analysis of genre and invention in Rachel Carson's *Silent Spring*, to investigate why it had such a phenomenal success and is credited as the text that instituted the modern environmental movement. A particular interest is a combined reading of environmental (political, non-fictional) and literary texts, questioning the abuse of language within environmental politics including the Kyoto Protocol. I will also be looking at Samuel Beckett, J.G. Ballard, Thomas Pynchon, Margaret Atwood and David Mitchell.

Lockwood, C. C., and Rhea Gary. *Marsh Mission: Capturing the Vanishing Wetlands*. Baton Rouge: Louisiana State U Press, 2005. Print.

This collection of photographs and paintings captures the wetlands in visual images in an attempt to encourage the preservation of Louisiana's coastal wetlands.

Loeffler, Jack. *Adventures with Ed*. Albuquerque: U of New Mexico P, 2002. Print.

Anecdotes and recollections of the later life and death of Edward Abbey comprise this book.

Edward Abbey was a great guy, misunderstood by the pundits, unfairly excoriated by critics, underappreciated as a human being. There is a sensitive side to the man, as this book shows, that Abbey was unaccountably reluctant to reveal. [References: Biography / memoir of Edward Abbey]

Loewer, Peter. *Thoreau's Garden: Native Plants for the American Landscape*. Mechanicsburg, PA: Stackpole Books, 2002. Print.

This book examines plants that nature writer Henry David Thoreau wrote about in his journals.

Logie, John. "Homestead Acts: Rhetoric and Property in the American West, and on the World Wide Web." *Rhetoric Society Quarterly* 32 3 (2002): 33-59. Print.

Logie compares the settling of the Western Frontier under the Homestead Act of 1862 to the settling of the cyberfrontier under GeoCities Homesteading policies established in 1994.

Logie compares the settling of the Western Frontier under the Homestead Act of 1862 to the settling of the cyberfrontier under GeoCities Homesteading policies established in 1994. Under GeoCities' policies, Web page creators owned the content of their pages. When Yahoo bought GeoCities in 1999, it claimed that it now owned all of the material on the GeoCities homesteaded Web pages. Included in the article are discussions of settlement, community, and finally ownership. Logie examines the rhetorical strategies, including the creation of cyber ghost towns, used by protestors in response to Yahoo's new policies. (Yahoo eventually backed down.)

Longley, Michael. "Visiting Stanley Kunitz." *New Yorker* May 9, 2005: 60-61. Print.

Longley chooses a flower to represent Kunitz.

In the poem, after disallowing flowers that remind of the aged poet's outward appearance, Longley chooses the spring gentian to signify Kunitz.

Lopez, Donald S., Jr. *Buddhism and Science: A Guide for the Perplexed*. Chicago: U of Chicago P, 2008. Print.

Lopez explores how and why Buddhism and science have been historically linked.

Lopez gives an account of Buddhism from the rise and fall of Mount Meru to the present day. Additionally he discusses how Buddhist notions are nobility interacted with nineteenth century racial theories. Lopez argues that Buddhism and science are, and have been, compatible.

Lorsung, Eireann. *Music for Landing Planes By*. Minneapolis, MN: Milkweed Editions, 2007. Print.

Poetry that honors the everyday objects

Telescoping ideas and images in an astonishing variety of forms, Eireann Lorsung honors the makers, methods, and materials embodied in daily objects

Lott, Dale F. *American Bison: A Natural History*. Berkeley, CA: U of California P, 2002. Print.

---. *American Bison: A Natural History*. Berkeley: U of California P, 2003. Print.

This book combines the latest scientific information and one man's personal experience in a homage to one of the most magnificent animals to have roamed America's vast, vanished grasslands.

Loughlin, Patricia. *Hidden Treasures of the American West*: Muriel H. Wright, Angie Debo, and Alice Marriott. Albuquerque: U of New Mexico P, 2005. Print.

Loughlin reviews the accomplishments of three frequently overlooked female scholars of Oklahoma history.

Lousley, Cheryl. "Subject/Matter: Environmental Thought and Contemporary Literature in English in Canada." Diss. York University, 2006. Print.

This study contributes to debates in Canadian literary criticism and environmental literary criticism about subjectivity, materiality, and the politics of representation. The study undertakes a comparative analysis of four genres to show how narrative approaches to subjectivity shape the presentation of environmental degradation in contemporary texts written in English in Canada. The four narrative forms discussed are environmental non-fiction, realist regional fiction, writing in the feminine, and postmodern meta-narrative. The study argues that the way a text configures the problem of environmental degradation is not only to be found in its representations of nature, but also in the role or capacity given the human subject. On the level of character, narrative voice, and the positioning of the reader, each narrative form relies on a particular conception of human subjectivity, which serves to authorize its account of the material world. There are environmental implications to all conceptions of the human subject because the category of the "human" is demarked in relation to the "non-human," and subjectivity is embedded both in narrative and in materiality. Moreover, particular conceptions of the human subject underlie articulations of the political contexts and ethical obligations associated with environmental degradation. Narrative approaches to subjectivity are compared through close readings of select works of environmental fiction, poetry, and non-fiction written by Farley Mowat, Sharon Butala, David Adams Richards, Matt Cohen, Daphne Marlatt, Thomas King, and Robert Kroetsch.

Love, Glen. "Practical Ecocriticism: Literature, Biology, and the Environment." *Under the Sign of Nature: Explorations in Ecocriticism*. Charlottesville: University of Virginia Press, 2003. Print.

Proposes "practical ecocriticism" based on biological science as a way of reconnecting criticism to nature.

Noting the need for a Moby Dick-like "story that reconnects us to the human universals", Love turns to ecology and biology to ground and contextualize ecocriticism. Case study of the pastoral; authors analyzed include Willa Cather, Ernest Hemingway, and William Dean Howells.

Love, Glen A. "'The Tempest': Shakespeare's Evolutionary Fable." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Shakespeare's "The Tempest" is a remarkable anticipation of Darwinian evolution and its adaptive

implications about human nature and behavior.

The island setting of "The Tempest" suggests that of young Charles Darwin's voyage of discovery to the Galapagos, leading to the publication of his theory of the evolution of life forms through natural selection, perhaps the greatest scientific discovery of all time. Many scenes and actions in the play reflect this. What causes the works of such unforgettable artists as Shakespeare to remain powerful for centuries is their appeal to the universal qualities of human nature, those characteristics of human behavior found by anthropologists to be common to all cultures on earth ever studied, and recently affirmed by modern biology to be imprinted with a common genetic code. But the play's conclusion indicates that Shakespeare was hesitant about the capacity of his Elizabethan world-view to make any final pronouncements about understanding what it means to be human.

Love, Rhoda M. "Driftwood Valley: Epitaph for a Wilderness, New Life for a Literary Classic." *Interdisciplinary Studies in Literature and Environment* 9 2 (2002): 100-14. Print.

Provides biographical background on Theodora Stanwell-Fletcher, author of the classic 1946 nature memoir *Driftwood Valley*.

Driftwood Valley, published in 1946, recounted the four years that Theodora Stanwell-Fletcher and her husband John Stanwell-Fletcher spent as naturalists in British Columbia's wild *Driftwood Valley*. Love's article provides the biographical background and aftermath, filling in the rest of Theodora's (Teddy's) life and reminding us of her importance as a naturalist and as an author.

Low, Matt. "'The Bear' in 'Go Down, Moses' and 'Big Woods': Faulkner's (Re)Vision and the (Re)Centering of the Natural World." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

This paper explores the environmental implications of Faulkner's revisions of his famous novella, "The Bear" as it appears in both *Go Down, Moses* and *Big Woods*.

Faulkner's revisions of his novella "The Bear" for its placement in the work *Big Woods* show a greater environmental consciousness than is generally attributed to him when this novella is considered solely as it appears in *Go Down, Moses*. Recent critical readings consider "The Bear" only as it appears in *Go Down, Moses*, and do not account for the revisions and adaptations Faulkner made when he published the novella in *Big Woods*. Additionally, Faulkner's critics do not consider the substantially different contexts which inform *Go Down, Moses* and *Big Woods*. As A. Nicholas Fagnoli and Michael Golay state, *Go Down, Moses* is "Faulkner's most important exploration of black-white relations" (97). *Big Woods*, on the other hand, is a book comprised entirely of hunting stories and flowing prose pieces, adapted from works like Faulkner's nature-centered essay "Mississippi," that serve as interchapters with thematic links to the hunting stories. Finally, Faulkner revised "The Bear" to fit these hunting stories by excising the fourth section of the novella, which is the only section not to relate the hunt for Old Ben. With these differences in mind, I contend that changes Faulkner made regarding "The Bear" call for a reading which takes into account the obvious concerns Faulkner had for his diminishing hunting grounds, and the bond he saw between the hunter and the natural world. Using the work of recent ecocritics to examine the implications of Faulkner's revisions I am able to contend that his presentation of the natural world in *Big Woods* is similar to that of Aldo Leopold in his essay "The River of the Mother of God," which calls for the conservation of America's "Unknown Places" (124) through a mutual relationship between the person/hunter and the land.

Lowenthal, David. *George Perkins Marsh: Prophet of Conservation*. Seattle: U of Washington, 2003. Print.

George Perkins Marsh (1801-1882) was the first to reveal the menace of environmental misuse, to explain its cause, and prescribe reforms. David Lowenthal here offers fresh insights, from new sources, into Marsh's career and shows his relevance today.

Luchetti, Cathy. *Men of the West: Life on the American Frontier*. New York: W. W, Norton and Company, 2006. Print.

This book about men in the nineteenth century West compliments her books about women and children in the same time and place.

Lukas, Scott A. *Theme Park*. Chicago: The U of Chicago P, 2008. Print.

Lukas traces the evolution of theme parks.

In this beautifully illustrated book, Lukas investigates how theme parks influence individuals and culture at large. Discussing theme parks around the globe, Lukas discusses how these parks developed in a variety of settings.

Lundblad, Michael. "Malignant and Beneficent Fictions: Constructing Nature in Ecocriticism and Achebe's Arrow of God." *West Africa Review* 3.1 (2001). Print.

---. "Saving the Planet at the Movies." *West by NorthWest* (2001). Print.

filmography of environmental films

---. "Patagonia, Gary Snyder, and the 'Magic' of Wilderness." *Imagining the Big Open: Nature, Identity, and Play in the New West*. Eds. Nicholas, Liza, Elaine M. Bapis and Thomas J. Harvey. Salt Lake City: U of Utah P, 2003. 73-91. Print.

Lynch, Tom. "Toward a Symbiosis of Ecology and Justice: Water and Land Conflicts in Frank Waters, John Nichols, and Jimmy Santiago Baca." *The Environmental Justice Reader: Politics, Poetics, & Pedagogy*. Eds. Adamson, Joni, Mei Mei Evans and Rachel Stein. Tucson: University of Arizona Press, 2002. 247-64. Print.

Considers literature by Frank Waters, John Nichols, and Jimmy Santiago Baca about Chicano land use on the Upper Rio Grande -- specifically including the ecological and cultural healthiness of the original culture and the damage done by various assaults on that culture.

Discusses The Milagro Beanfield War; The Magic Journey; and The Nirvana Blues (John Nichols); People of the Valley (Frank Waters); Black Mesa Poems; and Martin, & Meditations on the South Valley (Jimmy Santiago Baca).

Lynes, Katherine R. "'Sprung from American Soil': Reading the Imagined Nature of Africa as Eco-poetics in the Poetry of Helene Johnson." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21-25 June 2005. Address.

This is an exploration of the imagined and idealized images of Africa in Helene Johnson's Magalu.

Using ethnographic theories of collection and display, I explore how race and nature are juxtaposed, conflated, and usefully imagined in the poetry of Helene Johnson (1907-1995), a black poet of the Harlem Renaissance (1920-1940). I explore Johnson's use of nature imagery in her poem Magalu (1927). I read this poem through the filter of race and what I call ethnographic poetics. Ethnographic poetics is characterized in part by the poet's attempt to represent and preserve a voice of a culture and by the poet's attempt to resist assumptions and expectations about her and her work. I focus on how the theories of ethnography and museum studies combine with the social role of poetry to portray an imagined authentic self, created through the relationship with natural forces. Though I would not call Johnson a "nature poet," her use of nature imagery is compelling and merits close attention. Some of Johnson's poems reflect a claim to participation in a western poetic tradition that emphasizes the relationship between nature and human, nature and woman while refiguring and disrupting our expectations--for poetics in general and eco-poetics specifically--by calling into question the connections between race and nature. Nature is set in an imagined and idealized Africa that in turn harkens back to American soil. The artificiality of the imagined setting still allows for a kind of truth-claim, a claim to an authentic reality within that setting. In this poetry, Johnson begins to reconfigure the fraught relationship with the soil--the cultured land/land cultured by slaves--that black Americans have in their histories. Johnson turns our attention to the nature of an imagined Africa to make a wider claim for her "authentic self" through her depictions of nature in her poetry.

Lyon, Thomas J. Rev. of *Islands, the Universe, Home*, by Gretel Ehrlich. *Sierra* Jan/Feb 1992: 141. Print.

Praises Ehrlich's ability to capture the aura of pilgrimage in Japan.

Lysaght, Sean. "'Contrasting Natures: The Issue of Names'." *Nature in Ireland: A Scientific and Cultural History*. Ed. Foster, John Wilson. Dublin: Lilliput Press, 1997. 440-60. Print.

In this essay, Sean Lysaght explores the linguistic challenges of writing a natural history for a nation in which processes of colonization silenced the "peasant vernacular" that once gave name to the island's topographic and botanical complexity.

In this short essay, Sean Lysaght successfully assesses the complex ties between language, nationalism and nature in Ireland, offering an incisive navigation of the cultural and scientific consequences of Ireland's lost vernacular. Lysaght makes use of cultural texts ranging from the literary works of Douglas Hyde and Seamus Heaney to the botanical studies of Robert Praeger as evidence of the ways a lost language in Ireland informs a common nostalgic sensibility toward the natural world. Lysaght extends this analysis to a thoughtful examination of how such nostalgia often intensifies the long developing tension between science and culture in Ireland, a tension that inevitably informs attempts to construct a natural history for the ecologically fragile island.

Macauley, David. *Minding Nature: The Philosophers of Ecology*. New York: Guilford Press, 1996. Print.

This volume examines the works of some of the most influential Western philosophers of ecology, tracing their influence on movements including deep ecology, ecological feminism, bioregionalism, and critical postmodern ecology.

This volume examines the works of some of the most influential Western philosophers of ecology, tracing their influence on movements including deep ecology, ecological feminism, bioregionalism, and critical postmodern ecology. Leading authorities examine, critique, and build on the insights of thinkers such as Hobbes, Heidegger, Bloch, Jonas, Mumford, Ehrlich, and Bookchin. Topics discussed include the claims and merits of anthropocentric, biocentric, and ecocentric positions; rationality and its relationship to knowledge, technology, and social change; and what our conceptions of nature tell us about our vision of politics and society.

---. "Night and Shadows: On the Space and Place of Darkness." *Environment, Space and Place* 1 2 (2009): 51-76. Print.

Examines the night, shadows and darkness in relation to the environment and aesthetics

I examine the kindred phenomena of shadows and night in order to reveal their significance for better understanding our lifeworld and the elemental environment. I first describe how light is primary to ecological perception and how it conditions our conceptions of space, truth and beauty. Light and darkness are involved in a dialectical relationship rather than conceived as polar opposites. Borne of the interplay of both realms, shadows have been disparaged historically and deserve to be reconsidered for their aesthetic appearance and their relevance to an ecology and anthropology of perception. Night, in turn, is often marked by a negative ontology that points toward the possibility of a kind of elemental a priori, but it is important to characterize darkness in terms of its subtle shades and its filtering through the creative matrix of the human imagination. Seeing the night in novel and unexpected ways, especially via the insights and descriptions of phenomenologists, poets, and artists, enables us to grasp the depth and atmosphere of the surrounding world and to light up our geographical perspectives, our philosophical visions, and our environmental awareness.

---. *Elemental Philosophy: Earth, Air, Fire and Water as Environmental Ideas*. Environmental Philosophy and Ethics. Albany, NY: State University of New York Press, 2010. Print.

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

Explores the ancient and perennial notion of the four elements as environmental ideas. Bachelard called them "the hormones of the imagination." Hegel observed that, "through the four elements we have the elevation of sensuous ideas into thought" Earth, air, fire, and water are explored as both philosophical ideas and environmental issues associated with their classical and perennial conceptions. David Macauley embarks upon a wide-ranging discussion of their initial appearance in ancient Greek thought as mythic forces or scientific principles to their recent reemergence within contemporary continental philosophy as a means for understanding landscape and language, poetry and place, the body and the body politic. In so doing, he shows the importance of elemental thinking for comprehending and responding to ecological problems. In tracing changing views of the four elements through the history of ideas, Macauley generates a new vocabulary for and a fresh vision of the environment while engaging the elemental world directly with reflections on their various manifestations. [Comments: <http://www.sunypress.edu/p-5020-elemental-philosophy.aspx>] [References:]

---. "Head in the Clouds: On the Beauty of the Aerial World." *Environment, Space and Place* 2.1 (2010). Print.

Proposes an aesthetic framework for thinking about the beauty of the sky and aerial world.

The sky, proclaimed Emerson, is "the daily bread of the eyes" Despite the apparent truth of this observation, we often fail to appreciate the complex canopy of air above and around us in considerations of environmental aesthetics and ecological awareness. I examine the sky and aerial phenomena that are bound to, allied closely with, or materially emergent from this ocean of blue. In the process, I develop a perspective for thinking about some of the aesthetic characteristics and dimensions of this realm. I show that understanding and appreciating the sky must attend to features related to ephemerality, protean colors, the lack of a clear and definite frame, and other non-anthropogenic qualities. I pay particular attention to explorations of horizontally-mobile clouds and, for the sake of contrast, vertically-originating snow by painters, poets, and philosophers who are able to express imaginative components of these phenomena and to reveal or vivify aspects that complement or complete the more realistic descriptions provided by natural scientists. The always-accessible and ever-fluctuating beauty of the sky offers the potential for deepening our daily experiences of and encounters with the elemental world in which we are sensually immersed and physically embedded. It also helps to offer an indirect rationale for respecting and protecting this vital other-than-human sphere.

MacDonald, Jake. *Houseboat Chronicles: Notes from a Life in Shield Country*. Toronto: McClelland & Stewart, 2002. Print.

Winnipeg-based writer and journalist Jake MacDonald recounts his forty-some year relationship with the Great Lakes region near Kenora, Ontario, from the time he was a ten-year-old boy in a large Catholic family of seven children to the present.

Jake MacDonald, a Winnipeg-based writer and journalist, explores the profound effects of his early bonding with the Canadian Shield country near the border between Ontario and Manitoba. When he was a boy, his father built a cabin where the seven siblings and their parents spent their summers. MacDonald struck up a primal relationship with that region of North America, and, like many white children of his own generation and others (Grey Owl is among the most famous examples), grew up half-wanting to be an Indian and live close to the land. *HOUSEBOAT CHRONICLES* traces his boyhood at the lake, a childhood illness which left him with a stiffened spine, his decision to abandon graduate studies in English in favour of becoming a fishing guide, his building of a houseboat in order to live right on the lake, his becoming a member of the community of Minaki, and his eventual insight that "You are not an Indian. Why don't you get a life of your own?" A book to place alongside those of Sid Marty, Trevor Herriot, Don Gayton, Hugh Brody, Warren Cariou, and others.

MacDonald, Scott. *The Garden in the Machine: A Field Guide to Independent Films About Place*. Berkeley: University of California Press, 2001. Print.

MacDonald examines the ways that independent films (both experimental and narrative) depict wilderness and urban places.

MacDonald primarily aims to provide a guidebook to the films of experimental filmmakers (e.g., those whom he interviews in his multi-volume series, "A Critical Cinema") who deeply engage with the idea of place in their work. Important filmmakers include Larry Gottheim, James Benning, Stan Brakhage and J.J. Murphy. He also includes consideration of more familiar, narrative and documentary filmmakers (e.g., Oliver Stone, Spike Lee, Claude Lanzmann). Rather than advance one overarching argument, MacDonald carefully describes the individual films he analyzes and connects them to a variety of themes (19th century landscape painting, European gardens and Central Park, discovery and settlement narratives, city symphonies, the myth of the Garden, etc.). The book deepens MacDonald's career-long work as a champion of alternative cinemas, and provides a great starting point for ecocritics interested in film. (MacDonald earlier offered brief considerations of ten landscape films and ten urban films in ISLE 6.1 and ISLE 8.1.)

Macfarlane, Robert. *Mountains of the Mind: How Desolate and Forbidding Heights Were Transformed into Experiences of Indomitable Spirit*. Pantheon, 2002. Print.

For romantic, mountain-struck readers, Macfarlane's rich thoughts may make snow clouds clear, revealing new peaks and new wonders.

Macnamara, Peggy, with contributions by John Bates, and Foreword by David Quammen James H. Boone. *Architecture by Birds and Insects: A Natural Art*. Chicago: University of Chicago Press, 2008. Print.

Illustrations and prose about architecture of Birds and Insects.

Architecture by Birds and Insects is a peek into a large range of nests, shells, and cocoons.

Madson, John. *Where the Sky Began: Land of the Tallgrass Prairie*. Iowa City: U of Iowa P, 2004. Print.

Originally published in 1982, John Madson's landmark publication introduced readers across the nation to the wonders of the tallgrass prairie, sparking the current interest in prairie restoration.

Magnuson, James. *The Hounds of Winter*. Austin: U of Texas P, 2005. Print.

This psychological thriller follows a father's search for truth through Wisconsin winters and the ghosts of his past.

Maher, Susan Naramore. "'Layers of Presence': Spirit in Nature in Sharon Butala's *Wild Stone Heart*." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Email me for a copy!

Maier, Kevin. "The Environmental Rhetoric of American Hunting and Fishing Narratives: A Revisionist History." Diss. University of Oregon, 2006. Print.

This dissertation explores the relationship between hunting and fishing narratives and the environmental movement that emerged in the United States around the turn of the twentieth century. By advocating for the sportsman's code and by simultaneously lobbying for the establishment of game laws, wildlife refuges, national parks, and national forests, sportsmen were integral to the development of this movement. The sporting narrative, moreover, was an integral component of this political activism, as it became the primary vehicle for sportsmen to raise ecological awareness. Noting that ecologically-oriented literary critics have largely ignored sporting narratives in their articulations of an environmental canon, I argue that stories about hunting and fishing should be part of any consideration of literary environmentalism. While the sporting narrative's celebration of masculinity, aristocratic traditions, and killing for sport are problematic for environmental critics, by purifying the environmental canon of representations judged troubling by twenty-first century sensibilities, ecocritics have obscured the history of environmental literature and opened the field to the critiques of being under theorized or inattentive to significant social issues. Taking the tradition of sporting literature seriously should provide a fuller picture of the history of environmental writing and allow ecocritics to address these important critiques. Beginning with a rhetorical analysis of "hook and bullet" stories published in popular late-nineteenth century magazines by the likes of George Bird Grinnell and Owen Wister, I contend that one must be aware of the environmental tropes prevalent in these popular hunting and fishing narratives to fully comprehend the environmental import of the texts of canonical American writers Ernest Hemingway, D'Arcy McNickle, and William Faulkner. More specifically, by focusing on Hemingway's posthumously published safari narrative *Under Kilimanjaro*, McNickle's novel *The Surrounded*, and the trilogy of hunting stories at the heart of Faulkner's *Go Down, Moses*, I argue that these latter authors' writing about field sports interrogates the problematic discourses of race, class, and gender central to the sportsman's environmental ethic. The full story of environmental literature, I conclude, must account for both the "hook and bullet" narratives and the tales Hemingway, McNickle, and Faulkner tell about hunting and fishing.

Malaurie, Jean. *Ultima Thule: Explorers and Natives in the Polar North*. New York: W.W. Norton & Co, 2002. Print.

Malik, Kenan. *Man, Beast, and Zombie*. Piscataway, NJ: Rutgers UP, 2003. Print.

Vast in its scope, this book draws on cutting-edge sciences such as evolutionary biology, cognitive psychology, and artificial intelligence to assess what, precisely, science can and cannot explain about human nature.

Malkin, Michelle. "Eco-Terrorists Are Hurting Society." *Columbus Dispatch* 29 May 2001, sec. A: 1. Print.

Malkin condemns eco-thug tactics, especially arson, practiced by so-called environmental zealots. She points out that such zealots destroy valuable data and specimens that are intended to restore habitat or promote species. She notes that Mother Earth doesn't need this kind of misguided "protection."

Malooof, Joan. "Teaching the Trees." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Book, *Teaching the Trees* is creative non-fiction about Eastern Forests

At the ASLE conference I read from my book "Teaching the Trees" (University of Georgia Press, 2005). I read the lyrical essay titled "Things of This World." In it I describe how forest soil is created and the invertebrates it supports. I discussed snails and the fly larvae that eat them. I quoted from Rilke's poetry and related his words to my feelings about the forest. This would be a good book for courses teaching at the intersection of poetry and natural history.

Manfredo, Michael, et al., eds. *Wildlife and Society: The Science of Human Dimensions*. Washington D.C.: Island Press, 2008. Print.

Wildlife and Society is a book about the culture of fish and wildlife management, and how it had changed over time. It contains perspectives from a wide range of disciplines, and includes international case studies.

Manilov, Marianne. "The Assault on Eco-Education." *Earth Island Journal* 12 1 (1996-97): 36-37. Print.

Discusses how multi-national corporations sabotage environmental education.

This short but pointed article discusses the reasons why environmental education continues to be less than successful--ties to big industry, rightwing think tanks, conservative foundations and the religious right. This coordinated attack is conducted by groups financed by Chevron, Shell, Dow Chemical and other industrial polluters with a vested interest in undermining environmental education" (36)

Manning, Harvey. *Wilderness Alps: Conservation and Conflict in Washington's North Cascades*. 2008. Print.

The story of wilderness preservation and national park politics in Washington's North Cascades.

Mareck, Anne Faith. "Climate Change, Technology, and the Rhetoric of Use: An Ecocritical Study of the Weather Channel Desktop." Diss. Michigan Technological University, 2008. Print.

According to the Intergovernmental Panel on Climate Change, net global greenhouse emissions must peak and begin dropping by 2015 to avoid the most dangerous warming scenarios. Thus, human civilization is challenged to quickly make major changes in consumption and habitation patterns. Many thinkers have suggested that for such change to come about our fundamental perception of what it means to inhabit the planet must change as well. Thus two questions motivated this project. Why given all that we know about climate change, do we in the US still engage in unsustainable environmental practices? And, how can those who teach composition contribute to the immense immediate project of change in environmental habits now before us? This dissertation is concerned with the rhetorical effect of the use of discursive tools on the acquisition of biospheric literacy. To this end, a tri-faceted analytical research method was devised in order to analyze an ordinary discursive tool, The Weather Channel Desktop. Two research questions guided analysis: (1) What are the natures of the discourses circulating in the artifact? (2) How does the artifact teach those discourses to its users? Findings are a range of deep discourses generally aligned with an epistemic vantage of unlimited growth and consumption being inadvertently taught through repetitive enactment. The project concludes with a discussion of the pedagogical opportunities afforded by the findings.

Marks, Jonathan. *What It Means to Be 98% Chimpanzee: Apes, People, and Their Genes*. Berkeley: U of California P, 2003. Print.

Marks presents a synthesis of the holistic approach of anthropology with the reductive approach of molecular genetics in an attempt to improve our understanding of science and human evolution.

Marsh, George Perkins. *Man and Nature: Or, Physical Geography as Modified by Human Action*. 1864. Ed. Lowenthal, David. Seattle: U of Washington, 2003. Print.

In *Man and Nature*, first published in 1864, George Perkins Marsh challenged the belief that human impact on nature was generally benign or negligible and charged that ancient civilizations of the Mediterranean had brought about their own collapse by their abuse of the environment.

Marsilio, Maria S. *Farming and Poetry in Hesiod's Works and Days*. Lanham, MD: UP of America, 2000. Print.

Martin-Schramm, James B., and Robert L. Stivers. *Christian Environmental Ethics: A Case Method Approach*. Maryknoll, NY: Orbis, 2003. Print.

This book examines both the scientific and cultural causes of environmental degradation, and discusses the

moral issues at stake.

Martucci, Elise. "DeLillo, Postmodernism and the Nature of Nature in Contemporary Times." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

This paper addresses novelist Don DeLillo's position within postmodernist fiction and theory, especially to argue, against the grain of most of the criticism on DeLillo, that DeLillo's representations of historical, cultural, and physical notions of place separate him from other postmodernist writers. In labeling DeLillo a postmodernist, critics have overlooked the environmental aspects of his novels, even suggesting a disassociation with nature or assuming a postmodern perspective of the end of nature. However, I submit that what critics may call a postmodern "end of nature" in DeLillo is rather a new way of perceiving nature. In order to explore contemporary concepts of nature I draw from discussions on wilderness and nature by environmental historian William Cronon, who stresses the importance of understanding environment as not just "nature" as untouched wilderness, but nature as a part of culture. By close reading sections in several of DeLillo's novels, I show that while DeLillo may demonstrate that the nature of nature has changed in the postmodern environment, he also demonstrates that nature was never quite the pristine landscape envisioned in popular perspectives of nature. His novels undoubtedly raise questions about our relation to and understanding of nature and demonstrate how the postmodern world has altered traditional concepts of nature. However, in raising these questions DeLillo is far from suggesting the end of nature.

Mason, Travis Vincent. "Ornithology of Desire: Birding in the Ecotone and the Poetry of Don McKay." Diss. University of British Columbia, 2007. Print.

In this dissertation I develop a vocabulary and a strategy for reading birds and ecology in Don McKay's poetry. Stressing the importance of understanding such sciences as ornithology and ecology when adopting an interdisciplinary ecocriticism, I posit science textbooks, field guides, and extra-textual experience as valid intertextual referents. At base, my dissertation follows McKay's taxonomical and ecological specificity and argues that such accurate knowing, combined with an awareness of its epistemological limitations, invites readers to reconsider human-nonhuman relations. Individual birds populating McKay's poems exist both as birds that live independently of human language and as symbols of a human desire to name and know the world without possessing it. I begin by highlighting the need for sustained critical work on Don McKay, a poet whose work--long admired by awards juries and fellow poets--has only recently begun to receive the attention it deserves. After outlining the risks involved for literary critics who linger in the ecotone between disciplines, I make an argument for taking seriously the "eco" in ecocriticism by linking the philosophical concerns of the historic science-and-literature debate to the methodological concerns of contemporary ecocriticism. Focusing on two biological aspects of avian ecology--flight and song--I then examine how they function in the English literary canon and how McKay resists the canon by redeploying certain conventions by inflecting them with his "poetic attention" and species specificity. Reading flight in McKay's poems, I demonstrate how McKay provides a strategy for recognizing a human desire to fly as an anti-ecological version of the will to power; reading birdsong, I develop a way of measuring phenomenological distances between poet and bird, language and world. Between chapters, I include what I am calling Ecotones, fictional accounts of a literary critic struggling to enact the interdisciplinary ecocriticism outlined in this dissertation. Each Ecotone--Field Marks, Field Guides, Field Notes--focuses on different versions of "field," highlighting the intellectual risks and benefits associated with occupying a space between. Finally, since McKay is a living writer at the most prolific phase of his career, I conclude by suggesting how future studies of McKay's work, including on what he calls "geopoetry," might productively benefit from the strategies I develop here.

Masumoto, David Mas. *Five Senses in Five Seasons*. New York: Norton, 2003. Print.

This book examines a life of peach farming in California.

---. *Four Seasons in Five Senses: Things Worth Savoring*. New York: Norton, 2004. Print.

In this memoir, California farmer David Mas Masumoto relates his version of the art of farming.

Matchie, Thomas. "Writing About Native Americans: The Native and the Non-Native Critic/Author." *The Midwest Quarterly* 42 3 (2001): 320-33. Print.

Review of literature by and about Native Americans

As Matchie raises the question, "Who should write about Native Americans?" and "Who should critique writings about Native Americans?" He includes an overview of literature about Native Americans. He includes poetry, fiction, and nonfiction, by both by Native American writers and non-Native writers. He argues that the Native Renaissance begins with Louise Erdrich's *Love Medicine*, but lists writers as early as Mary Rowlandson and Samson Occom.

Mathieu, Paula, et al. *Writing Places*. Longman Topics. New York: Longman, 2005. Print.

A composition reader that focuses on students' thinking and writing about place (especially place in the formation of identity).

From the Longman website description: This collection of readings offers a poignant and, oftentimes, moving variety of essays from writers of all ages, styles, and backgrounds. It is designed to be flexible to any teaching method and any composition class. The text is divided into five chapters. The first chapter is an introduction for both instructors and students to the concept of writing about place. The middle three chapters divide the essays by the period of time represented in the author's work. The last chapter provides valuable instruction from start to finish for the writing process. It focuses specifically on how to better understand the meaning of place in life and writing.

Matson, Suzanne. *The Tree-Sitter*. New York: W. W, Norton and Company, 2006. Print.

This novel explores the conflict between beliefs about preserving the environment and the moral dilemma of breaking laws in order to display those beliefs.

Matthiessen, Peter. *The Birds of Heaven: Travels with Cranes*. New York: Farrar, Straus, and Giroux, 2003. Print.

This book chronicles Matthiessen's many journeys on five continents in search of the fifteen species of cranes.

Mayer, Sylvia, ed. *Restoring the Connection to the Natural World: Essays on the African American Environmental Imagination*. Vol. 10. New Brunswick: Transaction, 2003. Print.

The volume provides nine essays of literary criticism on African American texts.

The contributions addresses environmentally relevant issues in texts by: Henry Bibb, Harriet Jacobs, Zora Neale Hurston, Claude McKay, Richard Wright, Charles Johnson, Toni Cade Bambara, Audre Lorde, and Octavia Butler. At stake are issues of urban environments and environmental justice as well as issues of genre.

---. "Genre and Environmentalism: Octavia Butler's 'Parable of the Sower', Speculative Fiction, and the African American Slave Narrative." *Restoring the Connection to the Natural World: Essays on the African American Environmental Imagination*. Ed. Mayer, Sylvia. Vol. 10. Forecaast. New Brunswick: Transaction, 2003. 175-96. Print.

3-8258-6732-3

The essay shows that Butler makes use of the conventions of the slave narrative for the purpose of exploring environmental justice issues.

Mayo, C. M. *Miraculous Air: Journey of a Thousand Miles through Baha California, the Other Mexico*. Minneapolis, MN: Milkweed Editions, 2007. Print.

Examination of the political, social, and environmental connections associated with Baja California

Baja California is a place where nothing is as it seems. Separated from the rest of North America by a multitude of cultural and economic differences, Baja is scarred by imperial transgressions yet blessed with extraordinary natural beauty. Only a longing for understanding could produce this exquisite portrait of "the Other Mexico."

McCormick, Bill. "The Island of Dr. Haraway." *Environmental Ethics* 22 4 (2000): 409-18. Print.

"The machine is at the door. Is she the future?" Naomi Wolf

I argue that we have had repeated warnings about the implications of yoking the human to the machine, and that Haraway's "promising monsters" are anything but promising.

McFarland, Sarah E. "Touching the Tranquilized Other: Encounters with Anesthetized Wildlife." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

What motivates the desire to touch wildlife?

In the Winter 2002 issue of ISLE, Charles Bergman published an essay called "Academic Animals: Making Nonhuman Creatures Matter in Universities" in which he describes an experience that makes clear to him that "we need an ethos more favorable to animals, more open to the creature as a living presence" (146). The experience that led Bergman to this realization occurred when he spent two weeks with a team of biologists and dogs chasing a jaguar. While he writes a paragraph discussing "species jaguar" and its diminishing habitat and endangered status, he spends less time on the actual, specific animal that had such a profound affect on him. That important animal only exists in the text after he has been shot with a tranquilizer dart and lowered to the ground and Bergman strokes his "magnificent rosette-spotted fur." Only then does the jaguar become "a powerful, living presence" (141). This paper argues that despite his claims that one of the problems with academics is that they go about "obliterating the actual animal" (143), Bergman's representation of his tactile exploration of the jaguar's body--a body drugged, mimicking death--does not reflect the animal's equal agency or subjectivity either. Instead, it mimics the use of illegal drugs to facilitate sexual assault. Bergman reduces the actual animal to a touch he imposes on its body. Bergman's touch--his moment of physical contact with another creature--erases the very subjectness of that creature by failing to recognize or articulate the fact of the jaguar's perspective. This is a pattern of erasure seen in popular narratives about other animals I also interrogate. These narratives replace knowledge gained through careful, conscious awareness of another's being with knowledge gained through tactile exploration, as though contact is equivalent to intimacy.

McGrath, Jim. "Texts That Form Landscapes: The Northside Story." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Landscapes evolve in unexpected ways because there are texts underlying them that generate, constrain, open or shape them.

Landscapes evolve in unexpected ways because there are texts underlying them that generate, constrain, open or shape them. Some are large cultural texts such as Jefferson's Notes; others are local popular stories. These texts often function dialogically, with a multitude of competing voices, some of which are privileged. Even so, as we examine several real places, with the multiple texts and their stories overlaying, establishing and enforcing the dominant discourse, we see the dialogic qualities create openings, gaps, eddies, remainders that allow other voices and uses to emerge. So while the dominant story is one of subduing the land for industry and development --in the forms of railroad, street, buildings-- a countervoice of cooperative, nature-affirming use --in the form of garden, park and living street-- is expressed.

McIver, Stuart B. *Death in the Everglades: The Murder of Guy Bradley, America's First Martyr to Environmentalism*. Gainesville: UP of Florida, 2003. Print.

This book chronicles the demise of one of 20th-century Florida's most enduring folk heroes.

McKee, Jeffrey K. *Sparing Nature: The Conflict between Human Population Growth and Earth's Biodiversity*. Piscataway, NJ: Rutgers U P, 2003. Print.

McKibben, Bill. *Enough: Staying Human in an Engineered Age*. New York: Times Books / Henry Holt and Company, 2003. Print.

In his latest book, Bill McKibben warns of the dangers of genetic technologies.

McKusick, James C. *Green Writing: Romanticism and Ecology*. 1st ed. New York: Palgrave Macmillan, 2000. Print.

This book describes the emergence of ecological understanding among the English Romantic poets, arguing that this new holistic paradigm offered a conceptual and ideological basis for American environmentalism.

This book describes the emergence of ecological understanding among the English Romantic poets, arguing that this new holistic paradigm offered a conceptual and ideological basis for American environmentalism. Coleridge, Wordsworth, Blake, John Clare, and Mary Shelley all contributed to the fundamental ideas and core values of the modern environmental movement; their vital influence was openly acknowledged by

Emerson, Thoreau, John Muir, and Mary Austin. By revealing hitherto unsuspected links between English and American nature writers, this book elucidates the Romantic origins of American environmentalism.

McMillin, T. S. "Great Unconformities: World-Making in the Grand Canyon." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Uses J.W. Powell's book on the Colorado River exploration to connect geological & epistemological questions

Faced with an unconformity, the mind may boggle and reel; but the mind also may reach new ways of construing the world. A place or moment in the world that lacks coherence, unconformity can mean a place where things do not agree, belong together, conform; or it can mean a place where things that we believe should not be together are nevertheless found together. Geologically speaking, "unconformity" indicates a place in the Earth's strata in which a more recent period meets a much older period without record of the periods that came between them. It is a gap in time evidenced through a gap in place, and the term "Great Unconformity" refers to areas where rock layers have worn away, allowing the relatively new to connect with the almost unthinkable old. In Grand Canyon, for example, Vishnu Schist (1.7 billion years old) abuts Tapeats Sandstone (550 million yrs. old), and the billion years of rock in between are gone. Building off of its geologic purport, I see the Great Unconformity as a potentially powerful hermeneutic that might assist us in interpreting, not only the land we inhabit, but also our modes of inhabitation, our methods of understanding and representing the world in which we live. Seen figurally, geologic unconformities prepare us to consider others no less fundamental to our sense-making of the planet.

McMurry, Andrew. *Environmental Renaissance: Emerson, Thoreau, and the Systems of Nature*. Athens: U of Georgia P, 2003. Print.

Through contemporary environmental philosophy and emerging paradigms in complex systems theory, McMurry presents a new reading of Emerson, Thoreau, and the green tradition in American thought.

McMurtry, Larry. *The Wandering Hill: The Berrybender Narratives, Book 2*. New York: Simon and Schuster, 2003. Print.

Larry McMurry continues his account of a family of English aristocrats and their misadventures in the American West.

McNamee, Gregory, ed. *The Desert Reader: A Literary Companion*. Albuquerque: U of New Mexico P, 2003. Print.

First Published in 1995 as "The Sierra Club Desert Reader," this wide-reaching anthology is now published only by UNM Press.

Represented in this global selection are poets from ancient China (translated by Ezra Pound), Egyptian inscriptions, the logs of Captain Cook, and the chilling fantasies of Edgar Allan Poe, as well as the lore of native peoples from around the world. Also included are writings from many genres by, among others, Herodotus, Marco Polo, Shelley, Twain, Saint-Exupery, T.E. Lawrence, Chatwin, and Borges.

---, ed. *The Mountain World: A Literary Celebration*. San Francisco: Sierra Club Books, 2003. Print.

This anthology contains a variety of mountain-inspired writings.

McNeese, Tim, ed. *Myths of Native America*. New York: Four Walls and Eights Windows, 2003. Print.

This encyclopedic collection of Native American myths brings together 120 stories from eight tribal regions.

McNeill, William H. *Maps of Time: An Introduction to Big History*. Berkeley: U of California P, 2003. Print.

An introduction to a new way of looking at history, from a perspective that stretches from the beginning of time to the present day, Maps of Time is world history on an unprecedented scale.

McNew, Janet. "Mary Oliver and the Tradition of Romantic Nature Poetry." *Contemporary literature* 30 1 (1989): 59-77. Print.

McPhee, John. *The Founding Fish*. New York: Farrar, Straus & Giroux, 2002. Print.

---. *The Founding Fish*. New York: Farrar, Straus and Giroux, 2003. Print.

John McPhee's twenty-sixth book is a braid of personal history, natural history, and American history, in descending order of volume.

McVicker, Eileen O'Keefe, and Barbara J. Scot. *Child of Steens Mountain*. 2008. Print.

Memoir of the ranch life in 1920's eastern Oregon.

Meldrum, Barbara Howard. "Creative Cowgirl: Mary Clearman Blew's Herstory." *South Dakota Review* 31 1 (1993): 63-72. Print.

Discusses parallels and differences between Blew and Ivan Doig.

Mellard, Joan. "Mary Oliver, Poetic Iconographer." *Language and literature* 16 (1991): 65-73. Print.

Meloy, Ellen. *The Last Cheater's Waltz: Beauty and Violence in the Desert Southwest*. First U of Arizona P ed.; first published in New York by Henry Holt, 1999 ed. Tucson: U of Arizona P, 1999. Print.

Meloy sets out to discover the causes of her mystifying malaise, and what she discovers is the nuclear legacy which surrounds her new Utah home.

Ellen Meloy is one of the lesser-known members of a pantheon of writers about the American southwest whose work has been receiving both popular acclaim and critical attention. Meloy has published three books: *Raven's Exile: A Season on the Green River* (1995), *The Last Cheater's Waltz*, and *The Anthropology of Turquoise: Meditations on Landscape, Art and Spirit* (2002). Critic Lawrence Buell lists her as one of the writers who is responsible for "a renaissance of environmentally conscious watershed writing." The book begins when Meloy and her husband start to build a home in the southeastern Utah portion of the Four Corners, where the borders of Utah, Colorado, New Mexico, and Arizona meet. With her new house under construction in a much-loved landscape she ought to be feeling settled and happy, but for some reason unknown to her Meloy feels a contradictory malaise. Paradoxically, she feels she has become severed from the place. Meloy's solution to incipient catatonia is to get mobile. She sets herself the project of re-exploring the two hundred mile radius surrounding her house-to-be. The eight chapters of the book alternate between home and away, the process of the construction of her house and her travels outward. What she discovers through these forays are the connections between the home place and the terrain beyond, self and Other, self and the social world, and ultimately the source of her inertia. What is out there, in addition to claret cactus in bloom, lizards, and voluptuous rises of sandstone is the American nuclear industry, which cast the desert as a wasteland and therefore an ideal location for nuclear development and testing. Meloy allows the full horror of the U.S. nuclear legacy to assault her and even deepen her spiritual or psychological unease, but she refuses to let it rob her of her ironic perspective, wit and even humour, a perspective and tone which are refreshing as sometimes writing about the current state of the environment can draw one into a tone of unrelieved earnestness. Her wit is not only engaging but also effective at unearthing not just the acts and facts of the nuclear industry but its supporting ideologies as well. [Abstract excerpted from Banting, Pamela. "Nuclear Landscape." Rev. of *The Last Cheater's Waltz: Beauty and Violence in the Desert Southwest*. *Alternatives Journal* 28.4 (2002): 53.]

Meloy, Maile. *Half in Love: Stories*. Scribner, 2002. Print.

The tales evoke a West of horse trachs, cowboy brawls, failed oil wells and brides who choose their wedding dress to hide branding-iron scars, a world where even young people feel their choices limited by economics and losing habits.

Menzies, Charles R. ed. *Traditional Ecological Knowledge and Natural Resource Management*. Lincoln: U of Nebraska P, 2006. Print.

This compilation of essays examines how traditional ecological knowledge is currently taught and practiced amongst a broad range of Native communities in the northwest coast.

Merriam, Gray, and Jeff Amos. *Discovering Natural Processes: Beauty in Nature's Ways*. Michigan: Michigan State UP, 2006. Print.

An exploration of natural processes accompanied by photography

This book takes readers on a journey into important processes that control much of what happens in nature. Stunning photographs with captions illustrate the fundamental processes that enable environmental systems to

be self-sustaining.

Merrill, Christopher. "Voyages to the Immediate: Recent Nature Writings." *New England Review and Bread Loaf Quarterly* 10 (1988): 368-78. Print.

Maps *Solace* as a journey.

Merton, Thomas. *Seeking Paradise: The Spirit of the Shakers*. Maryknoll, NY: Orbis, 2003. Print.

In this collection of essays, Thomas Merton examines the lives and beliefs of the Shakers.

Merwin, W.S. *The Folding Cliffs: A Narrative of 19th-Century Hawaii*. New York: Alfred A. Knopf, 1998. Print.

This 325 page narrative poem, tells the story of a Hawaiian family that flees into the rainforest of Kauai, pursued by soldiers, after the government attempts to send them to a leprosy colony on an adjoining island.

Merwin, W. S. *The Lost Upland: Stories of Southwest France*. New York: Shoemaker & Hoard, 2005. Print.

In these three narratives of pastoral life, Merwin explores the wisdom and beauty of the people and countryside of southwest France.

Meyer, Steven. *Irresistible Dictation: Gertrude Stein and the Correlations of Writing and Science*. Stanford: Stanford UP, 2001. Print.

A groundbreaking interdisciplinary study that situates Stein in a trajectory of poet-scientists and radical empiricist thinkers that includes Wordsworth, Goethe, Shelley, Emerson, James, Whitehead, and contemporary figures including bioaesthetician Susanne Langer, theorist Donna Haraway, and neuroscientists Francisco Varela and Gerald Edelman.

This is a thought-provoking and groundbreaking work of ecocriticism without being advertised as such; Meyer argues that Stein's training in neurology informed a rethinking of organic form in literature that parallels Alfred North Whitehead's philosophy of organism, and thereby adds a new complexity to previous readings of Stein as a peculiar kind of environmental writer.

Meyerson, Harvey. *Nature's Army: When Soldiers Fought for Yosemite*. Lawrence, KA: UP of Kansas, 2003. Print.

This book examines not only the Old Army and the Fourth U.S. Cavalry's administration of Yosemite, but also its place in nineteenth century American culture.

Michie, Helena, and Ronald Thomas, eds. *Nineteenth-Century Geographies: The Transformation of Space from the Victorian Age to the American Century*. Piscataway, NJ: Rutgers U P, 2002. Print.

Miller, Dwight M., ed. *Laura Ingalls Wilder and the American Frontier*. Lanham, MD: U P of America, 2002. Print.

Millet, Lydia. *How the Dead Dream*. Berkeley, CA: Counterpoint, 2008. Print.

Millet's novel follows a real estate developer who develops an interest in wildlife.

T., a young real estate developer, begins to lose interest in his field, and instead develops an interest in kangaroo rats - animals threatened by the very homes T. seeks to build.

Milligan, Mike. *Westwater Lost and Found*. Logan, UT: Utah State UP, 2004. Print.

This book captures the story of Westwater Canyon, one of the most popular river-running destinations in America.

Mills, Stephanie. *Epicurean Simplicity*. Washington, D.C.: Shearwater, 2003. Print.

Minteer, Ben A. *The Landscape of Reform: Civic Pragmatism and Environmental Thoughts in America*. Cambridge, MA: MIT Press, 2006. Print.

Minteer considers the environmentalism of Liberty Hyde Bailey, Lewis Mumford, Benton MacKaye, and Aldo Leopold in the context of larger social movements and ethics of their time.

Mitchell, Alanna. *Dancing at the Dead Sea: Tracking the World's Environmental Hotspots*. Chicago, IL: U of Chicago P, 2005. Print.

Environmental reporter Alanna Mitchell travels around the world to chronicle the earth's most devastated

ecosystems.

Mitchell, John Hanson. *Looking for Mr. Gilbert: The Reimagined Life of an African American*. New York: Shoemaker & Hoard, 2005. Print.

Hanson tells the story of his quest to discover the truth about Mr. Gilbert, the first known African-American landscape photographer.

Mittermeier, Russel, et al. *Wilderness: Earth's Last Wild Places*. Chicago: U of Chicago P, 2003. Print.

Nearly 500 images of untamed lands and rare glimpses of the people who inhabit them with the most current scientific analysis of their endangered ecosystems

This volume presents vital information on the earth's biodiversity and a realistic program of conservation complemented by state-of-the-art photography.

Miura, Shoko. "Melville's Moby-Dick as an Eco-Dystopian Novel." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Melville's Moby-Dick is an eco-dystopian novel because an ecocentric fate works through three natural icons to speak for nature.

Moby-Dick is essentially an ecocentric novel despite Lawrence Buell's view that it fails as an ecological novel because it does not foreground nature. Ahab's homocentric desire to conquer nature creates a dystopia on the Pequod that is ultimately defeated by the ironic workings of fate resembling the three witches' prophecies in Shakespeare's Macbeth. Three key elements in the prophecies told by Fedallah are made of natural materials. Fedallah prophesies that Ahab will see two hearses before his death: one hearse not made by man (the white whale, around whose body Fedallah's corpse is bound, is made by God) and the other made of American timber (Ahab's ship, the Pequod, becomes the hearse for all of Ahab's crew but one). Fedallah also prophesies that only hemp could kill Ahab. The rope that strangles Ahab and whisks him off voiceless into the sea at the end is made of hemp. They represent the ecocentric force that opposes Ahab's anthropomorphism and show the futility of his attempt to conquer nature. Melville thus uses natural icons to give voice to nature. In Ahab's dystopia, these life-giving materials are turned into death-images such as hearses and hanging rope. Our vision is cured of the distortion when Ahab's dystopian ship sinks and Ishmael is saved by a third coffin, an icon for death which now becomes a life-buoy. Thus, in the Epilogue, like the Grand Armada chapter, Melville foregrounds nature as a peaceful and eternal nurturing force.

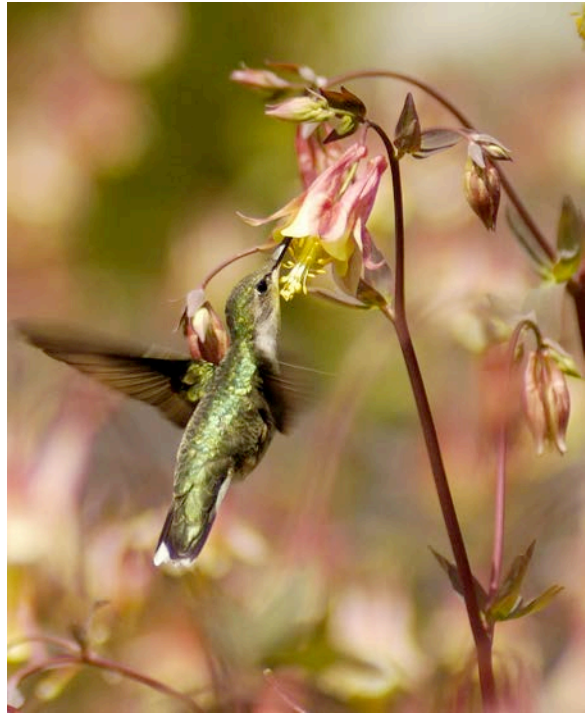
Monani, Salma. "Representing Natives in America's Last Great Wilderness Debate: Environmentalists and the Arctic National Wildlife Refuge." Diss. University of Minnesota, 2008. Print.

Mainstream environmentalists (such as those who constitute groups like the Izaak Walton League, Defenders of Wildlife, the Wilderness Society, and other high profile, well recognized national organizations) have often been criticized for neglecting social justice issues as their agenda focuses on saving "nature." In this dissertation, I look at one case study to examine how social justice issues are currently being met. In particular, using a mix of ecocriticism, rhetoric, cultural studies, and environmental history lenses, I examine environmental campaign narratives about the Arctic National Wildlife Refuge debate to show how the fight for a traditional environmental concern, wilderness, incorporates the voices of Native Alaskans who will be directly affected by the outcome of the debate. I ask, are the concerns of the indigenous people being recognized? How? And what do these recognitions and representations suggest about the inclusivity of mainstream American environmentalism, and how it might be countering charges of neglect?

Monani, Salma, and Michael Banker. "The Day after Tomorrow: What Hollywood Can Teach Us About Environmental Communication." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

An examination of what the film *The Day After Tomorrow* and its portrayal of global warming says about communicating environmental topics to the public through a mass medium, particularly film.

The Hollywood blockbuster *The Day After Tomorrow* (TDAT) (2004) is a prominent example of an imprecise portrayal of an environmental issue in a mass medium. In this paper, we argue first, through a close analysis of media coverage of the film, that TDAT does a disservice to science and environmentalism in exaggerating the facts of climate change, but a service in providing an opportunity for others to communicate the facts correctly. Second, through a close analysis of the film, we argue that though TDAT portrays science positively, it misrepresents scientific fact and process. We hold that although communicators have successfully pointed out the film's inaccurate representation of fact, they have neglected to address the film's inaccurate representation of science as an institution. Finally, we suggest that recognizing the latter is essential because public understanding of how science shapes environmental policy is key when citizens have a say in governmental decision-making.



Monsma, Bradley John. "The Sespe Wild: Southern California's Last Free River." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Reading from *The Sespe Wild: Southern California's Last Free River* (University of Nevada Press, 2004)

Sespe Creek flows through some of the wildest territory in California less than fifty miles northwest of downtown Los Angeles. Monsma's attention includes many facets of the Sespe: the subsurface geology, the Chumash people who first occupied it, and the impact of Spanish, Mexican, and American settlers. He also considers the Sespe through the eyes of its nonhuman populations--the recovering California Condors, the vanished grizzlies, the mountain sheep, the threatened southern steelhead trout, the red-legged frogs. Through the metaphor of the river, he ponders the tensions between preservation and management of wildlife and wilderness, the ecology of fire, the connections between species, and the almost miraculous ways that the Sespe has escaped the fate of other Southern California streams, dammed or carved up into canals by development.

Montgomery, David R. *Dirt: The Erosion of Civilization*. Berkeley: University of California Press, 2008. Print.

Montgomery offers a natural and cultural history of soil.

Combining history, science, geography, and archeology, Montgomery examines soil on a worldwide scale. Arguing that soil shapes us as we shape it, Montgomery offers a hopeful vision of a future in which our treatment of soil responsibly sustains human culture.

Mooney, Edward F., ed. *Wilderness and the Heart: Henry Bugbee's Philosophy of Place, Presence, and Memory*. Athens Georgia: University of Georgia Press, 1999. Print.

This book of 16 essays by philosophers, novelists, and poets commemorate and explore, under headings including wilderness and experience, responsibility and communion, love and lyric, that minor classic in American Letters, Henry Bugbee's *The Inward Morning* (1958, 1999).

The enduring influence of Henry Bugbee's *The Inward Morning*, as well as his impact as a teacher, are recorded in this set of commemorative essays published forty years after Bugbee's journal was first published. There are contributions by the novelist David James Duncan and the environmentalist David Rothenberg, by the poet Gary Whited and the philosophers of technology and culture Albert Borgmann and Andrew Feenberg, by the Kierkegaard scholar Edward Mooney, the Nietzsche and Thoreau scholar Dan Conway, the theologian George Huntston Williams -- and several others. Bugbee's was an experiential philosophy, a poetic meditation of the place, especially wilderness. He also wrote on Job, the sublime, and love in a uniquely

powerful prose. Many of these essays are memorable for their attention to specific passages of startling evocative Bugbee writing. In addition to laying out the sense of the unfolding human place as a place in and of wilderness, these essays take up other themes: the place of Zen or Suzuki in our meditations on the wild, the contrast with a melancholy philosopher like Sartre, the absence in professional philosophy at mid-century (and even today) for writing of the sort Bugbee undertook. His Harvard student Stanley Cavell (THE SENSES OF WALDEN) shared Bugbee's commitment to Thoreau. Bugbee's war years in the Pacific make his closeness to Melville apparent. These essays display how the teaching and writing of and "environmental writer-philosophe" avant la lettre have brought a later generation of writers to the American theme of wilderness. [References: Henry Bugbee, *The Inward Morning*]

Moore, Kathleen Dean. *Holdfast: At Home in the Natural World*. First ed. New York: Lyons Press, 1999. Print.

Nature essays collection

A collection of excellent creative nonfiction essays. Moore describes kayaking rivers, listening for wolves, observing sea-life, and feeling for family ties. Her essays examine the complex relationship between memory and landscape.

---. *The Pine Island Paradox*. Minneapolis: Milkweed, 2004. Print.

Moore takes the metaphor of islands to explore the hidden connections that bind people and nature together.

Moorhouse, Geoffrey. "The Patron Saint of Greenies." *New York Times Book Review* 11 March 2001: 13. Print.

This is a review of two recent books on St. Francis of Assisi: *Salvation: Scenes From the Life of St. Francis* by Valerie Martin and *Francis of Assisi* by Adrian House.

In this review of two recent books on St. Francis of Assisi: *Salvation: Scenes From the Life of St. Francis* by Valerie Martin and *Francis of Assisi* by Adrian House, reviewer Geoffrey Moorhouse praises both of these books, but pays no particular attention to the ecological relationship of these authors treatments of St. Francis of Assisi.

Morgan, Edmund S. *The Genuine Article: A Historian Looks at Early America*. New York: Norton, 2004. Print.

In his latest book, Morgan examines the history of the American colonies from the arrival of the first settlers in 1607 to the radical changes brought forth by the American Revolution.

Morris, Gregory L. "When East Meets West: The Passions of Landscape and Culture in Gretel Ehrlich's *Heart Mountain*." *Great Plains Quarterly* 12 (1992): 50-59. Print.

An important study connecting Ehrlich's work to historical Oriental documents.

---. Rev. of *Islands, the Universe, Home*, by Gretel Ehrlich. *Prairie Schooner* 67 (1993): 159-61. Print.

Morris, Larry E. *The Fate of the Corps: What Became of the Lewis and Clark Explorers after the Expedition*. New Haven, CT: Yale UP, 2004. Print.

This book chronicles the lives of the fascinating men (and one woman) who opened the American West.

Morrow, Susan Brind. *Wolves and Honey: A Hidden History of the Natural World*. New York: Houghton, 2004. Print.

Morrow explores the history of the Finger Lakes region of New York State.

Morrow threads the stories of Bob Kime, Gary Lynch, and her brother David within her exploration, natural and historical, of the Finger Lakes region. The natural history of bees, wolves, and apples figures prominently. In her final chapter, she views the reemergence of nature near her Hudson Valley farmhouse through human neglect and, especially, the work of beavers. [Includes some of Morrow's sketches and journal entries.]

Morton, Alexandra. *Listening to Whales: What the Orcas Have Taught Us*. New York and Toronto: Ballantine Books / Random House, 2002. Print.

Whale researcher Alexandra Morton moves to Canada's west coast to study the orcas, who teach her a lot about themselves but also ultimately about other species as well and about the ecology of the west coast.

A young American, Alexandra Morton, comes to Canada to observe whales. What she discovers about their lives, emotional bonds, language and dialects, feeding habits, and cultures makes for a fascinating read. Ultimately the whales also teach her a great deal about the ecology of the west coast bays and inlets, the wild salmon runs and the environmental devastation created by farming, rather than fishing for, salmon. This memoir tracks her own life course from a young woman obsessed with dolphins and whales to environmental activist on their behalf and on behalf of the lives of those who make their living in the west coast salmon fishery.

Moulton, Gary E., ed. *The Lewis and Clark Journals: An American Epic of Discovery*. Lincoln, NE: U of Nebraska P, 2003. Print.

Mowat, Farley. *Never Cry Wolf*. Toronto: Seal Books - McClelland & Stewart, 1963. Print.

Farley Mowat's classic and controversial narrative about wolves in Canada's Arctic.

Farley Mowat's controversial creative nonfiction account of his experiences as a young biologist in Canada's north and his observations of and relationship with a wolf pack. Some commentators, including John Goddard, have charged that the book is more creative than nonfiction, and Mowat himself has admitted that in some respects he has played fast and loose with some of the facts, while others such as Karen Jones have argued that despite some of its deviations from the truth the book has had the positive effect of transforming the image of the wolf from that of a rampant killer to "an exemplary symbol of wild, ecologically healthy North America" (Jones).

Bill Moyers Reports: *Earth on Edge*. 2001. Film.

A beautifully photographed 2-hour documentary film that discusses the findings of the Millennium Ecosystem Assessment Project

This monumental international study was launched in 2001 to measure the extent of human damage on the planet's eco-systems. Interspersed between interviews with some of the scientists participating in this project, Moyers visits an organic farmer on the plains of Kansas, a alien-species eradication project to save water in South Africa which has created 40 thousand new jobs for the Xhosa people, a certified-wood agreement between a multinational logging company and the First People in British Columbia, previously-nomadic herders now running out of grazing land on the steppes of Mongolia, and an endangered fishing community along the coral reefs and mangroves of northeastern Brazil. Each of these segments gives students the background of when and why the problem was created, shows how it impacts lives "human and non-human, rich and poor, local and distant" and demonstrates what is being done to solve it.

Moyers, Bill. "On Receiving Harvard Medical School's Global Environment Citizen Award". 2004. (11 December). <<http://www.commondreams.org/views04/1206-10.htm>>.

In his acceptance speech, Moyers argues that the most difficult environmental challenges at present stem from the fact that "the delusional is no longer marginal. It has come in from the fringe, to sit in the seat of power in the oval office and in Congress."

Moyers presents a sobering analysis of connections between Christian fundamentalist theology, the Bush administration's environmental policy, and public attitudes toward environment issues. Speaking as a journalist, he laments the difficulty of piercing "the ideology that governs official policy today." More particularly, he argues, "For the first time in our history, ideology and theology hold a monopoly of power in Washington. Theology asserts propositions that cannot be proven true; ideologues hold stoutly to a world view despite being contradicted by what is generally accepted as reality. When ideology and theology couple, their offspring are not always bad but they are always blind. And there is the danger: voters and politicians alike, oblivious to the facts."

Muir, John. *John Muir's Last Journey: South to the Amazon and East to Africa: Unpublished Journals and Selected Correspondence*. Washington, D.C.: Island P., 2001. Print.

Mulvaney, Kieran. *The Whaling Season: An inside Account of the Struggle to Stop Commercial Whaling*. Island, 2003. Print.

This book presents the story of the struggle between activists and a Japanese whaling fleet.

Murie, Martin. "Thoreau, Then and Now." Association for the Study of Literature and Environment Biennial

Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Henry Thoreau's relevance to current theory

Thoreau's three North Woods essays reveal a wilderness traveller as investigative reporter, giving full weight to ongoing experience, attending carefully to the particularity of each encounter, accepting the contradictions that result. His take on wilderness includes an acceptance of human presence. I relate these attitudes to current writers, Ellen Meloy and Australian eco-feminist Val Plumbwood.

Murphy, Andrew R. "Environmentalism, Antimodernism, and the Recurrent Rhetoric of Decline." *Environmental Ethics* 25 1 (2003): 79-98. Print.

Examines complaints about decline (especially environmental decline) in the context of historical complaints about declining cultures and societies.

Examines complaints about decline (especially environmental decline) in the context of historical complaints about declining cultures and societies. Finds in contemporary complaints of decline of the environment, an antimodernist strand that is echoed in earlier complaints such as Livy's or Augustine's. Murphy argues that instead of emphasizing empirical data about the environment, it is useful to examine the narrative form in which facts are related.

Murphy, Charlene M. "Hemingway's Gentle Hunters: Contradiction or Duality?" *Hemingway and the Natural World*. Ed. Fleming, Robert F. 1st ed. Moscow, Idaho: University of Idaho Press, 1999. 165-74. Print.

Hemingway and Winslow Homer express respect for nature and the sportsman.

Hemingway's reputation as a big-game hunter often overshadows his "reverence for nature" which is evident throughout his work, beginning with his insistence on protecting forests and animals in the Toronto Daily Star (1923) and including, for example, his citing of the damage to native environment in Green Hills of Africa. The seeming contradictions of the thrill of the hunt and the respect for the hunted are further expressed in *For Whom the Bell Tolls*, *Death in the Afternoon*, and *Islands in the Stream*. Likewise, Hemingway's correspondence shows concern for the "natural world." The paintings of Winslow Homer, an artist Hemingway greatly admired, portray a similar duality—for example, a deep respect for the woodsman, yet a recognition of the damage to nature. Hemingway believed that looking at paintings was a path to knowledge. Did the painter influence the maturing writer?

Murphy, Dallas. *Rounding the Horn*. New York: Basic, 2004. Print.

In this book Murphy gives a rousing account of one of the most treacherous and storied spots on earth.

---. *Rounding the Horn: Being a Story of Williwaws and Windjammers, Drake, Darwin, Murdered Missionaries and Naked Natives--a Deck's-Eye View of Cape Horn*. New York: Basic Books, 2005. Print.

By weaving tales of his own nautical adventures with long-lost tales of those who braved the Cape before him, Murphy takes his readers for an awe-inspiring tour of Cape Horn.

Murray, John. *A Few Short Notes on Tropical Butterflies*. New York: Harper Collins, 2003. Print.

This collection of short stories centers on rootless men and women disengaged from their emotions.

Murray, John A. *Writing About Nature: A Creative Guide*. 2nd ed. Albuquerque: U of New Mexico P, 2003. Print.

Originally published by the Sierra Club in 1995, this handbook has already helped thousands of aspiring writers, scholars, and students share their experience with nature and the outdoors.

---, ed. *American Nature Writing 2003: Celebrating Emerging Women Nature Writers*. Milkweed, 2003. Print.

This anthology collects recent nature writing by women.

Muschamp, Herbert, and Martin E. Marty. *Visions of Utopia*. New York: Oxford UP, 2003. Print.

This book examines the political and literary history of the idea of utopia.

Myers, Jeffrey. *Converging Stories: Race, Ecology, and Environmental Justice in American Literature*. Athens, GA and London: The University of Georgia Press, 2005. Print.

A historical / critical approach to environmental justice in the U.S.: tracks the intertwining development of 'race' and 'ecology' from the late eighteenth century to the early twentieth century.

Quote: "Drawing on contemporary race theory and ecocriticism, I argue that the ethnocentric outlook that constructed 'whiteness' over and against the alterity of other racial categories is the same perspective that constructed the anthropocentric paradigm at the root of environmental destruction." Exposes these problems even in Thomas Jefferson and Ralph Waldo Emerson (writers who were trying to move away from prejudice) and finds alternatives in Charles W. Chesnutt and Zitkala-Sa.

Nabhan, Gary, and Stephan Trimble. *The Geography of Childhood: Why Children Need Wild Places*. Boston: Beacon Press, 1994. Print.

a discussion of how children interact with the natural world.

In this excellent study, authors Nabhan and Trimble discuss the ways in which young humans, like all young creatures, find their places — and in doing so, form their identities — in the sights, smells and sounds of whatever world surrounds them, be it urban, rural or wilderness. They also make very clear the fact that in order to preserve what is left of this fragile planet, we — as parents and educators — must make sure that we provide an abundance of opportunities for our young people to interact with the natural world.

Nabhan, Gary Paul. *Coming Home to Eat: The Pleasures and Politics of Local Foods*. New York: Norton, 2002. Print.

---. *Singing the Turtles to Sea: The Comcaac (Seri) Art and Science of Reptiles*. Berkeley, CA: U of California P, 2003. Print.

Nabhan documents the ties between the Comcaac (Seri) people and the reptiles with which they share a common place.

---. *Cross-Pollinations: The Marriage of Science and Poetry*. Minneapolis: Milkweed, 2004. Print.

In this book, Nabhan tells several engaging stories about the marriage of science and poetry.

Nabokov, Peter, and Lawrence Loendorf. *Restoring a Presence: American Indians and Yellowstone National Park*. University of Oklahoma Press, 2004. Print.

Illustrated with historical and contemporary photographs, this work considers the many roles Indians have played in the complex history of Yellowstone National Park and hopes to promote more effective relationships between Indian groups and federal agencies in the region.

Nadir, Christine. "Utopian Studies, Environmental Literature, and the Legacy of an Idea: Educating Desire in Miguel Abensour and Ursula K. Le Guin." *Utopian Studies* 21.1 (2010): 24–56. Print.

This article examines the concept of the "education of desire," which undergirds literary utopian studies' response to postmodernism's challenge to the modern utopian impulse. The analysis returns to two classic utopian texts—the work of Miguel Abensour, who coined the term "education of desire," and Ursula K. Le Guin's novel about ecological sustainability, "The Dispossessed"—to argue that the education of desire involves a more intimate relationship between desire and domination than literary utopian studies has allowed. This article not only transforms our understanding of a mainstay of utopian studies; it relates this discussion to utopian strains in environmental thought, tracing the tension between the desire for ecological sustainability and the social, political, and economic prescriptions this would entail.

Nash, Roderick W. *Wilderness and the American Mind*. New Haven: Yale University Press, 1967. Print.

Nelson, Barbara. *The Wild and the Domestic: Animal Representation, Ecocriticism, and Western American Literature*. Environmental Arts and Humanities Series. Ed. Slovic, Scott. Reno, NV: University of Nevada Press, 2000. Print.

Nelson focuses on the thought and work of major environmentalists Mary Austin, John Muir, and Edward Abbey. Nelson argues that the dichotomy between wild and domestic animals is a construction of the imagination closely related to constructed wilderness. Authors of animal stories appearing in both American literature and environmental anti-grazing rhetoric have melodramatically cast domestic animals as female Eden-wreckers and wild animals as noble savages. This dichotomy influenced political decisions that were destructive to Mary Austin's own rural community, located along the eastern flank of California's Sierra

Nevada. The influence of Austin on environmental thinkers John Muir and Edward Abbey are investigated in depth. Nelson also includes several lively and thoughtful personal essays concerning her own life as a hunter, fisherman, rancher.

Nelson, Gaylord. *Beyond Earth Day: Fulfilling the Promise*. Madison, WI: U of Wisconsin P, 2002. Print.

Nelson, Kent, and Dylan Nelson, eds. *Birds in the Hand: Fiction and Poetry About Birds*. New York: Farrar, Straus and Giroux, 2004. Print.

This anthology collects stories of birds from the ancient myths of Greece to contemporary poetry and fiction.

Nelson, W. Dale. *Interpreters with Lewis and Clark: The Story of Sacagawea and Toussaint Charbonneau*. North Texas UP, 2003. Print.

Many know the story of Sacagawea, but few know of her husband, Toussaint Charbonneau, also served as an interpreter, negotiator, and guide on the Lewis and Clark Expedition. This is the first family biography of the two and their son, Jean Baptiste.

Newell, Mary. "Embodied Mutuality: Reconnecting to Environment and Self in Terry Tempest Williams's an Unspoken Hunger." *Surveying the Literary Landscapes of Terry Tempest Williams: New Critical Essays*. Ed. Goldthwaite, Katherine Chandler and Melissa. Salt Lake City: University of Utah Press, 2003. 27-46. Print.

Terry Tempest Williams demonstrates finding a sense of mutuality with wildlife by means of kinesthetic exchanges.

I read the naturalist, Terry Tempest Williams through the lens of Donna Haraway's paradigm of situated knowledges. I extend Haraway's model of "conversation" to include kinesthesia and movement. Williams exemplifies an attunement to other species through embodied visual processes, kinesthesia, and proprioception. The recognition of shared capabilities and vulnerability leads to an impulse toward sustaining all life. In narrative encounters with bears, Williams suggests that a similar route can lead to a fuller self-awareness for those women who will risk expanding beyond their socialized range of expressive modes.

---. "A Bittersweet Belonging: Embodied Paradigms for Reconnection to the Environment in Contemporary American Women Authors." Diss. Fordham University, 2007. Print.

My dissertation addresses the intersections of literature with ecology, gender, and interdisciplinary paradigms of embodiment. I explore interactions between individual and environment in the poetry of Mary Oliver and Adrienne Rich, the creative non-fiction of naturalist Terry Tempest Williams and biologist Sandra Steingraber, and the fiction of Margaret Atwood and Linda Hogan. I begin from the premise that the cultural separation of mind from body and feelings has contributed to a sense of detachment from the natural environment. In paradigms of embodiment, thought and feeling are interconnected with biological processes, themselves sustained by ecological ones. Embodiment, then, can provide a framework for rediscovering a sense of relatedness to other species that share biological functions and to the ecosystem as a whole. Building on work in ecocriticism, phenomenology, and cognitive psychology, I propose that a reconnection to embodiment, including affect, will support a renewed sense of connection to, and responsibility toward, the ecosystem. I discuss sensory, kinesthetic, and affective bases of attuning to environments and the often-accompanying moments of enhanced self-awareness. I bring network models from social geography and dynamic models of human/ environment interaction into dialogue with feminist theories of more flexible individual boundaries. I selected women authors for this project because in the past, women as a category have been linked to "nature" in constricting and objectifying ways. I am interested in how these authors negotiate situated positions and represent disconnections, missed connections, and renewed connections.

---. "Gestures toward Cross-Species Reciprocal Relations." *Reconstruction* 7 2 (2007). Print.

Reciprocity is a primary component of an embodied ethical approach toward other species.

To the extent that we attribute agency, sentience, and purposive activity to non-human animals, our models of relation need to include reciprocity, as in Maurice Merleau-Ponty's construct of reversibility and Donna Haraway's model of "conversation," extended to include non-verbal, kinesthetic exchanges. Humans as well as other species have a hormonal and neurological attunement to the natural environment, often subsumed to cultural conditioning. Heightened experiences in natural environments may revive our contact with these correspondences. I explore embodied bases of ethical attitudes in human encounters with birds in three

contemporary authors: Mary Oliver, Heller Levinson, and Adrienne Rich. Merleau-Ponty depicts the correlation between embodied actions and attitudes, for example, between the hand movement of grasping and an appropriative attitude toward nature. His concept of reciprocity, grounded in the experience of one hand touching another, models encounters that function reflexively, offering a re-acquaintance with self as well as with ecosystem. By implication, an ethic based on reciprocity is also bi-directional. In three selections, Mary Oliver describes an embodied approach to an attitude of non-appropriation, a primary ground rule for interacting with other living beings; a kinesthetic dialog with a wounded seagull; and an acceptance of limits in trying to contact an owl. Through writing from the point of view of a Mongolian Eagle, captured to hunt for its human host, Heller Levinson depicts the affect of wild animals constrained to accommodate human purposes. Adrienne Rich describes her backyard encounter with a Great Blue Heron as a moment when their distinct lives intersect. Rich does not want to simply appropriate the heron as a symbol, yet to explore its multiply layered significance, she approaches it from her position as a language user. She intimates how language can complement rather than replace sensory impressions, within an embodied approach.

Newman, Lance. "Grand Canyon River Trip as Environmental Text." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Argues that the Grand Canyon River trip is a highly textualized that has the potential to encourage critical thinking about environmentalist habits of thought.

Newman, Russell T. *The Gentleman in the Garden: The Influential Landscape in the Works of James Fenimore Cooper*. Lanham, MD: Lexington Books, 2003. Print.

Newman, William R., and Anthony Grafton, eds. *Secrets of Nature: Astrology and Alchemy in Early Modern Europe*. Mass: The MIT P, 2006. Print.

An examination of occult sciences as an integral part of the worldview of many of our ancestors

Secrets of Nature shows the many ways in which astrology and alchemy diverge as well as intersect. Topics include the astrological thinking of Johannes Kepler and Galileo Galilei, the work of medicinal alchemist Simon Forman, and an extended critique of the existing historiography of alchemy.

Newton, Julianne. *Aldo Leopold's Odyssey*. Washington, D.C.: Island Press/Shearwater Books, 2006. Print.

Aldo Leopold's Odyssey retraces Leopold's lifelong quest for answers to a fundamental question: how can people live prosperously on the land and keep it healthy, too?

Aldo Leopold's Odyssey retraces Leopold's lifelong quest for answers to a fundamental question: how can people live prosperously on the land and keep it healthy, too? Leopold's journey took him from Iowa to Yake to the Southwest to Germany and Wisconsin, with fascinating stops along the way to probe the causes of land settlement failures, contribute to the emerging science of ecology, and craft a new vision for land use.

[Comments: <http://www.americanscientist.org/bookshelf/pub/scientists-nightstand-julianne-lutz-newton>]

Newton, Lisa H., and Catherine K. Dillingham. *Watersheds 3: Ten Cases in Environmental Ethics*. Belmont, CA: Wadsworth, 2002. Print.

An excellent reader for eco-comp courses.

Probably the most attractive characteristic of this text is its absence of "judgment" or "preaching" so common in many other books dealing with these issues, despite its focus on such massive human and environmental disasters as Bhopal, the Exxon Valdez, and Rocky Flats. Most instructors (including myself) usually do not assign their students the introductory materials in a text, but in this case it serves a vital purpose by introducing students to the field of ethics in general and to environmental ethics in particular, thus preparing them for the readings in the text which "go deeper than the immediate, surface causes of the incident to examine the political and economic practices that made it eventually inevitable" (xiv). Also important in this introduction is the authors' clear statement of their motives for producing the book, "we have never thought of the earth as anything but the raw materials for our technologies, and we are total flops at reinventing and healing relationships, whether in our families, our communities, our nation, or the peoples of the world. Adding the planet Earth to our list of failed relationships only takes us further out of our depth" (xv).

Nicholas, Liza, Elaine M. Bapis, and Thomas J. Harvey, eds. *Imagining the Big Open: Nature, Identity, and Play in*

the New West. Salt Lake City: U of Utah P, 2003. Print.

Foreword by Dan Flores.

This collection examines our projections upon and uses of the New West--a projection that not only includes how we imagine the West but how we use Western places.

Nichols, Ashton. "The Anxiety of Species: Toward a Romantic Natural History." *The Wordsworth Circle* 28 3 (1997): 130-36. Print.

Our current emphasis on Romantic ecology does not derive solely from a contemporary "Green" sense of the interdependence between organisms and their environments; it derives as well from earlier Romantic writers and thinkers.

The writings of many natural historians remind us that eighteenth and nineteenth century science often connected with a wider Romantic sensibility. In fact, Romantic natural history links all of "animated nature" into what Coleridge will call "the one Life within us and abroad" ("The Eolian Harp"). This idea of an organic unity linking all living things challenged the Great Chain of Being, replacing it with a more dynamic, less stratified, model of natural order. Romantic natural history--not only in scientific works, but in poetry, prose, and the visual arts--also emphasizes connections among humans, animals, and all living organisms on the planet. Since the radical split between "science" and "art" was essentially a postromantic phenomenon, Romantic natural history is an essential precursor of any contemporary romantic ecology.

---. "The Loves of Plants and Animals: Romantic Science and the Pleasures of Nature." *Romantic Circles Praxis Series (RCPS)*, 2001. Print.

Pleasure in the natural world is a concept that links Romantic poetry and Romantic science in significant ways.

This essay examines Romantic claims about pleasure in the natural world in terms of the science of the century before Darwin's *On the Origin of Species*, particularly the science of "animate nature," the belief that all living things (and perhaps even nonliving things) were connected by a force that could be described in terms of the natural ability to please or to be pleased. Available at <http://www.rc.umd.edu/praxis>

---. "Copperheads in Carlisle? A Hometown Natural History." *Nature Study: A Journal of Environmental Education and Interpretation* 51 1/2 (2003): 30-36. Print.

Wherever you are, in the city or the country, in the suburbs or farmland, there are animals where you live.

---, ed. *Romantic Natural Histories: William Wordsworth, Charles Darwin, and Others*. Boston and New York: Houghton Mifflin, 2004. Print.

This volume gathers important--and often hard to find--scientific works and natural history with well-known works of literature and nature writing by Romantic-era authors.

This anthology will be especially useful for courses in Romanticism, ecocriticism, or literature and the environment. The volume reveals how much poets from Blake to Tennyson knew about the natural science of their times and how much scientists like Humphry Davy and Charles Darwin knew, and cared about, imaginative literature. The collection reminds us of a time when poetry and science were more closely linked than they seem to be today, while also revealing the origins of many of our own assumptions about relationships between human beings and the natural world. A timeline from 1750-1859 and numerous illustrations help to solidify these connections.

Nichols, John. *If Mountains Die: A New Mexico Memoir*. New York: W. W. Norton and Company, 2005. Print.

Nichols writes of his experiences living the agrarian lifestyle in the Taos Valley.

Nichols, Nancy A. *Lake Effect: Two Sisters and a Town of Toxic Legacy*. 2008. Print.

Lake Effect is the story of an author who promised to write the story of the connections between industrial pollution and the cancer which killed her sister.

Nicholsen, Shierry Weber. *The Love of Nature and the End of the World*. Cambridge, MA: MIT P, 2001. Print.

Nicholson, Shierry Weber. *The Love of Nature and the End of the World: The Unspoken Dimensions of*

Environmental Concern. Cambridge, MA: MIT P, 2001. Print.

Nolan, Kethleen N. Monahan and James S. *Technology in American Literature*. Lanham, MD: UP of America, 2000. Print.

Norman, Walter Kingsley Taylor and Eliane M. *Andre Michaux in Floriday: An Eighteenth-Century Botanical Journey*. Gainesville, FL: U P of Florida, 2002. Print.

Noy, Rick Van. *Surveying the Interior: Literary Cartographers and the Sense of Place*. Reno: U of Nevada P, 2003. Print.

Rick Van Noy explores the ways that four American literary cartographers - Henry David Thoreau, Clarence King, John Wesley Powell, and Wallace Stegner - concerned themselves with what it means to map or survey a place and what it means to write about it.

O'Connell, Nicholas. *On Sacred Ground: The Spirit of Place in Pacific Northwest Literature*. Seattle: U of Washington P, 2003. Print.

O'Connell traces the possibility of a Northwest literature.

O'Gorman, James F. *Connecticut Valley Vernacular: The Vanishing Landscape and Architecture of the New England Tobacco Fields*. Philadelphia, PA: U of Pennsylvania P, 2002. Print.

O'Gorman uses an array of vintage and newly commissioned photos to explain the special status and significance of this particular American architecture from the Connecticut River valley.

O'Malley, Penelope Grenoble. *Malibu Diary: Notes from an Urban Refugee*. Reno: U of Nevada P, 2004. Print.

In her attempt to escape city life, a journalist confronts the natural and political forces that shape the California landscape.

O'Neill, Dan. *The Last Giant of Beringia: The Mystery of the Bering Land Bridge*. Boulder, CO: Westview, 2004. Print.

This book tells the story of how geologist Dave Hopkins proved the existence of the vanished land bridge that once connected Siberia to the New World during the Ice Ages.

O'Neill, John, Alan Holland, and Andrew Light. *Environmental Values*. London: Routledge, 2008. Print.

This book critiques utilitarianism and offers a pluralistic approach to environmental ethics.

The authors critique utilitarian approaches and nonanthropocentric approaches to environmental ethics because of their reliance on moral monism. Instead they argue for a pluralistic alternative that is based on the everyday relationships between humans and the environment. Their arguments have implications for both conservation and policy.

O'Sullivan, Edmund, and Marilyn M. Taylor, eds. *Learning toward an Ecological Consciousness: Selected Transformative Practices*. New York: Palgrave Macmillan, 2004. Print.

A valuable resource in the field of EE

An interesting collection of 13 essays on pedagogical approaches designed to transform learners' worldviews toward a more profound environmental awareness. The practices discussed range from both formal and non-formal educational settings, through community and professional contexts, to personal agency and involvement with the natural world.

Oakden, Rachael. "Loch, Stock and Barrel." *Country living (U. K.)* July 2004: 42-44, 46. Print.

A collective of fishermen self-police to protect their livelihood.

In 2000, Loch Torridon became a creel-only zone, thus closing the area for five years to trawlers which damage the ecosystem and the creel fishermen's livelihood with indiscriminate dragging of nets. The collective of twenty-two fishermen bait the pots with salt herring in the traditional manner, use creels with escape hatches for undersized prawns, return juvenile and pregnant langoustines, and take fewer tons than allowed. The fishery is the first in Scotland to be certified by the Marine Stewardship Council and presently exports to Spain.

Oates, David. *Paradise Wild: Reimagining American Nature*. Corvallis, OR: Oregon State U P, 2003. Print.

Oates addresses many provocative questions as he explores the persistent myth of Eden from several different angles.

Paradise Wild tells stories, explores major scholarship and literature of nature, and analyzes how the misapplied myth of Eden has mired Americans in a hopeless "Paradise Lost" mentality that belies the true, ever-present wildness in our lives.

---. "A Democracy of Water." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Portland's urban planning has protected open space and created a vibrant city, but it is being undermined by the extreme, anti-communal individualism of American political culture.

I recently finished walking and kayaking Portland's Urban Growth Boundary for a forthcoming book *City Limits: Walking Portland's Boundary*. This "UGB" is the most famous element in Oregon's land-use system -- most progressive in the nation since its inception in 1973. It requires every municipality to draw a line beyond which urban development cannot encroach upon farm or forest land. The result has been a compact, urbane city, beside thriving agriculture, wild lands, and open space in the Willamette Valley. But a statewide vote in November of 2004 threatens this system, leaving the whole thing in limbo. The cooperative genius of Oregon and Portland are in critical conflict with nationwide trends toward privatization, libertarianism, and extreme individualism. More information: www.davidoates.info.

Oerlemans, Onno. *Romanticism and the Materiality of Nature*. Toronto: University of Toronto Press, 2002. Print.

An examination of English Romanticism in the context of the physical sciences.

This book counters the prevailing notion that English Romanticism is thoroughly idealistic in its interests in the natural world. Surveying the work of many Romantic-period writers, I show their interest in the physicality or materiality of the world, how they confront and represent it, in terms of interests in science, the animal, the body, death, and travel.

---. "J.M. Coetzee and the Resistance to Anthropomorphism." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

An examination of Coetzee's interest in, and representation of, animals

This paper explores the effectiveness of Coetzee's resistance to the anthropomorphic representation of animals. Focusing on the novel "Disgrace," it evaluates its ability to represent animals without anthropomorphism, and to produce sympathy for animals, through its subtle deconstructions of human/animal difference.

Oliver, Mary. "Foods for Thought." *Country living (U. S. A.)* June 2006: 34, 36. Print.

A poet recalls her beginnings in Provincetown.

Oliver remembers her walks on Cape Cod over forty years ago. "Looking at the world" was important for her poetry and her stomach. While foraging for wild bay, mushrooms, orach, cranberries, clams, and grapes (from an abandoned garden), she saw cardinals, deer, turtles, towhees, and butterflies. One special August was filled with sightings of young eagles and servings of wild blackberry jelly on home-baked bread.

Olmert, Meg Daley. *Made for Each Other: The Biology of the Human-Animal Bond*. Cambridge: Da Capo Press, 2008. Print.

Olmert explores the evolutionary and hormonal basis of biophilia, and its importance to human well being.

Olsen, Andrea. *Body and Earth: An Experiential Guide*. Middlebury College P, 2002. Print.

This guide to the human body takes a deeply anatomical look at how our bodies exist in relationship to other forms of life on Earth.

Olsen, W. Scott. *Gravity, the Allure of Distance: Essays on the Act of Travel*. Salt Lake City: U of Utah P, 2003. Print.

Answering the call of the road, Scott Olsen takes off in this series of literate, wry essays to find out what there is to learn in the space between "here" and "there," tackling with alacrity such esoteric subjects as the philosophy of topography, the fluidity of borders, and the comfort of the familiar found in a roadside McDonald's.

Organization, Environmental Careers. *The Complete Guide to Environmental Careers in the 21st Century*. Washington, D.C.: Island P, 1999. Print.

Orr, David. *Ecological Literacy: Education and the Transition to a Postmodern World*. SUNY Series in Constructive Postmodern Thought. Ed. Griffin, David Ray. Albany, NY: State University of New York Press, 1992. Print.

Orr's claim is that the educational system has failed to make society aware of the importance of the earth to every aspect of our lives, both present and future.

David Orr's *Ecological Literacy* was the first full-length book on environmental education. In it, Orr argues at length that the educational system has reneged on its responsibility to teach both present and future generations how to live in harmony with the earth. He writes:

The failure to develop ecological literacy is a sin of omission and of commission. Not only are we failing to teach the basics about the earth and how it works, but we are in fact teaching a large amount of stuff that is simply wrong. By failing to include ecological perspectives in any number of subjects, students are taught that ecology is unimportant for history, politics, economics, society and so forth. And through television, they learn that the earth is theirs for the taking. The result is a generation of ecological yahoos without a clue why the color of the water in their rivers is related to their food supply, or why storms are becoming more severe as the planet warms. The same persons as adults will create businesses, vote, have families, and above all, consume. (85)

---. *Earth in Mind: On Education, Environment and the Human Prospect*. Washington, DC: Island Press, 1994. Print.

Orr insists that we must re-think the messages about the environment that our current educational system is sending to the younger generation.

In this fascinating book, Orr discusses not only how and what is taught (or not taught) on college campuses, but goes so far as to discuss the underlying message sent via the style of architecture chosen and the type of building materials used. He ends this volume with a call for a change of perspective:

Were we to confront our creaturehood squarely, how would we propose to educate? The answer, I think, is implied in the root of the word education, *educare*, which means "to draw out." What needs to be drawn out is our affinity for life. Education that builds on our affinity for life would lead to a kind of awakening of possibilities and potentials that lie largely dormant and unused in the industrial-utilitarian mind. The good news is that our own nature will help us in this process, if we let it. (205).

Orr, Gregory. *The Caged Owl: New and Selected Poems*. Copper Canyon Press, 2003. Print.

Orr displays his affection for surrealism in his newest collection of poems.

Osborne, June. *I'd Rather Be Birding*. College Station, TX: Texas A&M UP, 2003. Print.

In this fascinating book, Osborne leads readers through backyards and river bottoms, far and near, savoring the colors, sounds, and playful busyness of a hundred birds.

Osborne, Lawrence. *The Naked Tourist: In Search of Adventure and Beauty in the Age of the Airport Mall*. New York, NY: Farrar, Straus, and Giroux, 2006. Print.

Osborne considers the attraction of tourism in Southeast Asia and the accompanying hotels, attractions, and "back to nature" trips.

Otis, Laura, ed. *Literature and Science in the Nineteenth Century: An Anthology*. New York: Oxford UP, 2002. Print.

This anthology brings together a generous selection of scientific and literary material to explore the

exchanges between them. Fed by a common imagination, scientists and creative writers alike used stories, imagery, style, and structure to convey their meaning, and to produce works of enduring power.

Otten, Charlotte F., ed. *The Literary Werewolf: An Anthology*. Syracuse: Syracuse University Press, 2002. Print.

Owens, Barclay. *Cormac Mccarthy's Western Novels*. Tucson, Arizona: The University of Arizona Press, 2000. Print.

This is a study of Cormac McCarthy's western novels, *Blood Meridian*, *All the Pretty Horses*, *The Crossing*, and *Cities of the Plain*.

Barclay Owens provides an examination of Cormac McCarthy's four western novels in this study although he concentrates primarily on *Blood Meridian*. Three of the five chapters treat *Blood Meridian* while the fourth chapter examines western "myths" in *All the Pretty Horses* and *The Crossing* and the final chapter studies thematic motifs in *Cities of the Plain*. Owens challenges the critical viewpoint that views McCarthy as a postmodern writer re-visioning the west and its history. Instead he argues that McCarthy belongs in the tradition of literary naturalism. He also argues that *Blood Meridian* is a novel rooted in the American response to the Vietnamese War. The chapter on *The Crossing* and *All the Pretty Horses* draws heavily on the work of R. W. B. Leavis and argues that both Billy Parham and John Grady Cole are later versions of the American Adam. Owens' approach is somewhat idiosyncratic, and his insistence that McCarthy belongs in the tradition of literary naturalism oversimplifies McCarthy's novels and their place in the literature of the American West as well as the larger American literary tradition.

Padron, Ricardo. *The Spacious Word: Cartography, Literature, and Empire in Early Modern Spain*. Chicago, Ill.: U of Chicago P, 2004. Print.

Discusses the influence of imperialistic literature and geographic maps on Spanish nationalism and colonialism.

Paehlke, Robert C. *Democracy's Dilemma: Environment, Social Equity, and the Global Economy*. Cambridge, MA: MIT Press, 2003. Print.

Paehlke seeks a middle ground between those who reject globalization and those who claim that it will create the best of all possible worlds. Because there is no returning to a world that is less economically, culturally, and politically integrated, he argues, we should make every effort to advance global cooperation and equity.

Page, Jake. *The Deadly Canyon*. Albuquerque, NM: U of New Mexico P, 2002. Print.

Pagh, Nancy. "An Indescribable Sea: Discourse of Women Traveling the Northwest Coast by Boat." *Gender & History* 20 3 (1999): 1-26. Print.

---. "Imagining Native Women: Feminine Discourse and Four Women Travelers of the Pacific Northwest." *Telling Tales: Essays in Western Women's History*. Eds. Catherine, Cavanaugh and Warne Randi. Vancouver: U British Columbia P, 2000. 82-99. Print.

---. *At Home Afloat: Women on the Waters of the Pacific Northwest*. Calgary (Canada) & Moscow, Idaho: U Calgary P & U Idaho P, 2001. Print.



Considering accounts written by Northwest Coast marine tourists between 1861 and 1990, Pagh examines the ways that gender influences the roles women play at sea, the spaces they occupy on boats, and the language they use to describe their experiences, their natural surroundings, and their contacts with Native peoples.

Pakenham, Thomas. *Remarkable Trees of the World*. New York: W.W. Norton & Company, 2002. Print.

Palacios Gonzalez, Manuela. "How Green Was My Valley: The Critique of the Picturesque by Irish and Galician Women Poets." *Feminismo/s* 5 (2005): 157-75. Print.

Why do contemporary women poets of the Galicia area of Spain and Ireland choose poetry as their mode and

how do they critique the pastoral/picturesque in their work?

Palmer, Joy A. *Environmental Education in the 21st Century: Theory, Practice, Progress and Promise*. 1st ed. New York: Routledge, 1998. Print.

This volume examines the reasons why environmental education occupies a less important position than other academic disciplines

The 6 sections of this volume move from a history of global EE, and an accounting of what the world knows about the condition of the planet at the end of the 20th century through thumbnail descriptions of EE in 15 countries (mostly in Asia and eastern Europe) to a discussion of how to make EE more successful in the 21st century. There is an excellent bibliography at the end of each section.

Palmer, Tim. *Pacific High: Adventures in the Coast Ranges from Baja to Alaska*. Washington, D.C.: Shearwater, 2002. Print.

---. *Lifelines: The Case for River Conservation*. 2d ed. London: Marion Boyers Publishers, 2004. Print.

Palmer addresses the ailing condition of modern-day rivers and outlines solutions for improved stewardship.

---. *Endangered Rivers and the Conservation Movement*. 2d ed. Blue Ridge Summit: Rowman and Littlefield P, Inc, 2004. Print.

This carefully researched narrative charts the last twenty years of river conservation and looks ahead to changes in river-protection initiatives.

Palmer, Tim, et al. *Oregon: Preserving the Spirit and Beauty of Our Land*. Stillwater, MN: Voyageur, 2003. Print.

This book is an armchair tour of Oregon's wilderness with striking color photography and text that reveals the intricacies of nature and the inseparable connections between people and the land.

Parini, Jay. "A Sense of Place Grounds History in Personal Discovery." *The Chronicle of Higher Education* 8 December 2000: B11-B12. Print.

An extended review of the anthology of essays by several American historians based on the theme of places.

Parker, Lea Jane. *Ecoculture*. Dubuque, IA: Kendall/Hunt, 2002. Print.

Parnell, Todd. *The Buffalo, Ben, and Me*. Columbia, Missouri: U of Missouri P, 2007. Print.

A father and son spend twelve days on the river and are both transformed

The Buffalo River proved to be the perfect testing ground for a young boy almost lost to mediocrity. Middle-schooler Ben is struggling with learning challenges that have left him resentful and underachieving. His father, middle-ager Todd, takes him to the river in order to help his son gain self-confidence and a develop his own identity.

Partridge, Ernest. "Philosophers Are Joining the Ranks." *Journal of Environmental Education* 12 3 (1980): 1-3. Print.

Reviews some of the environmentally-focused literature within the field of philosophy

In this article Partridge briefly reviews some of the environmentally-focused literature within the field of philosophy and comes to the not-surprising conclusion that philosophers were initially slow to jump on the environmental bandwagon, claiming that this apparent lack of interest in the field results from the fact that „the prevailing methods and presuppositions of Western philosophers are ill-disposed toward the holistic, systemic perspective of the ecologist and the environmentalist.“ (2). Since philosophers had finally (this article having been written twenty years ago, remember) begun to look with some attention at environmental issues, Partridge goes on to suggest several areas they might possibly study, two of which relate at least in theory to the field of environmental education. It is unfortunate, although probably to be expected, that Partridge,s editorial makes no mention either of how such an ethic is to be awakened, nor what had been done previously in that direction.

Pasquarelli, Gregg, Galia Solomonoff, and Mario Gooden. *Layered Urbanisms*. W.W. Norton, 2008. Print.

Layered Urbanisms presents critical discussions of various urban themes such as privately owned public

space in lower Manhattan; civic spaces for the Atlantic Yards in Brooklyn; and Mapping Cultures for a security center and global theater at the U.N.

Paton, Priscilla. "Kill Bambi, Vol. 1." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

This paper begins with the correspondences between the symbolic freight deer carry and environmental circumstances. Deer in traditional literature are charged symbols of the lovely, the elusive, the erotic, and the forbidden. In canonical and popular American art, deer represent an approachable wilderness, nature's grace, and New World bounty. They can be sentimental icons, sometimes rendered in plastic and placed in the yard, of a gentle pastoral: they are, as in Marjorie Kinnan Rawlings' *The Yearling* and Disney's *Bambi*, a sign of the animal as innocent and childlike, victims of human cruelty. These varying meanings seem distant from what deer have become: suburban pests that not only endanger motorists and defoliate landscaping, but also threaten other plant and animal species as they overrun insufficient habitat.

For those who have been in deer-car collisions or have lost a crop of green beans to four-legged marauders, the image of deer has already shifted: they should be shot or driven away. For some, deer replace coyotes and rats as creatures to be controlled. A 2002 article in *Audubon* by Ted Williams promotes increased hunting of deer to protect other species, while a *New York Times* article in 2004 discusses the search for animal birth control because even as the population of various species upsets environmental balances "the public grows more intolerant of killing animals." On one hand, it seems crucial to de-romanticize deer and avoid what ecologist/philosopher Paul Shepard believes is the artificial, ignorant "kindness" behind the assertion that humans should kill no animals. On the other, it also seems crucial to enhance respect and an aura of otherness with animals to avoid degrading them as mere resources or pests with no value outside a human-centered economy.

In pursuit of these issues, this paper is not an attempt to narrowly reconcile literary metaphor with environmental policy—a form of censorship—but an exploration of myths and literature reflecting ingrained attitudes about the animal, the importance of animals to human self-definition, and the need to clarify environmental relationship so that humans do not see themselves as above what Aldo Leopold called the biotic community, but as part of that community, sharing it wisely with the deer.

Patrick, Amy M. "Apocalyptic or Precautionary? Revisioning Texts in Environmental Literature." Diss. University of Minnesota, Twin Cities, 2006. Print.

In several essays and their text, *Ecospeak* (1992), M. Jimmie Killingsworth and Jacqueline S. Palmer note the propensity for environmental writers to employ apocalyptic rhetoric. Lawrence Buell, in *The Environmental Imagination* (1995), describes this literature, including Rachel Carson's *Silent Spring* (1962), as "environmental apocalypticism." Given a focus in the environmental movement on preserving ecological and human health for future generations, apocalyptic is a limiting, inaccurate reflection of the environmental movement's message, negatively impacting the reception of environmental texts as environmentalist hysteria. Attentive to a literary tradition concerned with public right-to-know, human health, and scientific uncertainty, I examine the advocacy of a precautionary approach toward issues of environmental and human health in Carson's *Silent Spring*, Colborn, Dumanoski, and Myer's *Our Stolen Future* (1996), Sandra Steingraber's *Living Downstream* (1997), and Edward O. Wilson's *The Future of Life* (2002). While many have commented on the tradition of apocalypse in regard to *Silent Spring*, none have recognized explicitly the tradition of a precautionary approach in Carson's text, and few have examined the post-Carson texts in this tradition. I use Carolyn Miller's theory of genre as social action to explore the merging by these authors of multiple genres to achieve their respective rhetorical ends, and their employment of precautionary rhetoric toward these ends, noting that apocalypse is but one strategy employed within a larger precautionary frame. Ultimately, I make the case for the recognition of a rhetorical genre of the precautionary tale in the environmental writing tradition. Keywords: precautionary tale, apocalyptic rhetoric, Steingraber, Wilson, Carson, Colborn, rhetorical genre, environmental apocalypticism

Pautz, Rolena Adorno and Patrick Charles, ed. *The Narrative of Cabeza De Vaca*. Lincoln, NE: U of Nebraska P, 2003. Print.

Pavelich, Matt. *Our Savage*. New York: Shoemaker & Hoard, 2005. Print.

In his first novel, Pavelich chronicles the rogue adventures of Danny Savage, a Balkan-born resident of the

New World's Great American Desert.

Payne, Daniel G., and Richard Newman, eds. *The Palgrave Environmental Reader*. New York: Palgrave Macmillan, 2005. Print.

Another eco-reader, somewhat different and considerably more wide-ranging than most.

Beginning in colonial times with a 1681 document by William Penn and ending with a 1999 essay by Winona Duke, this volume presents historical material relating to a wide range of multi-disciplinary environmental issues, including conservation, eco-justice, activism, Native studies, literature and law.

Peale, Albert. *Seeing Yellowstone in 1871: Earliest Descriptions and Images from the Field*. Trans. Merrill, Marlene Deahl, 2006. Print.

This is collection of the letters, watercolors, and sketches of Albert Peale's expedition to the Yellowstone Basin before it was a National Park.

As part of the Hayden Expedition in 1871, Albert Peale explored, wrote about, and visually represented the Yellowstone Basin before it became Yellowstone National Park. Marlene Deahl Merrill offers an illuminating introduction.

Pearce, Frank. "Dewponds of the Downlands." *Country living (British)* June 2006: 93-94, 96. Print.

Dewponds are a consistent source of water.

Described by naturalist Gilbert White and attributed to "Flint Men" in Rudyard Kipling's "Puck of Pook's Hill," dewponds have a long history in the downlands of Southern England; but most were dug in the eighteenth, nineteenth, and early twentieth centuries. Diggers laid straw, then puddling clay, and topped with stones. The ponds, unfailing in droughts, do catch rain water, but "capture moisture from dew and fogs." The old dewponds are a boon to wildlife and are now being conserved.

Pearson, Carmen. "Mildred Walker's Working Women: In Woods, Wheatfields and Ranchlands." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21-25 June 2005. Address.

In a number of Mildred Walker's novels, women are featured working in rural landscapes. This paper will address two issues based on this subject matter.

The first issue will be how these female protagonists interact with the natural world. In Mildred Walker's novels, her independent-minded and often frustrated female characters often find their fulfillment and peace through their interactions with the land. Initially, these interactions are often forced upon the characters by virtue of economic necessity. However, the business of living off the land is only ever the beginning of these characters' developments. Beyond the work these women must undertake Mildred Walker's characters mature and find their peace through an interaction with the natural world that goes beyond economics. This paper will discuss several examples of these interactions.

The second issue will be how the public's perception of the natural world has changed since Mildred Walker wrote her novels. The novels under study were written in the 1930s-1950s. Was Mildred Walker ahead of her time in her concerns for the natural world? Do some of her characters' perceptions of the natural world seem dated? What can modern readers learn from this?

The novels chosen to address these issues will be:

A Curlew's Cry (chronicling a woman's transformation of the family's bankrupt Montana cattle ranch into a profitable dude ranch.)

Fireweed (featuring a young woman living in a lumber town on the Upper Peninsula of Michigan during the Depression.)

The Southwest Corner (capturing an elderly widow's determination to remain on the family's Vermont farm despite her failing health and financial crisis.)

Winter Wheat (depicting a young woman on a dryland wheat farm on the eastern plains of Montana prior to the outbreak of WWII.)

Pearson, Michael. *Innocents Abroad Too*. Syracuse: Syracuse UP, 2008. Print.

Over two years of stories from a professor in the Semester at Sea Program.

Peña, Devon G. "Endangered Landscapes and Disappearing Peoples? Identity, Place, and Community in Ecological Politics." *The Environmental Justice Reader: Politics Poetics & Pedagogy*. Eds. Adamson, Joni, Mei Mei Evans and Rachel Stein. Tucson: University of Arizona Press, 2002. 58-81. Print.

Examines the positive interrelationship between culture and ecology established by the Hispanic acequia farmers of south-central Colorado.

Argues for the acequia as "a political and cultural institution that intersects with the place-centered identities and environmental ethics of the local community... the material and spiritual embodiment of people making habitable places."

Perlman, Heidi B. "'Dr. Splatt' Uses Roadkill Census to Teach Children About Nature." *The Columbus Dispatch* 17 June 2001: C5. Print.

Science teacher in New Hampshire uses roadkill to teach children about animal populations and the impact of technology

Peters, Karl E. *Dancing with the Sacred: Evolution, Ecology, and God*. Harrisburg, PA: Trinity Press International, 2002. Print.

According to Peters, God is a process: one aspect is the emergence of new possibilities in nature, human history, and personal living; the other is the selection of some of these possibilities to continue. The creative process is like a sacred dance.

Peterson, Toni Frohoff and Brenda, ed. *Between Species: Celebrating the Dolphin-Human Bond*. Berkeley, CA: U of California P, 2003. Print.

Petr, Kopecky. *The California Crucible: Literary Harbingers of Deep Ecology*. Spisy Ostravske Univerzity. Ostrava, Czech Republic: Ostrava University, 2007. Print.

Uncovers the literary roots of deep ecology in California

The California Crucible: Literary Harbingers of Deep Ecology This book explores connections among five selected California authors—John Muir, Mary Austin, Robinson Jeffers, John Steinbeck, and Gary Snyder—and the principles of the deep ecology movement. It demonstrates that these writers anticipated and even accelerated the emergence of deep ecology. Not only does the dissertation examine the extent to which the authors influenced deep ecology, but it also analyzes the underlying causes of the occurrence of this thought pattern in specific California environments. The project also traces the sources of the non-anthropocentric worldview these five writers share. Finally, the study illumines the actual instances where literary works have contributed to the formulation and evolution of deep ecology. In terms of scope, this study is inherently interdisciplinary and extends the already porous boundaries of American literature. Moreover, by considering the linking of literature and (deep) ecology, it can be classified as an ecocritical study. Given the fact that ecocriticism is a fairly recent field in the United States, and still rather obscure in the Czech Republic, it is necessary to outline at least its basic contours and the means of its theoretical cultivation. Although numerous books investigate the contact zones between literature and natural sciences, the explicit convergence of literary study and the science of ecology first materialized in *The Comedy of Survival: Studies in Literary Ecology* (1972) by Joseph W. Meeker. The term ecocriticism was coined by William Rueckert in his essay "Literature and Ecology: An Experiment in Ecocriticism" in 1978. It took another fourteen years for ecocriticism to be institutionalized with the establishment of The Association for the Study of Literature and Environment (ASLE). Two books, namely Lawrence Buell's authoritative monograph *The Environmental Imagination* (1995) and the wide-ranging anthology *The Ecocriticism Reader: Landmarks in Literary Ecology* (1996), edited by Cheryll Glotfelty, helped to raise the status of ecocriticism from a recognizable to a recognized stream within literary studies. Today, the membership of ASLE numbers over one thousand scholars, writers, and activists. The most frequently cited definition of ecocriticism comes from the editor of *The Ecocriticism Reader*, Cheryll Glotfelty. She states that it is "the study of the relationship between literature and the physical environment."¹ The selected literary works meet the criteria for an "environmentally oriented work" as postulated by Lawrence Buell. In short, he requires that in the literary text, the nonhuman environment be not a mere backdrop of the human drama. The nonhuman world must be a

part of human ethical consideration, as not a wholly static and lifeless entity.² In terms of the theoretical apparatus employed by ecocritics, a unifying doctrine has not yet been adopted. Although it is apparent that ecocritics eclectically apply knowledge generated by various branches of study, the cornerstone of the theoretical buttresses of ecocriticism should be the natural sciences, especially evolutionary ecology.³ This book draws on the findings of disciplines ranging from (cultural) geography, geology, anthropology, philosophy, and ecology. The common denominator of the prevalent part of ecocritical work has been the deep ecological perspective, whose basic assumption is that of ecocentrism (i.e. non-anthropocentrism). However, this adherence to deep ecology is problematic, to say the least, because it often fails to distinguish between the particular premises of deep ecology and the broad conception of ecocentrism. Therefore, the eight fundamental principles of deep ecology, as formulated by the two eminent figures in the movement, George Sessions and Arne Naess, are the touchstone of the textual analysis.⁴ Because this study deals exclusively with California writers, a chapter outlining the state's physical environment, history of human interference with nature, and California literary history precedes the analysis of the five selected writers. This chapter is included because the writers' works were significantly molded by the respective California's places in which they dwelled. Rudimentary information about the state's natural, human, and literary history is thus indispensable for the complex understanding of the distinct quality of each author's writings. So are the basic facts about the writers' careers. These demonstrate the evolution of their worldviews with regard to their home regions. In this bio(geo)graphical chapter, the defining moments of the authors' lives are also discussed. Their conversion experiences, or nature epiphanies, are interpreted as crucial for the broadening of the ecological consciousness of each. This book devotes considerable attention to presenting extensive textual evidence to support the hypothesis regarding the harbinger-quality of the writers with respect to deep ecology. Their works are examined through the lens of the above-mentioned eight principles of deep ecology. This analytical chapter attests that the writers' visions are compatible with the eight-point platform of deep ecology. Nevertheless, it also acknowledges the points of disunity, such as the absence of the issue of overpopulation in the oeuvre of Muir and Austin. These "omissions," however, can be attributed to the different demographic situation in California in the late 19th and early 20th centuries. The authors more or less agreed that reassessment of human behavior vis-à-vis nature was a necessity. The dominant anthropocentrism was (self-)destructive in the long run. Only Muir, Austin, and especially Snyder envisaged a viable alternative in their writing. Moreover, these three writers did strive to effect the desired changes not only through literary texts but also through civil action. Having provided sufficient evidence that the literary quintet constitutes what might be described as a coherent deep ecological thread within American literature, the focus shifts to yet another level, specifically, the underlying philosophical underpinnings and motives which stand behind the writers' particular worldviews. These are attributed to four elements which played an important role in each author's literary production. One, it is the syncretistic nature of the works in question. In the spirit of the "multiple roots" theory, formulated by Arne Naess, the authors draw upon a wide range of philosophical and religious influences. As is the case with deep ecologists, the authors draw inspiration mostly from Eastern schools of thought, such as Buddhism and Hinduism. This phenomenon can be explained partly by the geographical location of California on the West Coast of the country. This state has been more open than any other in the Union to the Oriental cultures and religions. The writers endeavor to merge these Oriental ingredients with what they consider the best aspects of Western thinking. Austin, Steinbeck, and Snyder also incorporate the ways of the Native Americans and other primal peoples. The writers see the blending of the cultures of the Native inhabitants and the Orient as vitally important for the prevention of the homogenizing effects of the dominant Western civilization and its values. Two, linked with the notion of syncretism is the writers' inclination toward non-dualistic modes of perception. To describe this mode, Naess uses the term "gestalt ontology," which he regards as a necessary prerequisite for reaching a genuinely deep ecological outlook. Indeed, to varied extents, the authors were striving to lessen or wholly eliminate the dichotomy between the human subject and nonhuman object. The hypothesis in this section stems from the theory of John Dewey. He pondered the aesthetic dimension of the human experience of the environment and argued that "the uniquely distinguishing feature of esthetic experience is exactly the fact that no such distinction of self and object exists in it, since it is esthetic in the degree in which the organism and environment cooperate to institute an experience in which the two are so fully integrated that each disappears."⁵ A closer look at the writers confirms that they preferred narrative techniques which stressed the reciprocal character of perception. The study also proposes that the transformation of their perception was the cause, not the outcome, of the radical non-anthropocentric ethic which they had adopted. Last but not least, both the momentary and long-lasting experiences which helped erase the dualistic vision of the authors are associated with the aesthetics of the sublime. Three, the ontological gestalt, which is often adopted through a

strong bond with the land, is closely associated with the sense of place. The argument employs the findings of cultural and environmental geographers who point out that place determines the people who dwell in it to a certain degree. The same belief is also expressed by D. H. Lawrence in "The Spirit of Place," the opening chapter of his well-known study *Studies in Classic American Literature* (1923). The fact that Austin, Jeffers, Steinbeck, and Snyder were deeply rooted in their respective places greatly contributed to their understanding of the fundamental interconnectedness between humans and nature. Ironically, despite Muir's famous attachment with Yosemite, he did not develop a lasting sense of this place. No matter how many odes to Yosemite he wrote, he never really inhabited it but remained an avid visitor and admirer. In contrast to Austin and Snyder, Muir saw the Yosemite National Park and other wilderness areas unsuitable for human inhabitation. In sum, the intensive interaction between the untamed places and the authors raised their ecological awareness to a higher plane. Moreover, Austin and especially Snyder can be credited with laying the foundations of what became known as bioregionalism. The bioregional vision involves a creative reimagining of the inhabited territory not defined by man-drawn borderlines but by natural boundaries. Overall, this truly place-based literature offers more or less imaginative ways of preventing the prevalent alienation from the land, which has been commonplace in mobile American society. Four, the symbiotic relationship with place requires a profound understanding of the natural processes occurring there. The writers dwelled in habitats which had retained their uncultivated nature. Especially for Muir, Austin, and Jeffers, their environments were largely unmapped territories when they settled in them. Therefore, a grounding in natural sciences was a necessary precondition for their understanding of and subsequent adaptation to the physical environment. Scientific knowledge thus complemented the unscientific, mainly the more intimate place-knowledge of the Native tribes and Hispanics, knowledge based on prolonged direct experience. All five writers were well-educated in biology and geology. The evolutionary theory of Charles Darwin was an integral part of their outlook. They did not, however, use this scientific theory as a means of fostering domination and control over the natural processes. On the contrary, the findings of evolutionary biology and geology provided indisputable evidence of human embeddedness in the ecosystem and, consequently, undermined the myth of the superior position of humans on the planet. The writers grasped the biological processes in their complexity and, what is more important, passed that understanding on in accessible language and form. Despite the fact that some of the authors, especially Jeffers, had reservations about science, they all aesthetically rendered scientific facts. Their accounts of nature were often imbued with philosophical ideas regarding the devastating effects of human-centeredness. In a nutshell, scientific expertise was an immensely important component in the paradigm-shifting vision of the writers. While Darwin's evolutionary theory made them foreground the dynamism of nature and the interrelatedness of all its parts, the geological knowledge extended the writers' conception of time and, in consequence, transformed their perspective on the role people have played in the earth's history measured in eons. Having investigated the deep ecological dimension of the authors' work and its theoretical foundations, it remains to prove that there is a real connection between literature and the deep ecology movement. The role of each writer in the formulation of the philosophical underpinnings of deep ecology is explored. For this purpose, several key figures in the deep ecology movement have been selected. A survey of the deep ecological work has showed that all the discussed authors have been appropriated in a certain way. The authors' eloquent and visionary literary expressions have been used to support the essential tenets of deep ecology. Of the five writers, Muir, Jeffers, and Snyder have had the greatest impact on deep ecology. They have been cited and referred to by a host of deep ecology theorists and adherents. Muir has been the favorite of the most influential California deep ecologists, including Bill Devall and George Sessions, as well as David Brower, who was an important inspirer and supporter of deep ecology. Jeffers' poems figure prominently in several scholarly articles by deep ecologists such as two respected Australians, Warwick Fox and John Seed. "Not Man Apart," a phrase from Jeffers' poem "The Answer," has even achieved the status of a buzzword in deep ecological circles.⁶ Snyder's contribution to deep ecology has been most significant. He has provided much of the "building material" in the formative period of deep ecology. No wonder the seminal book of deep ecology in North America, *Deep Ecology: Living as if Nature Mattered* (1985), was dedicated to Snyder by the authors, Devall and Sessions. Even the deep ecology-inspired Green politics in the United States, as postulated by Fritjof Capra and Charlene Spretnak, also owes much to the work of Gary Snyder. Austin and Steinbeck have not exerted as immense an influence on deep ecological thought as the other three writers. Still, their contribution has been significant. Austin receives special attention in Devall and Sessions' *Deep Ecology* (see above). She is also acknowledged as a notable influence by Dave Foreman, the founder of Earth First!, under whose leadership this organization was regarded as the activist wing of deep ecology. David Brower recognized Steinbeck as his predecessor, too.⁷ Steinbeck is the only one in the literary quintet not identified as a "source

of the deep ecology perspective” by Devall and Sessions. With hindsight, however, Devall himself admits that “not including Steinbeck [in Deep Ecology] was a sin of omission.”⁸ The fact that Austin and Steinbeck also had an indirect effect on deep ecology should not be omitted either. They subtly informed the writing of Gary Snyder and another notable nature writer of the West, Edward Abbey, an iconic figure for radical environmentalists. The interconnectedness of the careers and works of the five authors is also an important factor, bolstering the argument about a deep ecological current within American literature. Austin anticipated this current when she insisted that “John Muir and I have established a literary tradition for dealing with the American scene on the Western scale which will not soon be discarded.”⁹ Austin herself was an admirer and inspirer of Jeffers’ poetry. Jeffers, in turn, significantly affected the thinking of both Steinbeck and Snyder early in their careers. This five-part literary cycle has no beginning and end. In fact, it is reconnected via the coming-together of its first and last representatives on the timeline, by way of Snyder’s affinity with Muir’s work. In sum, it is safe to state that the five authors represent a recognizable tradition in American literature whose characteristic feature is the deep ecological view of life. This claim is compatible with the belief shared by many deep ecologists, which was succinctly formulated by Naess, “The most influential participants [in deep ecology] are artists and writers who do not articulate their insights in terms of professional philosophy, expressing themselves rather in art and poetry.”¹⁰ Last but not least, it is necessary to note that the convergence of literature and deep ecology is also a matter of other personal connections. Had it not been for the aforementioned vanguard of ecocriticism, Joseph W. Meeker, George Sessions would have probably met with Arne Naess much later. Sessions himself made an enormous effort in his publications to promote deep ecology in California. Thanks to him, respected literature scholars such as Max Oelschlaeger and Michael P. Cohen associated Muir and Jeffers with deep ecology. Sessions’ influence is not limited only to Cohen and Oelschlaeger. References to his name, often associated with Sessions’ interpretation of the writers in question, can be found in many an ecocritical study. Gary Snyder has also done a lot to bring deep ecology and literature together. In the deep ecology community, he is recognized as a mentor by many of its proponents. Whereas Snyder is a mentor, the preeminent philosopher George Santayana can be described as a prophet, considering the strikingly far-sighted statement which he articulated as part of his 1911 lecture at UC Berkeley: A Californian whom I had recently the pleasure of meeting observed that, if the philosophers had lived among your mountains their systems would have been different from what they are . . . for these systems are egotistical; directly or indirectly they are anthropocentric, and inspired by the conceited notion that man . . . is the centre and the pivot of the universe. That is what the mountains and the woods should make you at least ashamed to assert.¹¹ The philosophical underpinnings of deep ecology are characterized exactly by this humble and respectful stance toward nature. Even more importantly, they are often systematized versions of the ideas and insights articulated in literature. Notes 1 Cheryll Glotfelty, “Introduction: Literary Studies in an Age of Environmental Crisis,” *The Ecocriticism Reader: Landmarks in Literary Ecology*, eds. Cheryll Glotfelty and Harold Fromm (Athens and London: University of Georgia Press, 1996) xviii. 2 For the unabridged version of the tenets, see Lawrence Buell, *The Environmental Imagination* (Cambridge and London: Harvard University Press, 1995) 7. 3 See Joseph Carroll, *Evolution and Literary Theory* (Columbia: University of Missouri Press, 1995), and Glen A. Love, *Practical Ecocriticism: Literature, Biology, and the Environment* (Charlottesville and London: University of Virginia Press, 2003). 4 These principles, sometimes referred to as “the heart of deep ecology,” have been published in a host of articles and monographs since their formulation in California’s Death Valley in 1984. See, for instance, Bill Devall and George Sessions, *Deep Ecology: Living as if Nature Mattered* (Salt Lake City: Peregrine Smith Books, 1985) 70. 5 John Dewey, *Art as Experience* (New York: Perigee Books, 1980) 249. 6 The phrase has been quoted, for instance, by Ivan Del Janik, “Environmental Consciousness in Modern Literature: Four Representative Examples,” *Deep Ecology for the 21st Century*, ed. George Sessions (Boston and London: Shambhala, 1995) 109. Owing to David Brower’s effort, the Sierra Club published a large-format photography publication accompanied by Jeffers’ verses which was titled *Not Man Apart* (1965). David Brower even used the phrase as the title for the newsletter of the influential environmental organization Friends of the Earth. Perhaps most importantly, the phrase has become integral part of ecophilosophical discourse. The best evidence is to be found in the anthology *Philosophical Dialogues: Arne Naess and the Progress of Ecophilosophy*, eds. Nina Witoszek and Andrew Brennan (Lanham and Oxford: Rowman & Littlefield Publishers, 1999). 7 David Brower, introduction, *Natural State: A Literary Anthology of California Nature Writing*, ed. Steven Gilbar (Berkeley, Los Angeles, London: University of California Press, 1998) xi-xii. 8 Bill Devall, “Re: California landscapes and origins of deep ecology,” E-mail to Petr Kopecký, 1 April 2004. 9 Mary Austin, “Beyond the Hudson,” *The Saturday Review of Literature* 7 (6 December 1930): 432. 10 Arne Naess, “The Deep Ecological Movement: Some Philosophical Aspects,” *Deep Ecology for the 21st*

Century, ed. George Sessions (Boston and London: Shambhala, 1995) 71. 11 George Santayana, "The Genteel Tradition in American Philosophy," *Winds of Doctrine: Studies in Contemporary Opinion* (New York: Charles Scribner's Sons, 1926) 214.

Philander, S. George. *Our Affair with El Nino: How We Transformed an Enchanting Peruvian Current into a Global Climate Hazard*. Princeton, NJ: Princeton UP, 2004. Print.

This text outlines the history of El Nino and our changing perceptions of global weather modifications.

Philippon, Daniel J., ed. *The Friendship of Nature: A New England Chronicle of Birds and Flowers*, by Mabel Osgood Wright. Baltimore: The Johns Hopkins University Press, 1999. Print.

---. *Conserving Words: How American Nature Writers Shaped the Environmental Movement*. Athens: U of Georgia P, 2003. Print.

An accessible examination of the "ecology of influence," this book closely connects particular nature writers, their texts, and their readership to formative events in environmental history.

---. *Conserving Words: How American Nature Writers Shaped the Environmental Movement*. Athens: U of Georgia P, 2004. Print.

Philippon's book provides a unique history of nineteenth- and twentieth-century American environmentalism by tracing connections between American writers and environmental organizations whose founding they influenced.

Philippon's book provides a unique history of nineteenth- and twentieth-century American environmentalism by tracing connections between American writers and environmental organizations whose founding they influenced. The writers and organizations highlighted include Theodore Roosevelt - The Boone and Crockett Club; Mabel Osgood Wright - The National Audubon Society; John Muir - The Sierra Club; Aldo Leopold - The Wilderness Society; Edward Abbey - Earth First!

Pickard, Richard. "Magic Environmentalism: Writing/Logging (in) British Columbia." *A Sense of Place: Re-Evaluating Regionalism in Canadian and American Writing*. Eds. Chris, Riegel and et al. Edmonton: University of Alberta Press, 1997. 95-112. Print.

Assesses BC fiction that addresses logging thematically or as part of the narrative, by Jack Hodgins, Peter Trower, and Brian Fawcett.

---. "Augustan Ecology: Environmental Attitudes in Eighteenth-Century English Poetry." Diss. University of Alberta, 1998. Print.

Examines British literature of the century before Romanticism for evidence of environmental attitudes, in relation to literary critical work by Jonathan Bate, Karl Kroeber and others on Romanticism's role in the genesis of environmentalism.

---. "Environmentalism and "Best Husbandry": Cutting Down Trees in Augustan Poetry." *Lumen: selected proceedings from the Canadian Society for Eighteenth-Century Studies* 17 (1998): 103-26. Print.

Studies several individual 18th-century poems by British women writers occasioned by the cutting of individual trees.

Pickles, John. *A History of Spaces: Cartographic Reason, Mapping, and the Geo-Coded World*. New York: Routledge, 2004. Print.

"A study of mapping practices and how 'cartographic reason' has shaped the world since the 16th century" (CHE 20 Feb 2004).

Pierce, Brian J. *We Walk the Path Together*. Maryknoll, NY: Orbis Books. Print.

Pierce uses the writings of Buddhist monk Thich Nhat Hanh and Christian mythic Meister Eckhart to find a common spiritual ground between Christianity and Buddhism.

Pinker, Steven. *The Stuff of Thought: Language as a Window into Human Nature*. New York: Viking, 2007. Print.

Pinker explores how language reflects human psychological nature.

What does language tell us about the human mind? How do words shape our view of the world? Positioning himself between "linguistic determinism" and "extreme nativism," Pinker addresses these questions and more in an attempt to understand how language influences human nature.

Piper, Paul S., and Stan Tag, eds. *Father Nature: Fathers as Guides to the Natural World*. Iowa City: U of Iowa P, 2003. Print.

A tribute to fathers and fathering to nature

This collection of nineteen personal essays explore the fierce love between fathers and their children and the ultimate need to express this love through nature.

Platt, Harold L. "Jane Addams and the Ward Boss Revisited: Class, Politics, and Public Health in Chicago, 1890-1930." *Environmental History* 5 2 (2000): 194-222. Print.

Argues that Jane Addams can be viewed as an environmental activist

Argues that Addams can be understood as an urban environmental activist and that *Twenty Years at Hull House* recounts her first-hand education in environmental issues in urban areas. Describes of her work in Chicago as environmental activism, with a focus on public health issues.

Plummwood, Val. *Environmental Culture*. New York: Routledge, 2002. Print.

Pollak, Michael, and Margaret MacNabb. *Hearts & Minds: Creative Australians and the Environment*. Alexandria, NSW: Hale & Iremonger, 2000. Print.

A wide-ranging survey of environmental literature in Australia.

"The spread of new ideas is the mightiest weapon in the fight to preserve the environment" (7). With that assertion, Michael Pollak and Margaret MacNabb preface their wide-ranging survey of creative work by Australians that contributes new ideas to "green consciousness" (7). In eight chapters devoted to different categories of creative work, Pollack and MacNabb describe the environmental themes and concerns in the works they survey and report on personal interviews conducted with many of the authors. Though the Pollak and MacNabb don't formally define or delimit "creative work," their emphasis on writing is evident from the list of categories treated in successive chapters: fiction, non-fiction, illustrated books, magazines, films/plays, songs/poetry, and children's literature. Within each chapter, the range is equally broad; the chapter on fiction considers "mainstream fiction, detective novels, sci-fi, futuristic tales, romances and quirky, offbeat offerings" (7). This range of work is, as the authors have every right to claim, "dazzling," but it nevertheless leaves the field open for a sequel--or for someone else--to examine the work of Australian sculptors, painters, performance artists, and composers. The authors' focus on literature and other arts seems to grow at least in part out of frustration with other environmental advocates, "We cannot rely," they write, "on politicians or corporations or conventional wisdom to face up to the challenges of survival. We certainly cannot rely on environmental organisations, be they vast or local, because these are often divided and unsure of their goals. Worst of all, the green groups are often unable to get their message across or win adherents to their worthy cause because they lack the simplest notions of public relations" (11). One could learn a great deal from an analysis of those failures, but that would be another project entirely. Instead, Pollak and MacNabb examine, through a unique mix of bibliographic essay and personal interview, how various Australian writers have taken a stance with, to borrow a phrase from Cheryl Glotfelty's characterization of ecocriticism, "one foot in literature and the other on land." As a result of that stance, the authors argue, "Writers have made us think about what we are doing. They make us care about what we are doing. Then they make us do something about what we are doing. In their individual and collective ways they affect our hearts and minds forever" (60). Pollak and MacNabb's vast and detailed map of those efforts will surely help even readers familiar treatments of the environment in Australian literature to discover new work. Readers unfamiliar with Australian environmental literature will discover a new continent.

Pollan, Michael. "Poison." Rev. of *Body Toxic*, by Susanne Antonetta. *The New York Times Book Review* 24 June 2001: 7. Print.

Pollock-Ellwand, Nancy, and Preston Susan M. *Landscape Legacies Cd-Rom*. Toronto: U of Toronto P, 2004. Print.

This CD-ROM is a survey of designed environments from Prehistoric times to the eighteenth-century Picturesque Movement.

Pomper, Phillip, and David Gary Shaw, eds. *The Return of Science: Evolution, History, and Theory*. Lanham, MD: Rowman and Littlefield, 2002. Print.

In this book, several distinguished historians join prominent scholars from a wide range of disciplines to debate the applications of evolutionary theory to cultural, social, economic, and political phenomena.

Potter, Russell. *Arctic Spectacles: The Frozen North in Visual Culture, 1818-1875*. Tuscaloosa, AL: U of Alabama P, 2007. Print.

This book shows the history of visual representations of the Arctic in the mid-nineteenth century.

Potter traces the history of the Arctic through visual media including panoramas, photographs, and engravings. By examining artifacts of popular culture he tries to understand how we have constructed the Arctic.

Powell, Sophie. *The Mushroom Man*. New York: G. P. Putnam's Sons, 2003. Print.

In her debut novel, Powell tells the story of children, adults, and the possibility of magic.

Prager, Ellen. *Chasing Science at Sea: Racing Hurricanes, Stalking Sharks, and Living Undersea with Ocean Experts*. Chicago: U of Chicago P, 2008. Print.

Prager shares her firsthand accounts of living and studying under the sea.

Marine scientist, Ellen Prager takes readers under the sea to experience the hardships, joy, and terrors of conducting oceanic research. With an infectious sense of humor, Prager shares her personal anecdotes and field research.

Pratt, William, ed. *Ezra Pound: Nature and Myth*. Brooklyn: AMS Press, 2003. Print.

This anthology of criticism examines the relationship between myth and nature in the poetry of Ezra Pound.

Preston, Christopher. *Grounding Knowledge: Environmental Philosophy, Epistemology, and Place*. Athens: U of Georgia P, 2003. Print.

The author gathers evidence from science studies, cognitive science, evolutionary biology, ecological psychology, anthropology, religious studies, and narrative experience for the claim that physical environments play a structuring role in the knowledge claims that we make.

Preston, Christopher J. *Grounding Knowledge: Environmental Philosophy, Epistemology, and Place*. Athens, GA: U of Georgia P, 2002. Print.

Pretty, Jules. *The Earth Only Endures: On Reconnecting with Nature and Our Place in It*. London: Earthscan, 2007. Print.

Somewhat reminiscent of Weisman's *The World Without Us*, although in less depth and far less lyrical.

Consisting of 16 essays divided into 5 sections, this book looks first at evolution and how we got from there to where we currently are environmentally. Other sections discuss human relationships with non-human animals, food/ agricultural practices across the globe, and the systematic destruction of village communities. The final section of the book contemplates the future and offers suggestions, unfortunately nothing new, for humankind's survival on the planet.

Price, David A. *Love and Hate in Jamestown: John Smith, Pocahontas, and the Heart of a New Nation*. New York: Alfred A. Knopf, 2003. Print.

This history of the Jamestown colony focuses on its human story and on the actions of Captain John Smith.

Price, Patricia L. *Dry Place: Landscapes of Belonging and Exclusion*. Minneapolis: U of Minnesota P, 2004. Print.

This book gathers tales from the southwestern United States and northern Mexico to understand the relationship between people and place in a borderland.

Probyn, Elspeth. "Girls and Girls and Girls and Horses: Queer Images of Singularity and Desire." *Tessera* 15 (1993): 22-29. Print.

A feminist approach to girl/horse relationships.

Prosek, James. *Fly-Fishing the 41st: Around the World on the 41st Parallel*. New York: HarperCollins, 2003. Print.

The author pursues trout around the world while keeping to his home latitude.

Purkiss, Diane. *At the Bottom of the Garden: A Dark History of Fairies, Hobgoblins, Nymphs, and Other Troublesome Things*. New York: New York UP, 2003. Print.

Purkiss examines the history of the ideas that have haunted to imagination.

Quammen, David. *Monster of God: The Man-Eating Predator in the Jungles of History and the Mind*. New York: Norton, 2003. Print.

The beasts that have always ruled our jungles and our nightmares are dying. What will become of us without them?

Quinn, Daniel. *Ishmael: An Adventure of the Mind and Spirit*. New York: Bantam, 1995. Print.

a mix of philosophy, history, science and spirituality,

Quinn explains why it is that the "civilized" world, those of us that he calls The Takers, must learn to live like a true community, at peace not only with each other but with the eco-system that supports us and of which we are a part. Otherwise, he says, nature will do it for us. Quinn's premise is that we humans are captives of a worldview of our own making but which we do not understand, one that forces us to continue our destruction of the natural world until it can no longer support us. In Nature the laws that rule ecological communities are unspoken but clearly understood by each of the members of the web, the „peace-keeping law," Quinn calls it (118), and he goes on to explain how it works: "You may compete to the full extent of your capabilities, but you may not hunt down your competitors or destroy their food or deny them access to food. In other words, you may compete but you may not wage war" (128). Breaking these natural laws threatens the survival not only of the individual but of the entire community. Because most of humankind sees itself as apart from Nature, rather than a part of it, we believe that we do not have to accept the natural laws, and that we can survive even if the ecosystem collapses around us. Quinn reminds us that this is not so: "Acceptance has nothing to do with it. You may as well talk about a man stepping off the edge of a cliff not accepting the law of gravity" (145). We Takers have clearly forgotten both the lessons of science and those of community.

Race to Save the Planet. 1990. Film.

Covers all of the world's environmental problems.

Despite its age, this excellent series of 10 one-hour segments covers all of the world's environmental problems (none of which have been solved, I tell my students, and many of which have worsened in the 14 years since it was produced) with a constant focus on the ways in which the world's poor are both the unwitting (or at least unwilling) perpetrators as well as the ultimate victims of environmental abuse. Filmed in numerous locations around the globe (India, Brazil, Thailand, Sweden, the USA, etc.), this series provides historical background and easy-to-understand scientific evidence of what we are doing to our planet. More importantly, however, the series also shows communities in both developed and developing countries that have actually taken steps to reduce their impact on the earth. While using the entire series is often too time-consuming to be feasible in a one-semester class, the individual segments stand quite well on their own, and can be used to supplement other class materials.

Radding, Cynthia. *Landscapes of Power and Identity: Comparative Histories in the Sonoran Desert and the Forests of Amazonia from Colony to Republic*. Durham: Duke University Press, 2005. Print.

Radding compares the cultural and environmental histories of two Central American colonies: Sonora, in Mexico and Chiquitos, in Bolivia.

Raglon, Rebecca. "The Post Natural Wilderness & Its Writers." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

The Post Natural Wilderness & Its Writers

The Post Natural Wilderness & Its Writers Many nature writers over the past half century have conveyed the news that nature is dead; the titles alone, from *Silent Spring* to *The End of Nature* inform us that the "old verities" (including belief in nature's essential purity, stability, abundance, and ability to rejuvenate and heal)

have given way to an era when the turn of the seasons and even the kind of weather we experience are no longer certain. Humans have entered an anthropogenic stage when all of nature appears to bear the mark of human activity. Salmon swimming to the remotest lakes in Northern British Columbia have contaminated those lakes with dioxins from their bodies; DDT sprayed in southern Asia to fight malaria ends up in the flesh of humans in the far north. Even stranger is the fact that new wildlife refuges have spontaneously arisen in the most contaminated and dangerous sites in the world: Chernobyl now has a flourishing animal population and the Korean DMZ is alive with animal and bird life. How do contemporary nature writers respond to this new Post Natural Wilderness? What does this landscape tell us about the natural world and our ability to live with it? Using the works of several contemporary writers who have investigated the Post Natural Wilderness, this paper examines the strategies used by contemporary writers to chronicle their encounters with this strange new landscape, along with the surprises and occasional bitter ironies that emerge from it.

Raine, Anne. "Rethinking the Global Landscape: Muriel Rukeyser's Cosmopolitics." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

The past decade has seen a resurgence of critical interest in Muriel Rukeyser, a well-known but little-studied poet who, I propose, has much to contribute to current debates about the relationships among literature, science, social practice, and the natural world. However, critics have tended to focus on her social activism rather than her environmental imagination, and she has yet to receive sustained ecocritical attention. In my view, Rukeyser is an important writer for ecocritics to revisit—not because her work is always "ecologically correct," or even always successful as poetry, but because it represents a sustained and serious exploration of the relationships among poetry, science, and a material world that she insisted was natural, social, aesthetic, and political all at once. In this paper, I focus specifically on Rukeyser's "One Life" (1957), a strange, mixed-genre biography of 1940 Republican Presidential candidate Wendell Willkie that combines biographical narrative with poems, historical documents, and mythic meditations on various local, national, and global landscapes. In this bizarre, often problematic, but compelling experimental text, the figure of Willkie is transformed from Babbitt-like businessman to Whitmanian mythic everyman, and the global humanitarian vision advanced in Willkie's 1943 bestseller *One World* merges with the technologized landscape of the TVA to become a utopian image of what Bruno Latour has recently called a 'cosmos' or "cosmopolitics" In the paper, I do three things: first, I explore Rukeyser's modernist vision of the post-New Deal landscape; secondly, I compare her view of the TVA and of Willkie's "One World" vision with that of recent historians; and finally, I assess the value of her poetic investigations for our current debates about how best to understand and inhabit the more-than-human world.

Randall, Isabel F. *A Lady's Ranch Life in Montana*. U of Oklahoma P, 2004. Print.

Drawing from Isabel's letters home to England, Saunders sketches Randall's Montana life in the 1880s. In this new edition he supplements Randall's letters with notes and an extensive introduction.

Randolph, John N. *The Battle for Alabama's Wilderness: Saving the Great Gymnasiums of Nature*. Tuscaloosa, AL: U of Alabama P, 2005. Print.

John N. Randolph traces the political history of Alabama's three National Forest Wilderness areas and discusses Alabama's emergence as a leading advocate for wilderness areas.

Randolph, Ladette, and Nina Shevchuk-Murray, eds. *The Big Empty: Contemporary Nebraska Nonfiction Writers*. Lincoln, NE: U of Nebraska P, 2007. Print.

Nebraskan nonfiction writers celebrate their state

A vast, barren landscape or a place of subtle natural beauty; the middle of nowhere or the gateway to the cultural and historical riches of the West; many things to many people and a cipher to many more -the great state of Nebraska is by force of circumstances a place of possibilities. What these possibilities are and what they promise are precisely what the writers of *The Big Empty* tell us.

Rapp, Valerie. "New Stories About Old-Growth Forests." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

The story that scientists tell about old-growth forests affects what we do with those forests.

Science is built on facts and evidence, yet story is how we connect facts into ideas. I trace the stories that scientists have told about old-growth forests in the Pacific Northwest over the past 50 years, and what their

evolving stories have meant for these forests. An early scientific goal was to investigate the problems in harvesting forests described as "overmature climax types." Old growth was logged experimentally, and much was learned. By the 1990s, scientists were telling new stories about old-growth forests. They described ecological intricacy, subtle biodiversity, and layers upon layers of ecological connections. They learned that old-growth forests are not places undisturbed for centuries. These new stories have changed our cultural responses to forests including the management of forests of all ages. The forests tell us the story of our stewardship.

Raskin, Jonah. *Natives, Newcomers, Exiles, Fugitives: Northern California Writers and Their Work*. Healdsburg, CA: Running Wolf 2003. Print.

This book examines the lives and work of northern California writers.

Rasula, Jed. *This Compost: Ecological Imperatives in American Poetry*. Athens, GA: U of Georgia P, 2002. Print.

Rawlins, C.L. "Notes from the Traveled-Upon." *Hungry Mind Review* Summer 1996: 44-45+. Print.

Negative views on Ehrlich's authenticity as a representative of rural Wyoming.

Ray, Janisse. *Wild Card Quilt: Taking a Chance on Home*. Minneapolis: Milkweed, 2003. Print.

Tay tells the story of her return to the small town where she grew up.

Raymo, Chet. *The Path: A One-Mile Hike through the Universe*. Walker and Company, 2003. Print.

This book records Chet Raymo's account of the route he has walked for thirty-seven years.

Reader, John. *Cities*. 2005. Print.

Reader reviews the history of cities in human civilization, debunking myths and revealing surprising information along his tour of some of the world's greatest cities.

Redclift, Michael R. *Frontiers: Histories of Civil Society and Nature*. Cambridge, MA: The MIT Press, 2006. Print.

Both nature and human institutions evolve through the formation and negotiation of frontiers.

Redclift argues that the frontier is a fruitful place in which to understand how nature and civil institutions "co-evolve."

Reece, Erik, ed. *Field Work: Modern Poems from Eastern Forests*. 2008. Print.

This is a collection of poems about the landscape and the ecology of the eastern U.S.

Reece has collected American authors and Chinese authors who write about similar landscapes - woodlands.

Regis, Ed. *What Is Life: Investigating the Nature of Life in the Age of Synthetic Biology*. New York: Farrar, Straus and Giroux, 2008. Print.

Regis questions our concepts of life in an age where technology has radically altered how we view life.

Regis picks up where Nobel Prize-winning physicist Erwin Schrodinger left on. He argues that science provides us with a detailed, and useful, understanding of what life is. Regis tries to unravel the ways that modern technology has complicated our notion of life.

Reid, Jan. *Rio Grande*. Austin, TX: U of Texas P, 204. Print.

This collection of fiction, non-fiction and photography from prominent authors and artists explores the ecology, history, culture, and politicization of the Rio Grande.

Rejeski, David. "Learning Our Way to a Better Environmental Future." *Environmental Communicator* 28 3 (1998): 15-16. Print.

The environmental education community should become pro-active.

David Rejeski begins this short but valuable article with the following comment: "As a number of opposing camps do battle for the future of environmental policy, it is interesting to watch the environmental education community sitting on the sidelines waiting for the next paradigmatic shoe to drop" (15). He proposes that the environmental education community become pro-active rather than re-active, taking the lead in situations of

workplace and consumer education rather than only in K-16, and ends by reminding us that "those who believe in education, practice it, and understand its power become the new agents of change" (16).

Rexroth, Kenneth. *The Complete Poems of Kenneth Rexroth*. Port Townsend, WA: Copper Canyon P, 2003. Print.

This anthology collects all of Rexroth's poetry and centers around his understanding of the relationship between nature and time.

Rhodes, Richard. *The Inland Ground: An Evocation of the American Middle West*. Lawrence, KS: U of Kansas P, 2006. Print.

This is a collection of Rhodes's best writing about Kansas.

Richards, John. *The Unending Frontier; an Environmental History of the Early Modern World*. Berkeley: University of California Press, 2003. Print.

These case studies examine human impacts on the natural world from the late-fifteenth through the early-nineteenth centuries.

Richards, Robert J. *The Romantic Conception of Life: Science and Philosophy in the Age of Goethe*. Chicago: U of Chicago P, 2002. Print.

---. *The Tragic Sense of Life: Ernst Haeckel and the Struggle over Evolutionary Thought*. Chicago: The U of Chicago P, 2008. Print.

Richards explores Haeckel's place within the history of evolutionary theory and within late nineteenth century Germany.

Richards brings Haeckel's life, and late nineteenth century, German, intellectual life, into focus in this book. Essential to the world's reception of Darwin's theories, Haeckel's turbulent life offers insight not only into the history of science, but also an intimate look at a fascinating intellectual.

Richardson, Judith. *Possessions: The History and Uses of Haunting in the Hudson Valley*. Cambridge, MA: Harvard UP, 2005. Print.

Hauntings and ghost stories are popular in this region, and this book considers the causes and consequences of hauntings as a politics of place.

Ricou, Laurie. *The Arbutus/Madrone Files: Reading the Pacific Northwest*. Corvallis, OR: Oregon State UP, 2002. Print.

Ridley, Matt. *Nature Via Nurture: Genes, Experience, and What Makes Us Human*. New York: HarperCollins Publishers, 2002. Print.

The science writer Matt Ridley examines the entire nature-nurture spectrum.

Rigas, Jim. *The Way of the Butterfly: Scientific Speculation on God and the Hereafter*. Chapel Hill, NC: Professional Press, 2007. Print.

Tackling key theological issues such as the definition of sin, miracles, and the soul's resurrection after death, this inspirational book reveals a glimpse of God through the latest scientific theories.

---. *The Way of the Butterfly: A Scientific Speculation on God and the Hereafter*. Gilsum, NH: Pnevma Publications, 2008. Print.

Rigas melds science and spirituality explore how we can justify the existence of both souls and empiricism.

Examining the history of science and philosophy, Rigas uses his personal observations to make sense of the spiritual and scientific aspects of the world.

Rigby, Kate. "Pastoral under Pressure." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

This paper considers transformations in the genre of pastoral poetry in the Australian context, focusing on the work of David Campbell

What happens to the poetic idiom of European pastoral when it is transported, along with sheep, wheat and

foxes, to southeastern Australia? Does the persistence of pastoral into late 20th century Australian verse simply perpetuate landscape memories shaped by the geo-cultural conditions of distant climes, creating what J. M. Arthur has termed a mental "default country," which continues to skew non-indigenous Australians' perception and treatment of the land? Or has the language of pastoral itself been transformed under the pressure of the geo-cultural conditions of the new country, as poets have striven to affirm a sense of connectedness with distinctively Australian rural environments? These questions will be approached here with reference to the work of the poet, and sometime farmer, of the Monaro plains region of NSW, David Campbell (1915-1979). While much of Campbell's earlier poetry remains heavily indebted to 17th century English pastoral and hence to the mental world of the default country, in his later work, notable "Hours and Days," Campbell returns to the ancient Greek origins of European pastoral in order to forge a new poetic idiom that is more closely attuned to the specificities of farming in southeastern Australia in the 1960s. This is no rural idyll, however. For at the same time that he puts pressure on the pastoral in order to voice a distinctively Australian experience of rural life, Campbell also discloses how the rural environment that he loved was itself under pressure at this time from the economic and technological exigencies of post-war industrial farming regimes.

Riley, Glenda. *Taking Land, Breaking Land: Women Colonizing the American West and Kenya, 1840-1940*. Albuquerque: U of New Mexico P, 2003. Print.

This book examines the lives of women colonists on the American and Kenyan frontiers to demonstrate the importance of gender and race in shaping women's frontier experience.

Rinda, West. *Out of the Shadow: Ecopsychology, Story, and Encounters with the Land*. Under the Sign of Nature. Ed. Michael Branch, SueEllen Campbell John Tallmadge. Charlottesville, VA: University of Virginia Press, 2007. Print.

Bringing together ideas from analytical psychology, environmental thought, and literary studies, West explores a variety of literary texts—including several by contemporary American Indian writers—to show, through a sort of geography of the psyche, how alienation from nature reflects a parallel separation from the "nature" that constitutes the unconscious.

In western culture, the separation of humans from nature has contributed to a schism between the conscious reason and the unconscious dreaming psyche, or internal human "nature." Our increasing lack of intimacy with the land has led to a decreased capacity to access parts of the psyche not normally valued in a capitalist culture. In *Out of the Shadow: Ecopsychology, Story, and Encounters with the Land*, Rinda West uses Jung's idea of the shadow to explore how this divorce results in alienation, projection, and often breakdown. Bringing together ideas from analytical psychology, environmental thought, and literary studies, West explores a variety of literary texts—including several by contemporary American Indian writers—to show, through a sort of geography of the psyche, how alienation from nature reflects a parallel separation from the "nature" that constitutes the unconscious. Through her analysis of narratives that offer images of people confronting shadow, reconnecting with nature, and growing psychologically and ethically, West reveals that when characters enter into relationship with the natural world, they are better able to confront and reclaim shadow. By writing "from the shadows," West argues that contemporary writers are exploring ways of being human that have the potential for creating more just and honorable relationships with nature, and more sustainable communities. For ecocritics, conservation activists, scholars and students of environmental studies and American Indian studies, and ecopsychologists, *Out of the Shadow* offers hope for humans wishing to reconcile with themselves, with nature, and with community.
<http://www.upress.virginia.edu/books/west.HTM>

Ring, Ray. "A Losing Battle." (2003). Print.

A discussion of large wildfires and use of the "let it burn" policy.

---. "History Is Full of Big Fires." (2003). Print.

Journalistic sidebar on the history of western wildfires

Riskin, Jessica. *Science in the Age of Sensibility*. Chicago: U of Chicago P, 2002. Print.

Risley, Eleanor. *The Road to Wildcat: A Tale of Mountain Alabama*. Tuscaloosa, AL: U of Alabama P, 2004. Print.

In 1928 an ailing couple walked hundreds of miles through the southern Appalachians in order to revive their

health. Their reorganized travelogue tells of their adventures in the southern wilderness.

Robbins, William. *Landscapes of Conflict: The Oregon Story, 1940-2000*. U of Washington P, 2004. Print.

In his second volume of Oregon's environmental history, Robbins addresses the efforts of individuals and groups who sought to protect Oregon landscape from destruction.

Robert B. Tapp, in cooperation with the North American Committee for Humanism, ed. *Ecohumanism*. Vol. 15 of *Humanism Today*. Amherst, NY: Prometheus Books, 2001. Print.

Robert L. Thayer, Jr. *Lifepace: Bioregional Thought and Practice*. Berkeley, CA: U of California P, 2003. Print.

Roberts, Suzanne. "The Ecogothic: Pastoral Ideologies and the Gendered Gothic Landscape." Diss. University of Nevada, Reno, 2007. Print.

Many female characters die bizarre and horrible deaths, in which even nature renounces them, revealing the heroine's Gothic relationship to the Pastoral space. Certainly not all nature or natural settings are "Pastoral," but in literature that we would consider traditionally Gothic, the landscapes are often idyllic, complete with lute playing, shepherds, and singing exchanges. The use of these Pastoral moments or as Andrew V. Ettin calls them "Pastoral insets" questions constructs of both nature and gender. By using Pastoral tropes, the Gothic writers simultaneously examine both the human relationship to nature and constructs of gender. Because these Pastoral moments often lead to weird death, threat of death, or something equally terrible for the maiden, the Pastoral return for the woman becomes Gothic. These Gothic images create a frightening sort of Female Pastoral that fractures the patriarchal system of domination in terms of both women and the land. Gothic writers such as Ann Radcliffe and Charlotte and Emily Bronte use the Pastoral inset to reveal the heroine's desire for the out-of-doors; they show simultaneously that this is no viable option for the maiden-girls can't be shepherds. Matthew Lewis and Bram Stoker use the Pastoral inset in order to deconstruct notions of heterosexuality and gender. The Gothic both erases and reinscribes the traditional constructs of gender and nature.

Robin, Libby. *Defending the Little Desert: The Rise of Ecological Consciousness in Australia*. Melbourne Australia: Melbourne University Press, 1998. Print.

History of the environmental dispute in 1969 that introduced biodiversity to politics in Australia

'Defending the Little Desert moves deftly between the local and the international, giving a rich and detailed account of the complexities of a particular political struggle set within a broader historical framework.' --

Judith Brett. In 1968 Sir William McDonald, Victoria's Minister of Lands, announced a rural settlement scheme for the Little Desert in Victoria's far north-west. The last thing he anticipated was a conservation campaign. That, however, was exactly what he got—a campaign of unprecedented vehemence and sophistication, with enough electoral clout to cost him his parliamentary seat and consign the Little Desert Settlement Scheme to oblivion. The Little Desert dispute was a watershed in Australian environmental politics. It marked the beginning of a new consciousness of nature, not just as a scenic backdrop for the human drama but as something to be valued for itself. A new concept, 'biological diversity', was voiced in the halls of parliament for the first time, while the interaction of scientists, government and the wider community marked a new kind of political relationship. The campaign to defend the Little Desert was centered 400 kilometers away in the city of Melbourne. Disenchanted suburban dwellers, scientists, amateur naturalists, economists and bureaucrats banded together to oppose McDonald's ill-conceived scheme. By the time the campaign had run its course, the philosophy of development at any cost was losing its hold in the country as well, and some surprising alliances had been forged across the rural-urban divide. In *Defending the Little Desert*, Libby Robin explores the ecology of the campaign and its profound impact on the processes of environmental decision-making, drawing on interviews with the main protagonists on all sides. She offers a sensitive account of the nuances of the coalition that assembled to save the Little Desert, and highlights the neglected role of an older generation of conservationists in the history of green politics in Australia. Robin's beautifully written account of the Little Desert campaign, perhaps the earliest expression of ecological consciousness in Australia, should be read by all Australians interested in conservation and the environment, in participatory political processes and in 'public science'.

[Comments:]

---. *The Flight of the Emu*. Melbourne, Australia: Melbourne University Press, 2001. Print.

A history of Australasian ornithology in the twentieth century.

Robinson, Michael F. *The Coldest Crucible: Arctic Exploration and American Culture*. Chicago: U of Chicago P, 2006. Print.

This book explores chronologically the history of exploration of the Arctic.

Robinson, Roxana. *Sweetwater*. New York: Random House, 2003. Print.

Roxana Robinson's environmentalist heroine has a passion for water, if not for her husband.

Sweetwater is a novel, set in the Adirondacks, that is concerned with the following issues, among others: grief, parents-in-law, groundwater pollution, eastern mixed deciduous forests, mountain lions, drought, Republicans et al. It was a New York Times Notable Book of the Year. [Comments: www.roxanarobinson.com]

Robinson, Tim. *Setting Foot on the Shores of Connemara*. Dublin: Lilliput Press, 1996. Print.

In this collection of fourteen nonfiction essays, cartographer and writer Tim Robinson inscribes Ireland's Connemara coast with scientific and imaginative ruminations on people and place.

This collection of essays successfully integrates the breadth and depth of Robinson's perspective ranging from archaeological and geologic survey to autobiographical reflection. His articulation of his cartographic process as a physical, sensory engagement with both the terrain and its dwellers suggests an approach to cartography that attempts to acknowledge the inadequacies of topographic representation. Moreover, Robinson's careful consideration of the colonial past that has literally remapped Ireland's terrain through its silencing of a language and a tradition of placelore renders his nonfiction a valuable tool for postcolonial studies.

Rockefeller, Steven C., and John Elder, eds. *Spirit and Nature: Why the Environment Is a Religious Issue: An Interfaith Dialogue*. Boston, Massachusetts: Beacon Press, 1992. Print.

A collection of essays from a symposium on spirit and nature; includes perspectives from Buddhist, Christian, Islamic, Jewish, Native American, and liberal democratic traditions.

Essays include "A Tradition of Thanksgiving," by Audrey Shenandoah, "Learning to Live with Less: A Jewish Perspective," by Ismar Schorsh, "A Square in the Quilt: One Theologian's Contribution to the Planetary Agenda," by Sally McFague, "Liberal Democracy and the Fate of the Earth," by J. Ronald Engel, "Islam and the Environmental Crisis," by Seyyed Hossein Nasr, "A Tibetan Buddhist Perspective on Spirit in Nature," by Tenzin Gyatso, His Holiness the 14th Dalai Lama, "Caring for the World," by Robert Prescott-Allen, "Faith and Community in an Ecological Age," by Steven C. Rockefeller; and "Keeping Faith with Life": A Dialogue, with Steven C. Rockefeller as moderator.

Romero, Diana Villanueva. "Contemporary Animal Literature in English: The Voice of the Unvoiced." Diss. Universidad de Alcalá, 2008. Print.

This dissertation aims at addressing issues having to do with animal ethics and their representation in contemporary literatures in English. On a first level, I would like first to identify works of fiction that tackle both in imaginative and creative ways issues such as animal experimentation, meat eating, wildlife management, the emotional life of animals and animals in entertainment. On a second level, I aim at analysing the literary strategies used in these works, those that make possible that I single them out as exceptional within the genre. On a third level, I would like to define the issues at stake when talking about animal literature and its relationship to postcolonial and minority literatures. It is my understanding that there is a connection between the marginalised voices of the minorities and that of the literary advocates of the unvoiced non-human animals, however risky this may be. As Helen Tiffin acknowledges the status of "animals" tends to be "compromised by the human (often Western) deployment of animals and the animalistic to destroy or marginalise other human groups." Therefore I would try to identify common literary strategies among those dealing with issues of animal ethics and most of minority and postcolonial writers. In so doing my final aim is to describe animal literature as a new type of minority literature on the grounds not of sex, race or class but on that of species.

Romtvedt, David. *Some Church*. Minneapolis: Milkweed Editions, 2005. Print.

This collection of Romtvedt's verse focuses on the intersections of political, social, and spiritual life, informed by the author's life in Wyoming.

Ronald, Ann. *Reader of the Purple Sage: Essays on Western Writers and Environmental Literature*. Reno, NV: U of Nevada P, 2003. Print.

Literary scholar Ann Ronald gathers her most notable published essays about Nevada, environmental writing, and Western American literature in one volume.

Individually, these essays have made a significant contribution to literary scholarship. As an ensemble, they offer a remarkably perceptive, knowing, and sensitive discussion of the literary West, its widely various voices and multifarious concerns, its beauty, ironies, and wisdom.

Ronda, James P. *Beyond Lewis & Clark: The Army Explores the West*. Tacoma: Washington State Historical Society, 2003. Print.

This work offers a corrective vision of the history of the expedition and serves as a companion volume to an ambitious exhibition of the same name.

Roorda, Randall. "Nature/Writing: Literature, Ecology, and Composition." *JAC: A Journal of Composition Theory* 17 3 (1997): 401-14. Print.

A defense and description of the usefulness of nature writing to composition studies.

Root, Robert. *Recovering Ruth*. Lincoln: U of Nebraska P, 2003. Print.

Roseman, Curtis C., and Elizabeth M. Roseman, eds. *Grand Excursions on the Upper Mississippi River: Places, Landscapes, and Regional Identity after 1854*. Iowa City: U of Iowa P, 2004. Print.

The thirteen essays in this volume examine the activities and environments of the 1854 Grand Excursion and place them in the context of an evolving regional identity for the Upper Mississippi River Valley based on the economy, culture, geography, and history of the area.

Rosen, David, and Joel Weishaus. *The Healing Spirit of Haiku*. Berkeley, CA.: North Atlantic Books, 2004. Print.

A poetic journey through the world by two friends.

"The Healing Spirit of Haiku" is a combination of prose and haiku poems made as a journey that two old friends set out to accomplish together. David Rosen is a physician, and McMillian Professor of Analytical Psychology at Texas A&M University. Joel Weishaus is a poet, digital literary artist, and a faculty member of the English Department, Portland State University, Portland, Oregon. The book is illustrated by Arthur Okamura.

Rosen, Susan. "The Weight of Clouds." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Abstract: The Weight of Clouds Amy Clampitt writes of fog that , "a vagueness comes over everything,/as though proving color and contour/alike dispensable." The Weight of Clouds is a personal essay that explores, metaphorically and meteorologically, the ways coastal fog blurs boundaries of land and water, past and future, aesthetic response and scientific calculation. Fog is a fact of life along the coast, a ground cloud obscuring distinct features of coastal life yet revealing an opacity that allows for projecting images, memories and imagination. A less dramatic weather condition that coastal storms such as hurricanes, fog more subtly alters the landscape requiring more patient observation, reflection and a sense of humor. In addition, I will show Larry Gottheim's 1970 avant garde film Fog Line as a visual background to this essay.

Rosendale, Steven, ed. *The Greening of Literary Scholarship*. Iowa City: U of Iowa P, 2002. Print.

Rosenthal, Elizabeth J. *Birdwatcher: The Life of Roger Tory Peterson*. Guilford, CT: The Lyons Press, 2008. Print.

This book provides an illustrated history of birdwatching and birding legend Roger Tory Peterson.

Roger Tory Peterson is heralded as the inventor of the modern field guide, thanks to his 1934 landmark book "Field Guide to the Birds." This illustrated history includes information on Peterson and the history of birding.

Ross, Jeff. "A Whooping Crane Diary." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

A Whooping Crane Diary is a prose / poetry chapbook reflecting on the author's experience helping to rear whooping crane chicks for release into the wild.

"At ICF, the Whooping Crane Isolation Rearing Program rears crane chicks for reintroduction into migratory and non-migratory wild populations in Florida. For five weeks I will be participating as a volunteer, the majority of the time working in costume as a 'crane parent.' Isolation rearing is a method that tries to eliminate as much human contact with the chicks as possible, thereby increasing the likelihood that the birds will exhibit natural crane behaviors in the wild. . . ."

A WHOOPING CRANE DIARY is one remarkable book. In limpid prose, first-person journal entries written as a surrogate crane, classical Chinese verse, and haunting photographs, Jeff Ross takes us deep into the breast and wingfold of these birds of grace ancient and modern, their noble history, present plight, and heroic restoration. But the thrumming heart of this beautiful book lies in its main substance--the author's own poems of encounter with cranes. Thrilling, rich, and penetrating, Ross's poems carry the loft of the very cranes, the tragedy of their rarity, and the hope of recovery in our time. I don't know another book that so successfully blends the ethereal beauty and sweaty practice of conservation, unless it be *A Sand County Almanac*, hatched from the same Wisconsin soil. To poets, naturalists, and all who care about the greater earth and its occupants, I recommend A WHOOPING CRANE DIARY with all my heart.

– Robert Michael Pyle, author of *Wintergreen*, *The Thunder Tree*, *Chasing Monarchs*

Ross-Bryant, Lynn. "The Land in American Religious Experience." *Journal of the American Academy of Religion* 43 3 (1990): 333-55. Print.

Compares Ehrlich's descriptions of Wyoming in *Solace* to the Puritan wilderness: treacherous yet sacred.

Rothenberg, David. *Always the Mountains*. Athens, GA: U of Georgia P, 2002. Print.

---. *Sudden Music: Improvisation, Sound, Nature*. Athens, GA: U of Georgia P, 2002. Print.

---, ed. *Writing on Air*. Cambridge, MA: MIT Press, 2003. Print.

This book creates a fresh way of thinking about the role of air in our everyday lives. This book offers a collage of evocations expressed through prose, poetry, photography, and drawings.

Rothenberg, David, and Wandee J. Pryor, eds. *Writing the Future: Progress and Evolution*. Cambridge, MA: MIT P, 2004. Print.

The stories, essays, and artwork in this volume examine the concepts of evolution and progress through a variety of artistic and scientific lenses and speculate on how these ideas can help us appreciate our place in the world.

Rothman, Hal, ed. *The Culture of Tourism, the Tourism of Culture: Selling the Past to the Present in the American Southwest*. Albuquerque: U of New Mexico P, 2003. Print.

This collection of essays looks at the ways tourism affects people and places in the Southwest and at the region's meaning on the larger stage of national life.

Rothman, Hal K. *Saving the Planet: The American Response to the Environment in the Twentieth Century*. Lanham, MD: Rowman and Littlefield, 2001. Print.

Rothman traces the history of the responses to environmental problems in the United States.

Rothschild, Nan A. *Colonial Encounters in a Native American Landscape: The Spanish and Dutch in North America*. Washington DC: Smithsonian, 2003. Print.

This book examines colonialism in relation to Spanish and Dutch efforts in the New World.

Rowe, Stan. *Earth Alive: Essays on Ecology*. Ed. Kerr, Don. Edmonton, AB, Canada: NeWest Press, 2006. Print.

Earth Alive, published posthumously, is the fifth book by John Stanley Rowe — pacifist, conscientious objector, botanist, environmental philosopher and writer — and his second, after *Home Place: Essays in*

Ecology (1990), with NeWest Press.

Well-read in the sciences, environmental philosophy, feminist theory, world religions, and economics and with a similar wealth of experience in the outdoors, Rowe argues that we humans need to shift our primary focus away from our psychological, religious and cultural interiorities (i.e., humanism) and begin to view ourselves as "Earthlings" first. *Earth Alive* is comprised of personal essays, articles in environmental philosophy and review articles about prominent recent books on environmentalism. The book begins with the local with seven essays grouped under the heading "New Denver," moves through sections entitled "For the Beauty of the Earth," "The Ecology of Cities," *Homo Ecologicus*, "What on Earth is Life?" and a selection of his reviews, and concludes with a Manifesto for Earth, an afterword, and a biographical essay by his daughter. *Earth Alive* is on a par with the essays of Wallace Stegner, Wendell Berry, Jane Jacobs, and other major thinkers about where and how we live.

Rudner, Ruth. *Ask Now the Beasts: Our Kinship with Animals Wild and Domestic*. 1st ed. New York: Marlowe, 2006. Print.

Rudner shares stories from her life with animals.

Taking her lead and her title from Job 12:7-8, Rudner explores her, and our, relationship with animals. She learns about love and loss from her cat Lion, her dogs Rex and Blue, and her horses Champ, Ace, and Flicka. Mules, wolves, penguins, coyotes, gorillas, and peregrine falcons have also been a part of her life. She recognizes that humans are often misguided in their attachment to and treatment of animals.

Rudwick, Martin J. S. *Bursting the Limits of Time: The Reconstruction of Geohistory in the Age of Revolution*. Chicago, IL: U of Chicago P, 2005. Print.

Professor of History at the University of California, San Diego Martin J. S. Rudwick details the emergence of "deep time" and the historicization of the natural world in the age of revolution.

Rue, Loyal. *Religion Is Not About God: How Spiritual Traditions Nurture Our Biological Nature and What to Expect When They Fail*. Piscataway, NJ: Rutgers U P, 2005. Print.

In this provocative book, Loyal Rue contends that religion provides humans with strategies for living well and peacefully but warns that when they outlive their adaptive utility, religions are a threat to human survival.

Rueckert, William H., and Angelo Bonadonna, eds. *On Human Nature: A Gathering While Everything Flows, 1967-1984*. Berkeley: U of California P, 2003. Print.

This text brings together the late essays, autobiographical reflections, an interview, and a poem by the eminent literary theorist and cultural critic Kenneth Burke.

Ruse, Michael. *Darwin and Design: Does Evolution Have a Purpose?* Cambridge, MA: Harvard UP, 2003. Print.

This book makes a valuable contribution to the "science wars" between the constructivists and the positivists.

Russell, Charlie, and Maureen Enns. *Grizzly Seasons: Life with the Brown Bears of Kamchatka*. Toronto: Random House Canada, 2003. Print.

Photographs and text documenting the seven seasons naturalist Charlie Russell and visual artist Maureen Enns spent living among four hundred grizzly bears in the Kamchatka Peninsula of Russia.

Charlie Russell and Maureen Enns, authors of *Grizzly Heart: Living Without Fear Among the Brown Bears of Kamchatka* (2002) and this amazing collection of photographs and text, *Grizzly Seasons*, challenge our proprietary notions of subjectivity as exclusive to our own species. This Alberta couple, whose work with bears is comparable to that of Dian Fossey's work with gorillas, undermine our egocentric concept of ourselves as the center of the intelligible universe. Charlie Russell has lived among bears his whole life, and his partner, visual artist Maureen Enns, who was working on her own independent bear project when she met Charlie, have lived for the past seven spring, summer and fall seasons among the approximately four hundred wild grizzly bears of the Kamchatka Peninsula, Russia, photographing, audio recording, and just generally living with the bears in order to see whether or not it is possible for bears and humans to co-exist in a respectful and peaceful manner. Their phenomenological research methods of observing, engaging with, imitating, and learning from their research subjects the bears have yielded tremendous knowledge both for themselves and, potentially, for parks officials, wildlife biologists, hikers and campers, and the general public

at large.

Russell, Dick. *Eye of the Whale: Epic Passage from Baja to Siberia*. Washington D.C. : Island P, 2004. Print.

Environmental journalist Dick Russell interweaves his history of the gray whale with the story of Charles Melville Scammon, the 19th century whaling captain responsible for bringing gray whales to the brink of extinction.

---. *Striper Wars: An American Fish Story*. Chicago: Island Press, 2005. Print.

This book tells the story of the striped bass and the struggles to bring it back from the brink of extinction beginning in the 1980s.

Russell, Sue. "Mary Oliver: The Poet and the Persona." *Harvard gay and lesbian review* 4 (1997): 21-22. Print.

Russell, Sharman Apt. *Standing in the Light: My Life as a Pantheist*. New York, New York: Basic Books, 2008. Print.

This memoir of rural life is also an exploration of the history of pantheism in Western culture and thought.

Standing in the Light is a memoir of rural life and an exploration of pantheism--the belief that the world as a whole can be considered sacred. The book promotes pantheism as a religious worldview for scientists and environmentalists.

Rutledge, Carol Brunner. *Dying and Living on the Kansas Prairie: A Diary*. Lawrence, KS: U of Kansas P, 2006. Print.

A diary of the last three months preceding the death of the author's mother, who lived her whole life in the Flint Hills.

Rutstrum, Calvin. *The Wilderness Life*. Minneapolis: U of Minnesota P, 2004. Print.

In this book, Rutstrum makes an appeal for a more natural approach to life, one in which wilderness values predominate, and weaves that philosophy with narratives of a lifetime of experience and adventure.

Ryan, Laura T. "LaBastille Liberated by Nature." *The Post-Standard* 2003: E1-E2. Print.

LaBastille discusses her life in the woods.

LaBastille remembers the 1995 microburst and loss of 125,000 trees in Adirondack Park and sees less danger living in the forest than in the city. Fired by her interest in "environmental conservation and female independence," she leaves women with the message, "Don't be afraid." [The interview was part of the promotion for her 2003 book, *Woodswoman III*.]

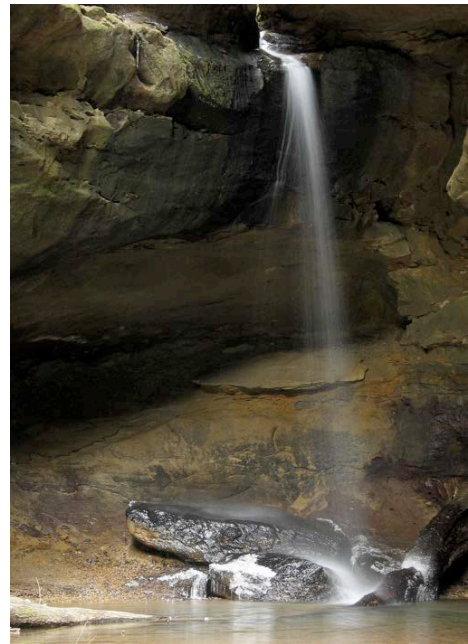
Ryden, Kent. "Landscape with Figures: Nature, Folk Culture, and the Human Ecology of American Environmental Writing." *Interdisciplinary Studies in Literature and Environment* 4 1 (1997): 1-28. Print.

Describes Ehrlich as both a nature writer and folklorist, explaining that in *Solace* she studies, then writes views from people working on the land in harmony with nature.

Ryden, Kent C. "Tuttle Road: Landscape as Environmental Text." *The Search for a Common Language: Environmental Writing and Education*. Eds. Graulich, Melody and Paul Crumbley. Logan, Utah: Utah State University Press, 2005. 89-101. Print.

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Ryder, Scott Pratt and John, ed. *The Philosophical Writings of Cadwallader Colden*. Amherst, NY: Humanity



Books, 2002. Print.

Sa, Lucia. *Rain Forest Literatures: Amazonian Texts and Latin American Culture*. Minneapolis: U of Minnesota P, 2004. Print.

This study recaptures native literatures of the Amazonian rain forest.

Sabloff, Annabelle. *Reordering the Natural World: Humans and Animals in the City*. Toronto: University of Toronto Press, 2001. Print.

Reordering the Natural World provides insight into how humans experience and interact with urban environments by highlighting human relationships with urban animals.

This is a smart, well-written book. Sabloff, a Canadian anthropologist, provides a succinct and thoughtful overview of how anthropology, as a discipline, has contributed to the perceived split between nature and culture, but that human relationships with animals in urban environments often belie this split. Sabloff's examples are far-ranging (pet stores, animal rights activism, etc.) and fascinating. I found myself thinking about and looking at my urban environment differently after reading this book.

Sacks, Kenneth S. *Understanding Emerson's "The American Scholar" And His Struggle for Self-Reliance*. Princeton, NJ: Princeton UP, 2003. Print.

Sacks examines the relationship between Emerson's personal and political struggles.

Sacks, Oliver. *Oaxaca Journal*. The Literary Travel Series. Washington, D. C.: National Geographic Society, 2002. Print.

Sacks discusses his fascination with ferns in a journal reporting his trip to Oaxaca, Mexico, in search of rarer forms.

Oliver Sacks, an enthusiastic observer, devotes a ten-day journal to a botanical tour of Oaxaca, Mexico. He describes his companions and the rare ferns that the group discovers and also discusses the people, culture, and history of the area. He delights in the fern allies and shares stories of chocolate, tobacco, chilies, rubber, and mescal. Upon visiting Mount Albán, he sees, and his reader with him, another cradle of civilization.

Sagan, Miriam. *Map of the Lost*. Albuquerque: U of New Mexico P, 2008. Print.

Based in Northern New Mexico, this collection of poetry details a series of journeys that create maps of place, memory, loss, and the passage of time.

Salma, Monani. "Representing Environmental Justice: Documentaries on the Arctic National Wildlife Refuge." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

By comparing two documentaries on Arctic National Wildlife Refuge politics, I argue--using Rob Figuero's environmental justice model--that though EJ is beginning to enter the discourse of visual narratives on nature, different conceptions of environmental justice suggest different modes of citizen activism. This analysis points scholars and filmmakers alike to more critical evaluations of environmental documentary practice.

In an age when visual media is an overwhelmingly popular mode of communication, films play an important role in representing environmental identities. As critics fault nature films for creating stereotypical images of indigenous people (either as noble or brutal savage), some contemporary filmmakers have become more sensitive to issues of indigenous identity. In particular, the discourse of environmental justice permeates more contemporary films on nature conservation. In this paper, I examine two popular documentaries on the Arctic National Wildlife Refuge debate—*Extreme Oil: The Wilderness and Oil on Ice*. Widely recognized as a struggle between pro-oil development factions and environmentalists, the Refuge debate also involves two Alaskan Native groups. *Oil on Ice* and *Extreme Oil* include the voices of the Inupiat and the Gwich'in people. However, I suggest that the two films create different identities and thus suggest different conceptions of environmental justice. Drawing from recent environmental justice scholarship, I argue that *Extreme Oil* perpetuates a somewhat limited model of environmental justice. It emphasizes a capitalist model of resource exploitation and underplays individual agency. In contrast, *Oil on Ice's* representation of participatory politics and individual agency is useful in forwarding a richer, more sustainable model of environmental justice than one that is represented by narratives of economic victim-hood.

Sammon, Paddy. "Greenspeak: Ireland in Her Own Words." (2002). Print.

site & published dictionary on the English language of Ireland

Samuel, H. "Impediments to Implementing Environmental Education." *Journal of Environmental Education* 25 1 (1993): 26-29. Print.

Environmental education programs are frequently ineffective.

In this article Samuel defines the field as "a discipline that focuses on human-environmental relationships encompassing cultural, political, ethical, philosophical, and aesthetic interpretations, and that demands a problem-solving, inquiring, action-oriented approach" (27). While Samuel claims that environmental education programs are frequently ineffective because materials and/or teacher guidelines are lacking.

Sanford, Geraldine. "The Dichotomy Pulse: The Beating Heart of Hasselstrom Country." *South Dakota Review* 30 3 (1992): 130-55. Print.

Sansone, Marie. *Stories of the Road*. United States: Inkwater Press, 2009. Print.

A fictional bicycle tour of America during the 1976 Bicentennial Summer, interwoven with Native American, pioneer, and ecological stories.

Stories of the Road takes the reader back to the 1970s on a good-humored American road trip, interwoven with Native American lore, pioneer history, and environmental tales. When the main characters, college students Tom Steadman and Kara Portola, set off on a lark to bicycle cross-country during the 1976 Bicentennial Summer, they have no idea what they are getting into. Starting out from the Oregon Coast, Tom and Kara travel through extraordinarily beautiful country. Everyday brings a new adventure - drenching rains, steep climbs, encounters with bears, harsh desert terrain, the Teton Dam collapse, a mountain snowstorm, stampeding buffalo, plains headwinds, and dangerous criminals. The novel also explores the emotional experience of long-distance cycling and its effects on the characters' relationship. [Comments: <http://sites.google.com/site/storiesoftheroad>] [References:]

Sarasohn, David. *Waiting for Lewis and Clark: The Bicentennial and a Changing West*. Seattle: U of Washington P, 2005. Print.

Sarasohn followed the planning of the Lewis and Clark bicentennial, recording how the past was being evoked and talking to those whose ideas were shaping regional and national events.

Saunders, Richard L., ed. *A Yellowstone Reader: The National Park in Folklore, Popular Fiction, and Verse*. Salt Lake City, UT: U of Utah P, 2003. Print.

This collection of fictional literature about Yellowstone spans the late nineteenth century through the 1980s and includes fur trapper tales, short stories and serializations, a Victorian dime novel, young adult fiction, and a novelette published specifically for Yellowstone's tourist market.

Savage, Candace. *Curious by Nature: One Woman's Exploration of the Natural World*. Vancouver, Toronto, Berkeley: Douglas & McIntyre, 2005. Print.

Environmental journalism exploring the habits and habitats of wild animals.

Journalistic articles by Candace Savage from the period 1985 - 2005, focusing on such species as caribou, grizzly bears, wolves, mountain lions (cougars), corvids, coyotes, and bison. The personal element is downplayed by Savage, giving more space to popularizing the science and ecology pertaining to these and other species.

Savola, David. "'A Very Sinister Book': The Sun Also Rises as a Critique of Pastoral." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21-25 June 2005. Address.

"See that horse-cab? Going to have that horse-cab stuffed for you for Christmas. Going to give all my friends stuffed animals. I'm a nature-writer."

--Bill in *The Sun Also Rises*

Although Hemingway's work has begun to attract the attention of ecocritics, the most frequently taught and studied member of the Hemingway canon, *The Sun Also Rises* (1926), has yet to receive any detailed

ecocritical analysis. What attention the novel has received has been strongly derogatory. Glen A. Love, one of the most prominent and influential of ecocritics, sees little significant attention to environmental concerns in the novel. Love complains that "Hemingway's *The Sun Also Rises*, which is little concerned with ecological considerations, is widely taught in college classrooms, while his *The Old Man and the Sea*, which engages such issues profoundly, is not." In my paper I will demonstrate that, despite Love's objections, *The Sun Also Rises* indeed is profoundly concerned with ecological considerations, as the passage of Ecclesiastes echoed in the title would suggest. Hemingway himself described the novel as less about the life of postwar expatriates than about the rhythms of nature as an expression of eternity. "The point of the book to me was that the earth abideth forever—having a great deal of fondness and admiration for the earth and not a hell of a lot for my generation," Hemingway remarked in a 1926 letter to Maxwell Perkins, "I didn't mean the book to be a hollow or bitter satire but a damn tragedy with the earth abiding forever as the hero."

Indeed, the novel's central concern is the relationship between humanity and the natural world, and the ways in which literature has distorted and conventionalized this relationship. The novel frequently alludes to one of the most persistent and highly conventional literary depictions of the relationship between humanity and the natural world: the pastoral. The novel invokes the central elements of pastoral convention. Hemingway has built into the novel extensive allusions to the *Idylls of Theocritus* and the *Eclogues of Virgil*, the two works most central to the establishment of the pastoral genre.

The Sun Also Rises critiques the pastoral myth, which in its division between the supposedly complex world of urban life and the presumably simple world of rural nature, endorses an artificial separation between human culture and wild nature. My paper will show this novel's major tenet is that in order for a culture to be sustainable, it must own its connection to the wild.

Savoy, Alison H. Deming and Laurel E., ed. *The Colors of Nature: Culture, Identity, and the Natural World*. Minneapolis, MN: Milkweed Editions, 2002. Print.

Sawai, Gloria. *A Song for Nettie Johnson*. Regina, SK, Canada: Coteau Books, 2001. Print.

A novella and eight short stories about life in a small prairie town.

The novella of the title, plus eight beautifully crafted, poetically written short stories, about growing up and adult life in a small prairie town. Includes Sawai's much-anthologized and deservedly famous story "The Day I Sat with Jesus on the Sundeck and a Wind Came Up and Blew My Kimono Open and He Saw My Breasts." Every image, every phrase, every insight seems exactly right. Cover blurb is apt: "Gloria Sawai's voice is pure magic. She finds the place where madness, obsession, love, religion, and the curiosity of children meet -- in a timeless prairie town that is at once familiar, true and like no other" -- Fred Stenson.

Scanlan, John. *On Garbage*. Chicago, IL: U of Chicago P, 2005. Print.

John Scanlan argues that physical and intellectual debris in the Western world reveal insights into the abject reality of the modern human condition.

Schackel, Sandra, ed. *Western Women's Lives: Continuity and Change in the Twentieth Century*. Albuquerque: U of New Mexico P, 2003. Print.

The 17 essays reprinted in this anthology address the ways in which western women have experienced the twentieth century.

Scharff, Virginia. *Twenty Thousand Roads: Women, Movement, and the West*. Berkeley, CA: U of California P, 2002. Print.

Scharff, Virginia J., ed. *Seeing Nature through Gender*. Lawrence: U of Kansas P, 2003. Print.

This anthology reintroduces gender as a meaningful category of analysis for environmental history.

Scheese, Don. *Mountains of Memory: A Fire Lookout's Life in the River of No Return Wilderness*. Iowa City: U of Iowa P, 2001. Print.

Schelling, Andrew. *Wild Form, Savage Grammar*. Albuquerque: La Alameda P, 2003. Print.

These essays are reports from an increasingly important crossroads where art and ecology meet.

An underlying commitment to ecology studies, Buddhist teachings, and contemporary poetry weaves the

collection together.

Schlager, Edella, and William Blomquist. *Embracing Watershed Politics*. Boulder: University of Press Colorado, 2008. Print.

This political science text contains various case studies of the organizations in several major U.S. watersheds. It also explains why diverse multi-organizational arrangements are found in the majority of watersheds and why they might be the best suited for watershed management in the twenty-first century.

Schmidt, Susan. *Landfall Along the Chesapeake: In the Wake of Captain John Smith*. Baltimore: Johns Hopkins University Press, 2006. Print.

Since John Smith's 1608 voyage, the Chesapeake Bay's fisheries have declined

Within the nautical narrative of her own 100-day voyage on the Chesapeake in a small boat, Schmidt traces John Smith's adventures on each river, the Jamestown experience, the Bay's ecological changes, Native Americans then and now. She interviews watermen, scientists, and colorful waterfront characters about fisheries issues and their perceptions of the Bay's future. Schmidt grew up sailing on the Chesapeake. Along the way, she traces where her ancestors have lived for 400 years. [References: Chesapeake Bay]

Schooler, Lynn. *The Blue Bear: A True Story of Friendship and Discovery in the Alaskan Wild*. New York: Harper Collins, 2002. Print.

Memoir about looking for the glacier or blue bear with Japanese wildlife photographer Michio Hoshino.

There is more in this memoir of the author's friendship with world-renowned Japanese wildlife photographer Michio Hoshino about ocean navigation and whales than about either Hoshino or bears, which this reviewer found somewhat disappointing. The book's title is somewhat misleading. It's not an uninteresting book, but if you want to know more about these elusive bears you may feel let down, and I didn't feel I had gotten to know Michio very well from this book either.

Schueller, Malini Johar, and Edward Watts, eds. *Messy Beginnings: Postcoloniality and Early American Studies*. Piscataway, NJ: Rutgers UP, 2003. Print.

This anthology of essays rethinks both postcolonial and Early American Studies.

Schullery, Paul. *Lewis and Clark among the Grizzlies: Legend and Legacy in the American West*. Helena, MT: Falcon P, 2002. Print.

This book explores what Lewis and Clark's experiences revealed regarding the great bears and the men who encountered them.

---. *Mountain Time*. Albuquerque: U of New Mexico P, 2008. Print.

Part memoir and part natural history of Yellowstone National Park, this memoir examines the relationship between the author and this monumental place.

Schullery, Paul, and Lee Whittlesey. *Myth and History in the Creation of Yellowstone National Park*. Lincoln: U of Nebraska P, 2003. Print.

In this exploration of Yellowstone's creation myth, the authors trace the evolution of its legend, its rise to incontrovertible truth, and its revelation as a mysterious and troubling episode that remains part folklore, part wish, and part history.

Schulten, Susan. *The Geographical Imagination in America, 1880-1950*. Chicago: U of Chicago P, 2002. Print.

Scully, Malcolm. "After 30 Years, Environmental Protection Needs an Overhaul." *The Chronicle of Higher Education* 8 December 2000: B14. Print.

---. "Can the Earth Continue to Sustain Human Life?" Rev. of *Earth on Edge*, hosted by Bill Moyers. *The Chronicle of Higher Education* 15 June 2001: B17. Print.

Seamon, David. "'A Strange Current of Sympathy and Knowledge': The Notion of 'Teched' as Portrayed in the Writings of American Novelist Louis Bromfield." *Association for the Study of Literature and the Environment*. Print.

This paper examines American novelist Louis Bromfield's notion of "teched"--a colloquial word referring to a capacity for experiencing an intuitive intimacy with things, creatures, and landscapes such that the boundaries of self and other dissolve.

Though relatively unknown today, Louis Bromfield (1896-1956) was regarded in the 1920s as one of America's most promising young writers. In 1926, he was awarded a Pulitzer Prize for *Early Autumn*, his third novel. A major theme in many of Bromfield's writings is the 20th-century loss of a lived sensitivity to the natural world caused in part by American industrialism and materialism. At the same time, Bromfield sought to resurrect a style of environmental encounter whereby plants, animals, and places could be seen as they were in themselves and thereby genuinely cared for and protected. One label he used for this sympathetic way of knowing nature is "teched"--a colloquial word referring to a capacity for experiencing an intuitive intimacy with things, creatures, and landscapes such that the boundaries of self and other dissolve. Bromfield believed that such direct openness to the world was essential to understanding nature and for using it in a responsible, sustainable way. In this presentation, I draw on Bromfield's short story "Up Ferguson Way" (1944), to examine the experiential dimensions of "teched" and to indicate how this mode of encounter might facilitate an environmental humility--i.e., a way of seeing and understanding that is responsive to the best qualities of nature and that might foster a compassion and gentle guardianship for both natural and human-made worlds.

Shaffer, Marguerite S. *See America First: Tourism and National Identity, 1880-1940*. Washington, D.C.: The Smithsonian P, 2002. Print.

Shaver, James P. "Environmentalism and Values." *Journal of Environmental Education* 4 1 (1972): 49-53. Print.

Shaver challenges the widespread belief that education, particularly EE, can be value-neutral.

Shaver's article claims that it is within the area of social studies that values and environmental education should most immediately be addressed, since, as he says, "social studies educators have taken on the mantle of citizenship education" (49) but goes on to add that, "Given the general recognition that our positions on important issues are influenced as much, or more, by our value commitments as by our factual knowledge, it is more than a little ironic that social studies, the area of the curriculum supposedly focused on citizenship education, has paid so little attention to values (49). The major thrust of Shaver's article is to lament the fact that education-preparation programs have programmed our classroom teachers to believe that education, in this case environmental education, is value-neutral, and he reminds the reader that both teachers and the body of the general public which whence they come must recognize that "the important environmental issues facing society are not factual questions such as the social scientist and historian deal with, but ethical questions - questions about proper aims and actions for the society and the individuals in it" (50). And thus, says Shaver, the teacher's role is that of presenting opportunities for clarification of students' values in terms of the environment, a task made doubly difficult because of the lack of such issues in environmental education textbooks.

Shaver, Shelley. *Rain: A Dust Bowl Story*. 2010. Print.

The story of a family struggling against environmental disaster.

The story of our grandparents' generation struggling against the major environmental disaster of American history. Updated daily, the fact-based webpage puts a human face on the Dust Bowl. The author responds daily to comments by readers, teachers, and students. This page is fully functional now and will be linked as the guest artist to the website honoring the late Horton Foote, screenplay writer of *To Kill A Mockingbird*. [Comments: <http://dustbowlpoetry.wordpress.com>] [References: Depression Era]

Shelton, Napier. *Natural Missouri: Working with the Land*. Columbia, MO: U of Missouri P, 2005. Print.

Former writer for the National Park Service Napier Shelton offers readers a tour of Missouri's notable natural sites from his perspective as a botanist, birdwatcher, and naturalist.

Sherwonit, Bill. *Living with Wildness: An Alaskan Odyssey*. Fairbanks, AK: University of Alaska Press, 2008. Print.

This collection of essays explores the wildness that's all around us -- even in urban centers -- and that dwells within us.

While centered on Bill Sherwonit's adopted homeland, *Living with Wildness: An Alaskan Odyssey* also

considers his roots, especially those connected to wild nature. Because, as the title suggests, this is a story about Sherwonit's relationship to wildness in its many other-than-human forms: from wilderness and wolves, to inner-city bears, frogs, northern lights, and backyard birds. The narrative also explores the wildness of his internal landscape and the mythic notion of the "wild man." The heart of this story is Sherwonit's relationship with Anchorage and adjacent Chugach State Park. For all his growing appreciation of Anchorage's wildness, the author still finds it necessary to make trips deeper into Alaska's backcountry. So the book also explores his relationship with wilderness and "the other": wild creatures whose lives rarely intersect my own. Their paths cross under extraordinary circumstances, leading to new insights about the animals and his relationship with them. Taken as a whole, the book explores the ways that we are drawn into nature, the importance of wild roots in shaping our relationship with the earth, the many ways that wildness brings magic and delight and meaning to our human lives, and the opportunities to discover and learn from our wild neighbors, whether in deep wilderness or the heart of a city.

Shetterly, Susan Hand. *Settled in the Wind: Notes from the Edge of Town*. 1st ed. Chapel Hill: Algonquin Books, 2010. Print.

Susan Hand Shetterly traces her life observing nature from childhood to the present.

As a young child in New York City, Shetterly yearned for the farms, woods, rivers, and prairies that she experienced in books and films. Her life of observing nature began with her family's move to Westport, Connecticut, and expanded when, as an adult, she lived first in a cabin in Maine and later in a house on "the edge of town." She fills her book with stories of the entities around her—stories of deer, elvers, alewives, cormorants, neighbors, and fisherman as well as flowers and trees. She reports losses as well, for example, the paving of a dirt road and the seizing of free-swimming salmon. She ends each part of her book with a revelation from her communion with nature. To close part one, Shetterly tells of teaching a raven, Chac, to compensate for his blind eye. She adds a tale of a woman walking with her dog, the raven flying above; the woman wishes to prolong her joyous experience, to have more of them, but realizes that for the dog and the raven, there is only the moment. To close part two and the book, Shetterly recalls nursing and releasing Clarissa, a young robin, that, in turn, helps to feed three orphaned robins before the four fly away. She concludes that a mutual acceptance between species "not only enriches lives, it saves them."

Shin, Moon-ju. "Emily Dickinson's Ecocentric Pastoralism." Diss. Marquette University, 2007. Print.

Critics and scholars have written much about Emily Dickinson's reclusiveness and isolation from the world. This dissertation examines a neglected area of Dickinson scholarship: Dickinson's love of nature demonstrated in her poetry from an ecocritical perspective. The key concept of "interrelatedness" in ecocriticism sheds new light on the poet's inclusive love for deity, nature, and human beings in her poetry and letters. This study envisions Dickinson as an ecocentric pastoral poet. She sometimes participates in the anthropocentrism prevalent in the classical pastoralism of Virgil as well as such variations of Virgilian pastoralism as Jonathan Edwards' Puritan, and Ralph Waldo Emerson's transcendental, pastoralism. However, and more importantly, she departs from them in her movement toward an ecologically-conscious pastoralism. Dickinson shares Henry David Thoreau's acknowledgement of the physicality of nature and his humility before nature but distinguishes herself from him in her acceptance of the human body as well as the Trinitarianism of her Puritan heritage. Grounded in her gardens, she proposes her own trinity of God, nature, and human beings. Emphasizing a harmonious relationship among her trinity, Dickinson's prescient ecocentric pastoralism evolves into a spirituality of nature and prefigures the insights of the ecofeminism and ecotheology of our time. She anticipates modern ecofeminists' search for a new spirituality and modern ecotheologians' quest for an ecologically-sensitive image of God. Her nondualistic "both/and" philosophy presents both anthropocentric and ecocentric attitudes toward nature but invites readers to choose the latter. Based on her three "business[es]" of circumference, love, and song, Dickinson engages the transformation of the world from ego-consciousness to eco-consciousness through the medium of her poetry.

Shores, Elizabeth Findley. *On Harper's Trail: Roland McMillian Harper, Pioneering Botanist of the Southern Coastal Plains*. Athens, GA: University of Georgia Press, 2008. Print.

A full length biography of Roland McMillian Harper, perhaps the greatest botanist of the Southeast.

Short, Gary. *10 Moons and 13 Horses*. Reno: U of Nevada P, 2004. Print.

This is a book of poetry that recognizes a powerful correspondence between beauty and violence in Nevada's

harsh desert landscape.

Shrader-Frechette, Kristin. *Environmental Justice: Creating Equity, Reclaiming Democracy*. New York: Oxford UP, 2002. Print.

This book discusses fundamental ethical concepts such as equality, property rights, procedural justice, free informed consent, intergenerational equality, and just compensation within the discourse of environmental justice.

Silvertown, Jonathan. *Demons in Eden: The Paradox of Plant Diversity*. Chicago: U of Chicago P, 2005. Print.

Silvertown reviews the conflict between the ideas of Darwinian evolution and the astounding diversity of the modern plant world, discussing as well the role of humans in the plant world.

Simmons, Deborah, et al., eds. *Excellence in Environmental Education: Guidelines for Learning (K-12)*. Washington, DC.: North American Association for Environmental Education, 1999. Print.

A set of guidelines for the development of K-12 EE programs.

One of the most disappointing recent publications in the field of EE is this one produced by the North American Association for Environmental Education. Almost nowhere in this 107-page document (and certainly not in the objectives section, where it would have the most impact) is there any discussion of the teaching of nature's values. There is some passing reference to students "acquiring" them, but if the values are not present in the home and we do not actively teach them at school, how reasonable is it to expect that they will be miraculously "acquired" somewhere along the way? The fact is that these Guidelines, developed by the only K-12 educators' organization in this country claiming to be concerned with the environment, sound far more like a traditional science/social studies curriculum than something that we hope may help stop the collision course that the planet is currently on. In its own words this program "provides students, parents, educators, home schoolers, administrators, policy makers, and the public with a model set of voluntary EE guidelines that support other EE efforts by setting expectations for performance and achievement in 4th, 8th, and 12th grades; suggesting a framework for effective and comprehensive EE programs/curricula; demonstrating how EE can be used to meet standards set by the traditional disciplines." If the NAAEE itself refuses to advocate or even endorse the teaching of environmental values, as opposed to merely ecological facts, how can we possibly expect success in this field?

Simmons, Laurence. "From Land Escape to Bodyscape: Images of the Land in the Piano." *Piano Lessons: Approaches to the Piano*. Eds. Coombs, Felicity and Suzanne Gemell. Southern Screen Classics. Sydney, Australia: John Libbey & Company, 1999. 122-35. Print.

Considers the intersections of colonialism and depictions of the New Zealand landscape in Jane Campion's film THE PIANO (1993).

Despite Jane Campion's efforts to critique colonialism in her film THE PIANO (1993), the film ultimately is trapped in colonialist ways of looking at the New Zealand landscape. Simmons briefly traces the history of representations of New Zealand's landscape in painting and film. He also speaks to the sexualization of the land as the particular failing of Campion's film.

Simo, Melanie L. *Forest and Garden: Traces of Wildness in a Modernizing Land, 1897-1949*. Charlottesville: U of Virginia P, 2003. Print.

This book examines commonalities in the philosophies of nature held by and the landscape management practices of foresters, landscape architects, horticulturists, and others during the height of the American conservation movement.

Sims, Michael. *Adam's Navel: A Natural and Cultural History of the Human Form*. New York: Viking, 2003. Print.

From head to toe, a journalist records the history of the human body.

Sinclair, David. *The Land That Never Was: Sir Gregor Macgregor and the Most Audacious Fraud in History*. Cambridge, MA: De Capo, 2004. Print.

This history traces the invention of Poyais in the heart of Central America by the Scottish soldier Sir Gregor MacGregor.

Singer, Peter. *One World: The Ethics of Globalization*. New Haven: Yale UP, 2003. Print.

In his latest book, Peter Singer seeks practical principles for a world moral order.

Sitter, John. "Eighteenth-Century Ecological Poetry and Ecotheology." *Religion and Literature* 40 1 (2008): 11-37. Print.

Despite claims that ecological awareness begins in English poetry with the Romantics, eighteenth-century poets such as Pope, Finch, Thomson, Barbauld, and Cowper have more in common with strands of modern ecotheology than do Wordsworth and his contemporaries.

Although some of the most influential modern "ecocritics" (e.g., Jonathan Bate, Karl Kroeber, Lawrence Buell) locate the origins of modern ecological consciousness in 19th-century Romanticism, in fact 18th-century English poets such as Alexander Pope, Anne Finch, James Thomson, Christopher Smart, Anna Letitia Barbauld, and William Cowper embody a deeper ecological vision than do the major Romantics. Eighteenth-century poets' celebration of what Linnaeus called the "economy of nature" can speak generally to current environmental concerns but also more particularly to contemporary efforts to bring Christian spirituality closer to—arguably, back to—those concerns. Sharing a desire to transcend anthropocentrism, some versions of 18th-century physicotheology and of 21st-century ecotheology point together toward the "equal" God of *An Essay on Man*, a creator engaged in all of creation, seeing alike "a hero perish, or a sparrow fall." Many of the most famous Romantic "nature" poets, on the other hand, treat birds, other fauna, and flora as background for the figure of the poet-hero.

Sivaramakrishnan, Murali, ed. *Nature and Human Nature: Literature, Ecology, Meaning*. New Delhi, India: Prestige Books, 2009. Print.

Nature and Human Nature: Literature, Ecology, Meaning—is an attempt to interrogate the human and non-human nexus and difference. Environmental discourse the world over has reiterated a paradigm shift from the anthropocentric to the biocentric and holistic—and the essays in this volume initiate attention toward the interrelationship of imagination and the world-out-there. Theorising through ecologically self-reflexive criticism, it is argued, is a reintegration of the text and the world, history and narrative, meaning and value. While such an attempt poses challenges to any universal value system, it moves to reinstate the living experience of reality and multidimensionality of experience, transcending the mutually exclusive categories of centre and periphery.

The essays in this volume seek to explore and problematise this vast field of human experience bordering non-human nature, in a sincere and whole-hearted manner with openness and commitment. Methodological and disciplinary differences notwithstanding, the attempt here is a collective search for the holistic understanding of nature and human nature.

Skinner, Jonathan. "Boundary Work in Mei-Mei Berssenbrugge's 'Pollen'." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Mei-mei Berssenbrugge's poem "Pollen," which appropriates language from Erving Goffman's *Frame Structures*, amongst other sources, explores a poetics of interrelationship, or ecopoetics, in the writing of its lines considered as serial reframings of landscape, rather than as prosaic reference.

Ecopoetics involves the study of boundaries, between a poem (or any aesthetic creation) and its environment. To date, much of the study of what has come to be called "ecopoetry" assumes, amongst many other constraints, the boundary or "reference": an "ecopoem" refers to an environment, which is "over there" (often "wild" outdoors place, or perhaps a landscape out the window), usually not the immediate environment of the writing or reading of the poem, and which only includes the poem by analogy-- as in Gary Snyder's overlapping network of metaphors comparing "climax forest," detritus-feeding fungus, "enlightened mind," and work of art. This image of "landscape mandala" implicates the poem in a larger system-- whether the "inner landscape" of the literary-cultural system or, via homology, the sum-total of life systems-- without, apparently, affecting the re-presentational boundary of the descriptive poem. (Some argue that this critical boundary essentially enables a landscape of desire, if not one of neoromantic pastoral convention, whose connection with actual landscapes is increasingly a matter of faith, especially when the science it refigures falls out of date.) What about poetics that assume other kinds of boundaries-- not just reference (word/thing) but, say, meaning (sense/nonsense), prosody (sense/rhythm), syntax (phrase/sentence), narrative (story/image), address (pronoun/proper noun) or language itself (grammar/world)? Does a boundary,

furthermore, necessitate a hierarchical subordination, of poem to environment, say, or vice versa? I look closely at Mei-mei Berssenbrugge's poem "Pollen," from her collection *Four Year Old Girl* (1998), and in particular at her intersecting use of reference, simile, syntax, address and narrative, as a way to explore some other dimensions of the environmental poem.

Slater, Candace, ed. *In Search of the Rain Forest*. Durham: Duke UP, 2003. Print.

The essays collected here offer important new reflections on the multiple images of and rhetoric surrounding the rain forest.

Smith, Andrew F. *The Turkey: An American Story*. Illinois: U of Illinois P, 2006. Print.

The Turkey pulls together an array of historical sources into a survey of the natural, culinary, and cultural history of the turkey.

Food historian Andrew F. Smith's sweeping and multifaceted history of the turkey separates fact from fiction, serving as both a solid historical reference and a fascinating general read. The Turkey includes discussions of practically every aspect of the iconic bird.

Smith, Barbara Hernstein. *Scandalous Knowledge: Science, Truth and the Human*. Durham, NC: Duke UP, 2006. Print.

Smith considers the history and philosophical background of the recent culture and science wars.

Smith, Gregory A., and Dilafruz R. Williams, eds. *Ecological Education in Action*. Albany, NY: State University of New York Press, 1999. Print.

An interesting collection of articles having to do with EE in both theory and classroom practice.

Articles on how to be--and to help our students to be--agents of change are a vital, and often missing, part of the Environmental Education scene. In the Introduction to a 1999 volume of essays entitled *Ecological Education in Action*, editors Gregory Smith and Dilafruz Williams establish seven principles which they say should guide the design and shaping of environmental courses, regardless of grade-level or degree of formality within the educational system.

Smith, Howard L. *Mountain Harmonies: Walking the Western Wildernesses*. Albuquerque: U of New Mexico P, 2004. Print.

This book collects Smith's enthusiastic accounts of his trailside adventures in the American West.

Smith, Kimberly K. *Wendell Berry and the Agrarian Tradition: A Common Grace*. Lawrence: UP of Kansas, 2003. Print.

By assessing Berry's reformulation of democratic agrarianism, Smith goes beyond any previous critiques of his writing, and her exploration of Berry's moral vision shows that such vision is more relevant as America continues to move further away from its agrarian past.

---. *African American Thought*. Lawrence, KS: UP of Kansas, 2007. Print.

This book looks at the history of African American environmental thought.

Smith attends to the often neglected history of African American thought. She uses political, environmental, and racial theory to reconsider historic Black figures such as Du Bois and Douglass.

Smith, Mick. "Lost for Words? Gadamer and Benjamin on the Nature of Language and the 'Language of Nature'." *Environmental Values* 10 1 (2001): 59-75. Print.

Seeks to find ways of seeing language and communication as non-human characteristic.

Smith argues that the notion that language is a human artifact, with its implication that nature is incapable of expression, has undermined environmental advocacy that attempts to speak for nature. Through an exploration of the hermeneutics of Hans-George Gadamer and Walter Benjamin, Smith offers an alternative understanding of language and nature.

Smout, Kary Doyle. "Teaching Environmental Rhetoric." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21-25 June 2005. Address.

A report on a course I taught studying public debates about environmental issues from a post-structuralist rhetorical perspective.

This report discusses how I have taught our Environmental Studies students what they need to know so they can leave college hopeful about their future work with the environment and can apply their newly gained environmental knowledge successfully in public debates. It argues that we need to teach our society as a whole some practical lessons about rhetoric and politics that could help us improve the world environmentally and significantly improve our national and international discussions of environmental issues.

Snyder, Gary. *The Practice of the Wild*. North Point Press, 1990. Print.

Prose essays about the ethics of humans' role in nature.

Broad-ranging set of essays; meditates on human-nature relationships through the lenses of Buddhism, old English concept of the commons, personal experience, Native American myth... Strong recommendations from Publishers Weekly and Library Journal.

---. "The Post Natural World: An Interview with Gary Snyder". 2007.

<<http://www.poetryfoundation.org/features/feature.onpoets.html?id=179396>>.

Interview with John Felsteiner

Snyder, Susan. *Bear in Mind: The California Grizzly*. Berkeley: Heyday, 2003. Print.

This book is the story of the California grizzly bear, once the most powerful and terrifying animal in the California landscape.

Sobel, David. *Beyond Ecophobia: Reclaiming the Heart in Nature Education*. Nature Literacy Series. 1st ed. Great Barrington, MA: The Orion Society, 1996. Print.

With a subtitle that says it all, this is the first book in the Orion Society's Nature Literacy series

Aimed at parents and teachers of young children, the 39 pages of this tiny volume contain the most important message in the field of environmental education: how and why to teach empathy for the earth to those who will inherit it from us. Sobel emphasizes the need to focus on the here and now, claiming quite rightly that we must ground our students' environmental lessons in their local communities — both human and non-human, replacing ecophobia with understanding of and love for the natural world that surrounds them. Sobel also includes an age-appropriate reading list divided into empathy (ages 4-7), exploration (8-11), and social action (12-14).

Sojourner, Mary. *Bonelight: Ruin and Grace in the New Southwest*. Reno, NV: U of Nevada P, 2002. Print.

Sokolowski, Jeanne. "Do-Y(O)U-No: How an Organic Farm Works? Wwoof-Ing for Answers in Japan."

Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Farm Stays as Eco-tourism

World Wide Opportunities on Organic Farms (WWOOF) is an organization that facilitates farm stays for individuals interested in agriculture, particularly of the organic, biodynamic or permacultural varieties. I arranged a ten-day stay on an organic farm in Toyama-ken, Japan during the summer of 2004 and found it very satisfying, especially compared to more commercial tourism opportunities. This paper attempts to outline the history, structure and goals of WWOOF for those unfamiliar with the group, and put the average WWOOF-ing experience in conversation with recent scholarship on eco-tourism. The definition and parameters of "eco-tourism" are, of course, hotly contested, but this discussion focuses on what basic values are common to both eco-tourism and WWOOF, arguing that there is potential for local communities and tourists alike to benefit from alternate vacation options such as farm stays. One prerequisite for viewing a farm stay as a vacation, however, is a re-assessment of such naturalized terms as "work" and "leisure"

Solnit, Rebecca. *River of Shadows: Eadweard Muybridge and the Technological Wild West*. New York: Viking, 2003. Print.

Includes black and white photographs by Muybridge

This is a study into the work and time of late nineteenth-century photographer Eadweard Muybridge.

Sommestad, Lena. "Rethinking Gender and Work: Rural Women in the Western World." *Gender and History Journal* 6 (1995): 101-05. Print.

Reviews eight books dealing with rural women, including Teresa Jordan's book *Cowgirls: women of the American West*; Sommestad says urban women have attracted more interest than rural women, and urban experience and white British or American scholars have shaped our interpretation of the West.

Spagna, Ana Marie. *Now Go Home: Wilderness, Belonging, and the Crosscut Saw*. Corvallis, OR: Oregon State UP, 2004. Print.

In this memoir, Spagna asks herself how a quintessential California girl ended up earning a living in the Pacific Northwest with a crosscut saw.

Spowers, Rory. *Rising Tides: The Environmental Revolution and Visions for an Ecological Age*. New York: Canongate Books, 2002. Print.

Spring, Barbara. *The Dynamic Great Lakes*. Third ed. Frederick MD: Independence Books, 2002. Print.

Changes in the Great Lakes ecosystems through natural forces and the hand of man.

The Great Lakes formed by Ice Age glaciers continue to change through natural forces and through alterations and accidental and intentional introductions of exotic species. The book has a strong environmental message and asks people to think globally and act locally to help preserve the lakes for now and the future.[Comments: <http://www.geocities.com/barbaraspring>]

---. *The Wilderness Within*. Frederick MD: Publish America, 2003. Print.

Nature poems from around the globe.

The *Wilderness Within* draws from the deep well of nature, myth, peoples and places around the world as well as the inner world of dreams. The 118 page book has a few illustrations and essays about the Galapagos Islands and the Tarahumara Indians in Mexico.[Comments: <http://www.geocities.com/barbaraspring/Poems>]

---. *The Wilderness Within*. Trans. Jaime. Frederick, MD: Publish America, 2003. Print.

Wild places, people, plants and animals emerge from around the world in poetry.

From the Galapagos Islands to Africa; from the Great Lakes to Mexico; from Norway to Italy, wild places live within me. I read from my book, *The Wilderness Within* at ASLE 2005.[Comments: <http://www.geocities.com/barbaraspring/Poems>] [References:]

---. *Sophia's Lost and Found: Poems of above and Below*. Publish America, 2006. Print.

Sophia's Lost and Found returns riches that can never be lost. In unexpected abundance, peoples and places, birds, fishes, animals, ores and elements return again and again. Each poem is a celebration of connections among living networks of life in this world and unseen worlds.

Sproxtton, Birk. *Phantom Lake: North of 54*. Currents, a Canadian Literature Series. Ed. Jonathan Hart. Edmonton, AB, Canada: U of Alberta P, 2005. Print.

Birk Sproxtton's memoir of growing up in Flin Flon, Manitoba, north of latitude 54.

Birk Sproxtton's memoir of growing up amidst the rocks and lakes of the northern Shield Country incorporates the history and mythology of the mining town of Flin Flon, Manitoba, a town named after a character in a novel which was apparently found face down in the bush by the first prospector to the area. Sproxtton's *Flin Flon* includes the sensuality of swimming in the northern lakes under the midnight sun, as well as the smelter smoke from the ore smelting process, the working class milieu of the town, as well as the athleticism of the kids who grew up there. Sproxtton's book continues the process of mapping, in creative nonfiction, Canadian terrain. Just as Warren Cariou maps Meadow Lake, Saskatchewan, Sid Marty southern Alberta, and Trevor Herriot the Qu'appelle River Valley, Sproxtton takes us north to Phantom Lake.

St. Antoine, Sara, ed. *Stories from Where We Live: The Great Lakes*. Milkweed, 2003. Print.

This anthology gathers regional literature of the Great Lakes.

---, ed. *The North Atlantic Coast: A Literary Field Guide*. Minneapolis: Milkweed, 2004. Print.

The stories, poems, essays, and oral histories in this book are carefully chosen to convey the region's natural heritage.

---, ed. *The Great North American Prairie: A Literary Field Guide*. Minneapolis: Milkweed, 2004. Print.

This literary field guide includes pieces featuring all the states and provinces that share the prairie ecosystem.

Stanley, Jo. "Women at Sea: An Other Category." *Gender & History* 15 1 (2003): 135-39. Print.

0953-5233

Review of several texts about gender and the literature of the sea.

Stapp, William B. "The Concept of Environmental Education." *Journal of Environmental Education* 1 1 (1969): 30-32. Print.

Stapp defines the then-infant field of EE, and provides guidelines for its success.

The first issue of the *Journal of Environmental Education* was published in the Fall of 1969, and included this article by William Stapp, in which he and his colleagues set the stage for what we still hope to achieve, now past the Millennium, via the field of environmental education. The underlining in his oft-quoted statement that "Environmental Education is aimed at producing a citizenry that is knowledgeable concerning the biophysical environment and its associated problems, aware of how to help solve those problems, and motivated to work toward their solution." (31) is Stapp's and focuses the attention of readers toward the three areas which he believes are most crucial both for a successful environmental education program and for saving the planet: knowledge; understanding of the actions needed; and the willingness to do what is necessary. The article continues with a brief discussion of each of these categories, explanation of the third being presented thus:

Attitudes of concern for the quality of the biophysical environment which will motivate citizens to participate in biophysical/environmental problem-solving. The word "attitude" used in this context implies more than simply the knowledge of a body of factual information. Instead, it implies a combination of factual knowledge and motivating emotional concern which result in a tendency to act. Further, it is understood that clusters of attitudes about similar environmental conditions will motivate individuals to express their attitudes. Therefore, for environmental education to achieve its greatest impact, it must: 1) provide factual information which will lead to understanding of the total bio-physical environment; 2) develop a concern for environmental quality which will motivate citizens to work toward solutions to biophysical environmental problems; and 3) inform citizens as to how they can play an effective role in achieving the goals derived from their attitudes. (31)

It is very probable that in 1969 it never occurred to the author that while goals one and three would be fairly easy to achieve, number two - certainly the most essential if environmental education is to produce real-world results - has proven to be almost impossible over the thirty-year period since the article was written.

Stapp, William B., Arjen E. J. Wals, and Sheri L. Stankorb. *Environmental Education for Empowerment: Action Research and Community Problem Solving*. Ann Arbor, MI: Global Rivers Environmental Education Network, 1996. Print.

A discussion of several EE programs in Michigan public schools.

This slim volume (which calls itself, justifiably, a "handbook") discusses how an "action and research" approach can be applied to help community-based environmental problems. The book offers a rationale for this approach, four case studies of EE programs, guidelines and activities for developing and implementing at the classroom, school and community levels.

Stavick, Jed. "A Vegetarian Critical Response to *Dakota Bones*: Becoming a Wrangler of Moral Dilemmas with Linda Hasselstrom." *South Dakota Review* 33 2 (1995): 120-29. Print.

A female vegetarian critic takes Hasselstrom's references to meat eating to task.

Stead, Robert, and Edward McCourt. "Enemy Aliens, Alien Invaders: Nature, War, and Globalization in Stead's *Grain* and McCourt's *Music at the Close*." Association for the Study of Literature and Environment Biennial

Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

This paper examines how discourses about agricultural pests came to overlap with and reinforce discourses about the "enemy alien" on the Canadian Prairies during World War One.

An ecocritical examination of the working landscape of the Canadian prairies today reveals the extent to which agriculture, globalization, and corporate influence are enmeshed in ways that define peoples' relationships to the physical environment. Although the ecological, social, and political struggles currently faced by prairie agriculturists are often portrayed as unique, they actually have a lengthy history that is prefigured in prairie literature of the early 20th century. This paper examines the links between agriculture, globalism, and militarism in two major Canadian novels set in the period during and immediately following WWI: Robert Stead's *Grain* (1926), and Edward McCourt's *Music At the Close* (1947). In particular, it explores how the natural is overlain onto the political via the rhetoric of militarism in these texts, and conversely considers how xenophobic anxieties come to define human relationships to and discourses about the "natural" and the "native." Stead's novel makes explicit connections between the practice of increasingly mechanized (and industrialized) agriculture and militarism: as agriculture feeds the war effort, producing food and clothing for the European continent, so does military terminology also rhetorically frame the farmer's battle with the land, the weather, and especially with "alien invaders" in the form of agricultural pests such as gophers and "army" worms. McCourt's novel, on the other hand, suggests a more ambiguous orientation towards both agriculture and war, for while some characters express a desire for the war to continue in order to keep grain prices high, there is a looming recognition of the costs of the war not only to human life, but also to the development of a sustainable prairie agriculture.

Steen, Harold K., ed. *The Conservation Diaries of Gifford Pinchot*. Washington, D.C.: Forest History Society and the Pinchot Institute for Conservation; Distributed by Island P, 2001. Print.

Steeves, H. Peter. "Becoming Disney: Perception and Being at the Happiest Place on Earth." *Midwest Quarterly* 45 2 (2003): 176-94. Print.

Discusses the used of "controlled misperception" and forced perspective at Disneyland to create thrills and entertainment. Meditation on perception, illusion, and the cognitive dissonance that comes from trying to understand the reality of the Disney experience (for example, questioning whether the plants and animals at Disneyland are real, forgetting that there are people inside the costumes). Steeves explores the psychological pressures on visitors to accept the Disney

"reality" at face value.

Stein, Rachel, ed. *New Perspectives on Environmental Justice: Gender, Sexuality, and Activism*. Piscataway, NJ: Rutgers UP, 2004. Print.

Steiner, Frederick. *Human Ecology: Following Nature's Lead*. Washington, D.C.: Island P, 2002. Print.

Steingraber, Sandra. *Having Faith: An Ecologist's Journey to Motherhood*. Cambridge, MA: Perseus Publishing, 2001. Print.

An ecologist and biologist, Dr. Steingraber writes about her first pregnancy, focusing on how environmental chemicals compromise human reproduction.

Dr. Sandra Steingraber's book *Having Faith: An Ecologist's Journey to Motherhood* is one of the most compelling books about the environment that I've read recently. Steingraber writes lucidly and convincingly about the environmental hazards that are found in amniotic fluid and breast milk. Even more impressive, though, is her ability to digest relevant scientific studies and incorporate that information into a personal narrative of her first pregnancy. Finally, this is a beautifully crafted book with elegant and often witty prose. I also enjoyed Steingraber's ability to present historical information (sometimes in the form of quirky historical factoids) in ways that de-romanticize pregnancy, that challenge medical and pharmaceutical practices, and that take up public policy issues nationally and internationally. Steingraber will be a speaker at the 2003 ASLE conference in Boston.

Steinhagen, Carol. "Making Love and War: Henry David Thoreau and Celia Thaxter as Gardeners." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

This study of Thoreau and Thaxter as gardeners focuses on "The Bean-Field" chapter of *Walden and An Island Garden*.

In describing their efforts to make nature produce vegetables and flowers, Thoreau and Thaxter use tropes that reflect both love and a militaristic attitude toward the earth. Whether asserting themselves to make their gardens conform to designs of their own conception or surrendering themselves to the larger design of nature, these authors represent the garden ethic articulated by Michael Pollan: they respectfully bring nature into the pattern of contingencies that constitute history.

---. "Moments in Time: Sigurd F. Olson's Way of Being in the World." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

This study of Olson's major works emphasizes their reflections on nature and culture.

Just as his Ely, Minnesota home was located on the boundary of the wilderness, so Olson's essays occupy a liminal space that allows for brief, intense connections with manifestations of nature largely isolated from the acculturated world. Creating a vantage point that establishes these connections, Olson's writing declares the possibility for modern people to recover a pre-modern sense of their place in the biotic community. Describing epiphanic moments when sensory awareness of physical surroundings is informed by knowledge of natural and human history, Olson's books transform the forest biome into a bi-home to which the prodigal city dweller can return.

Stenson, Fred. *Lightning*. Vancouver and Toronto: Douglas & McIntyre, 2003. Print.

Novel about an 1881 cattle drive from Montana to Alberta, Canada.

Doc Windham, a young Texan cowboy, follows his uncle on an 1866 cattle drive to the gold fields of Montana. In a brief interlude as a professional gambler (specializing in ten-pin bowling), he finds and loses the love of his life, and acquires a tenacious enemy. Fifteen years later, he leaves the sanctuary of a ranch in Montana's Beaverhead range to join a cattle drive to the newest cattle frontier in Alberta, Canada. LIGHTNING has drawn comparisons to the western novels of Larry McMurtry and Cormac McCarthy.

Stetter, Tim. "Nature Journaling 101: Finding Home." *Cornell Plantations Magazine* Summer 2004: 15-19. Print.

Stetter provides a quick course for the beginning nature journalist.

In his illustrated essay, Stetter explains the importance of keeping a nature journal to improve observation and to define "sense of place." Nature journals inform the work of da Vinci, Lewis and Clark, Audubon, Thoreau, Rachel Carson, Cathy Johnson, and others. Entries may be daily or random and take the form of observations, reflections, weather notes, travel logs, natural history, and/or sketches. Themes, such as insects, colors, or senses, may direct a journal. Lists of resources for beginners and books based on nature journals are included.

Stevens, Sharon McKenzie. *A Place for Dialogue: Language, Land Use, and Politics in Southern Arizona*. Iowa City, IA: U of Iowa P, 2007. Print.

Exploration of the management of public land in Arizona

Sharon McKenzie Stevens views the contradictions and collaborations involved in the management of public lands in Arizona -and by extension the entire arid West -through the lens of political rhetoric. Revealing the socioecological relationships among cattlemen and environmentalists as well as developers and recreationists, she analyzes the ways that language shapes landscape by shaping decisions about land use.

Stewart, George R. *Storm*. Berkeley: Heyday, 2003. Print.

Originally published in 1941, *Storm* is a rare combination of fiction and science, drawing upon a deep knowledge of geography, meteorology, and human nature.

Stewart, Omer C. *Forgotten Fires: Native Americans and the Transient Wilderness*. Norman, OK: U of Oklahoma P, 2002. Print.

---. *Forgotten Fires: Native Americans and the Transient Wilderness*. Norman, OK: U of Oklahoma P, 2002. Print.

Stillman, Peter. "Crimes against Fringed Gentians." *Midwest Quarterly* 45 2 (2003): 174. Print.

Meditation on where to find fringed gentians, their history, and the impact of picking them.

Stojanowski, Christopher. *Biocultural Histories in La Florida: A Bioarchaeological Perspective*. Tuscaloosa: U of Alabama P, 2005. Print.

This book considers the cultural responses to Spanish missionaries by the 16th and 17th century Guale and Apalachee peoples of modern-day Georgia and Florida.

Stone, Ilene, and Suzanna M. Grenz. *Jessie Benton Fremont*. Columbia: U of Missouri P, 2005. Print.

The authors trace the life of Jessie Fremont through her husband John Charles Fremont's travels and his presidential nomination.

Stott, Rebecca. *Darwin and the Barnacle: The Story of One Tiny Creature and History's Most Spectacular Scientific Breakthrough*. New York: Norton, 2003. Print.

A scientific detective story that illuminates the remarkable saga of Darwin's greatest achievement.

Pairing Charles Darwin and a rare species of barnacle as her unlikely protagonists, Stott has written a work of history, a book that guides readers through the treacherous shoals of nineteenth-century biology.

---. *Darwin and the Barnacle*. New York: Norton, 2004. Print.

This book examines the history of science in the nineteenth century.

Stowe, William W. "'A Minister of Happiness': Nature in Beecher's America." *ISLE: Interdisciplinary Studies in Literature and Environment* 13 1 (2006): 45-64. Print.

Analyzes Beecher's writings on nature in essays and his one novel, *Norwood*.

Establishes Beecher as a writer on natural as well as religious, moral, aesthetic, and social issues. Traces a connection between Beecher's ideas about morality, religion, and nature and "the bourgeois ideology of consumption of which they are part."

Strandling, David. *Making Mountains: New York City and the Catskills*. Seattle: U of Washington P, 2007. Print.

Strandling offers a history of the Catskills from the early nineteenth century through the end of the twentieth century.

Strandling's history of the Catskills discusses the ways that a changing American culture changed the mountains. A relationship of reciprocity, he also discusses how the mountains influenced art and society.

Strogatz, Steven. *Sync: The Emerging Science of Spontaneous Order*. Theia, 2003. Print.

Accessible introduction to the science of synchrony.

Key topics include spontaneous synchrony; mathematics; physics; biology; chaos systems; herd mentality; fads; mobs; systems; nonlinear dynamics; coupled oscillators.

Sturgeon, Noël. *Environmentalism in Popular Culture: Gender, Race, Sexuality and the Politics of the Natural*. Tucson, Arizona: University of Arizona Press, 2009. Print.

Examines American popular culture for the way it depicts social inequities as natural and environmentalism as depending on problematic notions of "the natural."

In this thoughtful and highly readable book, Noël Sturgeon illustrates the myriad and insidious ways in which American popular culture depicts social inequities as "natural" and how our images of "nature" interfere with creating solutions to environmental problems that are just and fair for all. Why is it, she wonders, that environmentalist messages in popular culture so often "naturalize" themes of heroic male violence, suburban nuclear family structures, and U.S. dominance in the world? And what do these patterns of thought mean for how we envision environmental solutions, like "green" businesses, recycling programs, and the protection of threatened species? Although there are other books that examine questions of culture and environment, this is the first book to employ a global feminist environmental justice analysis to focus on how racial inequality, gendered patterns of work, and heteronormative ideas about the family relate to environmental questions. Beginning in the late 1980s and moving to the present day, Sturgeon unpacks a variety of cultural tropes, including ideas about Mother Nature, the purity of the natural, and the allegedly close relationships of indigenous people with the natural world. She investigates the persistence of the "myth of the frontier" and its

extension to the frontier of space exploration. She ponders the popularity (and occasional controversy) of penguins (and penguin family values) and questions assumptions about human warfare as "natural." The book is intended to provoke debates—among college students and graduate students, among their professors, among environmental activists, and among all citizens who are concerned with issues of environmental quality and social equality. (Publisher's description)

Sullivan, Heather I. "Narratives of Nature in Goethe's *Werther*: Shifting from Monologue to Multiple Voices and the Emerging Geo-Body." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Goethe's 1774 *Sorrows of Young Werther* performs the rather ecocritical deliberation of how to write narratives of nature, regardless of whether nature appears as a utopian pastoral dream or as a dark and heartless universe of "eternally consuming and regurgitating forces." Werther experiences the first of these two extremes in the solitary enjoyment of his valley sanctuary as well as when he is overwhelmed by ecstatic, panoramic love after meeting the young, beautiful but engaged Lotte. Later he embraces the second, dark vision of nature's destructive forces when Lotte's bourgeois fiancé Albert returns. These two emotional landscapes appear to be opposites, yet Werther's words in each case actually describe the flip sides of the same problematic image. Like so many nature writers, Werther zealously pursues immersion in a vision of nature that reveals itself as a trap of dualistic thinking, and that leaves him on an endless and futile quest to (re-)unite himself with world/mother/Lotte /children/bugs and all of nature as represented by the ubiquitous water imagery in the novel. Unable to sustain the joy from the pastoral lolling by the stream where he can feel his heart's nearness to the teeming bugs, Werther finally ends up on a cliff considering "storming down" into the "abyss" and becoming one with the flooded river—his final great hope for complete immersion!—yet he rejects this idea and instead goes home to use Albert's pistol. The novel's conclusion, with this turn away from the delirious urge to sink into nature's "flux" as if it were a separate outside force, and the brutal choice of a shot to the head, presents a Goethean moment of insight where the text's deluded visions of simple immersion meet their demise. In this way, I read Werther's final suicide not just as the reaction to frustrated love and confused social ambition, or as the breakdown of the modern, capitalistic subject with artistic impulses, but rather as the annihilation of the narrative form that claims unmediated immersion into "nature."

---. "Ecocriticism and Goethe's Faust: The Patterns of Nature as Dynamic Open Systems." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

This paper suggests an ecocritical model for the human nature interface using the open systems of nonequilibrium thermodynamics and Goethe's Faust.

Ecocriticism and Goethe's Faust: The Patterns of Nature as Dynamic Open Systems Heather I. Sullivan, Trinity University (Presented at the 2007 ASLE International Nature-Oriented Literature and Ecocritical Theory Seminar) One of ecocriticism's major dilemmas is the problem of "representing" the human interface with nature. Through artistic expression, nature-writing, narratives, analysis, and scientific models, we struggle to reconcile the broadly accepted yet illusionary "rift" between nature and human beings. Some ecocritics assume positions of eco-centered subjectivity; many immerse themselves in "place-based" knowledge; others attempt to "speak for the animals" or for the trees; most all seek to reduce our rather inevitable anthropocentrism. Using a reading of Johann Wolfgang von Goethe's tragedy Faust (with a focus here on Part I from 1808 in which Faust makes a pact with Mephistopheles and then seduces and abandons Gretchen), I would like to suggest an alternative perspective for ecocriticism that is based on the patterns of flow and ongoing exchanges described by nonequilibrium, open system thermodynamics. Briefly, this field describes how the continuous flow of solar energy results in the emergence of complex systems maintaining themselves far from equilibrium. These systems—life forms, hurricanes, ecosystems—are "open" in their constant intake and release of energy and materials. I highlight such flowing systems as "patterns of nature" with two goals in mind: 1) to examine Goethe's Faust and demonstrate its similar emphasis on dynamic "flow" rather than closed boundaries; and 2) to suggest an "open-systems" model for ecocriticism and comparative studies in literature where national and linguistic boundaries are permeable and texts are not in equilibrium (not fixed in meaning or limited by a singular cultural practice). An open-systems study of literature offers promising advantages: it sees literature as post-national in that it is rooted in the long-term flow of cross-cultural exchanges of ideas, materials, and bodies, rather than in a historical, racially defined notion of the nation-state with clear boundaries; it is also postcolonial in its vision of the multi-directional

exchanges flowing through different complex systems rather than as a linear arrow of influence from colonizers to the colonized or of the central power to its colonies. The emphasis on multi-directional flow (of languages, power, resources, people, cultural practices, and, of course, forms of energy) disrupts the structure of such hierarchical dichotomies as "civilized" and "uncivilized" or central and peripheral. Open-system dynamics depict both intercultural interactions and the human/nature interface as interconnected systems of flow. To borrow from Faust, we are each a "microcosm" whose patterns merge with, and reflect, those of the "macrocosm." While nonequilibrium, open-system thermodynamics may sound unwieldy or abstract, its implications for ecocriticism are rather straightforward. Let me broadly summarize here: this field studies the complex systems like hurricanes, life forms, and ecosystems that emerge as dissipative structures from the continuous influx of the sun's energy. Their boundaries are not impermeable and not at equilibrium. Open-system dynamics are a recent corrective to the closed systems of traditional thermodynamics that reduces the study of energy patterns into a controllable, closed structure (the world as box, or the body as separate from the world), whose particular amount of energy is eventually used up as the system reaches equilibrium. Eric D. Schneider and Dorion Sagan summarize nonequilibrium, open-system thermodynamics as following: It studies how energy flow works to bring about complex structures, structures that cycle the fluids, gases, and liquids of which they're made, structures that have a tendency to change and grow. Since you may recognize such structures—you are one of them!—as including life, the science in question can be described as the thermodynamics of life. But actually the science encompasses more than life. It extends to virtually all naturally occurring complex structures, from whirlpools to construction workers. Because the flow systems that seem sometimes to be self-organized or even miraculous are in fact organized by the flows around them, to which they are open and connected, another name for this science is open system thermodynamics. Technically, open system thermodynamics has been known most often by the imposing name of 'nonequilibrium thermodynamics'—because the systems of interest, the centers of flow, growth, and change, are not static, still or dead; they are not in equilibrium. The patterns of complexity—such as spiraling hurricanes, life forms, and, Schneider and Sagan suggest, economic interactions including the flow between city and farm—emerge in response to a gradient of difference (in temperature, pressure, chemistry, or quantity of resources). As the gradient increases, there are often leaps into new shapes of energy flow that more readily expend energy (thus following the second law of thermodynamics) but thereby also increase complexity. Recognizing this dynamic complexity based on flowing interactions amongst various open systems, we can better perceive the patterns of nature, the human-nature interface, and the patterns of intercultural/textual exchanges. Such dynamic patterns, as understood in both scientific terms and in my proposed ecocritical model, find an intriguing paradigm in Goethe's scientific and literary portrayals of nature. Indeed, I want to suggest reading Faust as itself a text presenting a flow of patterns emerging from the human "microcosm," engagements with the "macrocosm." Goethe sees both human actions and nature as having fluid motion, as up/down, side-to-side, around and across sweeping, moving, becoming; in other words, as flow. Typical of Goethe's narratives, the action in Faust contains a great deal of walking or flying back and forth, up and down, in and out: motion, it seems, for the sake of itself. Similarly, the earth spirit describes itself as it appears before the cowering Faust at the beginning of the play in terms of ongoing motion: "In tides of living, in doing's storm, / Up, down, I wave, / Waft to and fro, / Birth and grave, / An endless flow." Goethe's vision of the endless "becoming" (Werden) and transformation in nature emerge partially from his scientific ideas of polarity and "Steigerung" (raising, intensification, or enhancement), ideas that seem to suggest action driven by a dichotomy of sorts. Indeed, in his *Theory of Color*, Goethe famously summarizes his polar vision of nature's moving patterns: "To divide the united, to unite the divided, is the life of nature; that is the eternal systole and diastole, the eternal collapsing and expansion, the inspiration and expiration of the world in which we live and move." What is most intriguing about Goethe's patterns, beyond the obvious emphasis on motion and the refusal to capitulate to a simple dichotomy, is that he can never list out the systems of motion in singular terms. He always has a long list, a heap, a collection and multiplicity of active terms whose very number and variation themselves provide ongoing shifts in energy rather than one tidy polarity that can be captured by two opposing terms. The polarity itself is multifarious and implicated in other flows. But one might still ask why use Goethe's Faust as a paradigmatic text for this ecocritical study: why not use a more self-consciously postcolonial text with explicit reference to environmental issues? My answer is twofold: first, Faust is a "canonical" text (these so often cry out for re-contextualization) filled with innumerable references to, and influences from, intercultural traditions (thus it's overtly "comparative" and part of an "open system"), and, second, it is a text that refuses most types of interpretation precisely, I assert, because of the characters' lack of adherence to rational systems, and adherence instead to the more generalized forces evocative of nature's patterns. Faust is not typical "nature writing," and yet it is very much

about the human/nature interface in a manner often overlooked. Goethe's tragedy nicely models a vision of our own "flow" through the world that is immersed in the context of other flows. It is his refusal to delineate these flows as being unique to human beings or as specific concepts—they are "patterns," not ideas, he claims—that confounds so many readers of *Faust*. This is not to say that Goethe explicitly predicts late 20th-century science but rather that he insightfully highlights the patterns and energy flows in nature that we now study in open-system thermodynamics and chaos theory. Jane Brown also highlights the patterns in *Faust*, although not in terms of science; she comments that Goethe "preferred forms or patterns to ideas, and life and its transformations to rigid schemas. Thus he once said *Faust* had no central idea, by which he meant it could be reduced to no single, simple thematic statement, not that it lacked an organizing pattern by which it could be interpreted." In reading the patterns in *Faust*, one must be cautious not to fall into the obvious, yet erroneous assumption that it primarily enacts a dualistic battle of good versus evil (a tempting and thus very widespread view about this text describing a pact with the devil). Some critics avoid this simplification by noting Goethe's tendency to create "amoral" rather than "immoral" figures; others highlight *Faust*'s actions as ongoing "striving" that is a form of "becoming" and is thus justified, never mind the dead bodies left littered about the play. In contrast, I see *Faust*'s intellectual endeavors, desires, and movements through the world as revealing the same patterns as the rest of the cosmos—but, and this is the crux of the matter, the ultimate cause remains ambiguous even if the resulting actions (seduction, pregnancy, or murder) are less so. My reading of Goethe's *Faust* thus sees these "patterns of nature" as enacting not so much the battle of good versus evil but rather the question: what propels us to act as we do? The unusual answer, as I explain below, appears to be non-deterministic even as the text participates in a long tradition of texts pursuing the seemingly inevitable consequences of working with the "devil." The causes of actions in *Faust* are a swirling mess of various influences, yet their results can have a deadly solidity. In seeking more clarity for this question of causality in Goethe's version of *Faust*, one must ask why *Faust*, who claims to desire an understanding of the inner workings of nature, makes a pact with Mephistopheles only to head to the wine cellar, visit the witch's kitchen to drink a rejuvenating potion, use his renewed youthfulness to seduce Gretchen and leave her to her fate as abandoned mother guilty of infanticide while he dances with witches during Walpurgis night (she finally rejects his rescue efforts). Are we to understand the seduction of a young girl and dancing with witches as the processes for divining the "inner workings of nature"? Does *Faust*, the human being, the male, inevitably turn his new-found power and youth into games of sex? Is there no other option? While Part II complicates this question, I focus here on Part I where *Faust* indeed reveals a rather limited imagination when it comes to other-worldly powers. It is essential to note that the entire play is premised on *Faust*'s explicit rejection of academic knowledge, and his insistence on seeking immersion in the realm of sensory "experience" instead. *Faust* desires a vision of the "inner workings of nature" that is no longer based on academic study, as he states with his very first words in the opening monologue: "I have pursued, alas, philosophy, / Jurisprudence, and medicine, / And, help me God, theology, / With fervent zeal through thick and thin. / And here, poor fool, I stand once more, / No wiser than I was before" (*Faust* 355-359). *Faust* wants to try grasping nature by leaping into "time's on-rushing tide, occurrence's on-rolling stride," which is, I would say, a leap into flowing with "nature's patterns" and out of an objectively "rational" assessment of them. To Mephistopheles, he cries out: The lofty spirit [the earth spirit] spurned me, and I pry At Nature's bolted doors in vain. The web of thought is all in slashes, All knowledge long turned dust and ashes. Let in the depths of sensual life The blaze of passions be abated! May magic shrouds unpenetrated With every miracle be rife! Let's hurl ourselves in time's on-rushing tide, Occurrence's on-rolling stride! So may then pleasure and distress, Failure and success, Follow each other as they please; Man's active only when he's never at ease" (*Faust* 1746-1759). *Faust* desperately decides to fling himself into the small-scale patterns of nature, those of pleasure, distress and blazing passion in the tides of time. He wants to wallow in humankind's highs and lows, the weal and woes: "and thus my selfhood to their own distend, / And be, as they are, shattered in the end" (*Faust* 1774-1775). These patterns of human striving and of nature demonstrate that *Faust* is not driven by rationality, despite his often celebrated status as scholar and modern "Western man." In Goethe's works, human beings are generally neither particularly rational nor self-determining (as one might suspect when reading about *Faust*'s indulgent escapades). Rationality and control are, in fact, more theatrical "illusions" in *Faust*, than the instigators of the action. Indeed, the play's three prefatory texts ("Dedication," "Prelude in the Theater" and "Prologue in Heaven") frame the action as staged but with multiple inconsonant impulses coming from the poet, the director, the merry person, as well as from the Lord and Mephistopheles. This somewhat excessive triple framing serves to accentuate the plethora of perspectives and influences on the action, and also the fact that this is a play where *Faust* is a fluid point in a matrix (rather than the central will). He acts within multiple larger frameworks, or, to use the terminology of open-system

dynamics, his movements are "organized by the flows around them." Causality here is multi-dimensional and (almost "Heisenbergianly") impossible to measure. Goethe's play refuses specificity in terms of exactly what causes Faust to expend his energy on sexual escapades, but it is very explicit with regard to the issue of energy flow as pattern. Mephistopheles seeks cessation of activity and life's proliferation, while Faust counters with his wish to strive endlessly (whether for knowledge of nature, or of Gretchen). As long as he never achieves enough satisfaction to remain in a static state (of equilibrium, one might say), Faust can win the wager. Faust agrees to the pact by stating, "Should ever I take ease upon a bed of leisure, / May that same moment mark my end! / When first by flattery you lull me / Into a smug complacency, / When with indulgence you can gull me, / Let that day be the last for me! This is my wager!" (1692-1698). The devilish figure, in contrast, seeks equilibrium, stillness, and satiation; thus he complains about the endlessly ongoing reproductive cycles of life: "As for that scum of beast- and humanhood, / There's just no curbing it, no quelling, / I've buried them in droves past telling, / Yet ever newly circulates new blood. / And so it goes, it drives one to distraction!" (Faust 1369-1373). While the polarity here of expansion/retraction in terms of energy flow is obvious, it still leaves a significant question unanswered: how are we to understand—emotionally, morally—the troubling deaths of Gretchen's mother, brother, new-born baby, and of Gretchen herself, all of which result directly from Faust's choices? Does the fact that human beings and nature all "flow" in similar patterns neutralize meaning and value? I answer for the play: obviously, no. If Faust's universe is a dynamic place of flowing patterns through life and death, the play is also equally concerned with the fact that these patterns inevitably have symbolic and moral meaning within culture (and a real impact on the world and others around us). For my conclusion, I want to posit the necessity of including these meanings and impacts in a reading of open-system flows. Meaning, of course, itself arises from the flow of cultural practices and expectations. Our actions are driven by the flow of energy such as food, wine, and resources, by the flow of weather and the seasons, by the flow of hormones (especially with a rejuvenating witch's brew), and by our own culturally-influenced association of meaning with every action. But there is more: these flows (of influence) are also part of the larger systems delineated in Faust including the poet's preface pondering his past, the whims of the poet, theater director and the merry person (so that theater and thus the entire drama of Faust is also driven by economics, fashion, bad taste, and, possibly, artistic expression), and, of course, the "cosmic," Job-like gamble made initially between the Lord and Mephistopheles regarding Faust's "fate." Causality is thus multi-dimensional and inseparable from its contexts; similarly, Faust's actions are inextricably interwoven with the contexts of their impact on others. The interrelated flows of causality influencing Faust's actions and the results of his behaviors are so complexly layered and rich with irony that one can only conclude that the answer to the Faustian question—what drives us to act?—is not deterministic. It is, however, probabilistic (thus, given a youth potion, a man will most likely...well, you know). But is this because a man must "strive," or because nature's seed "must be sown," or because hormones flow, or because seduction makes good theater, or because God gambles, or because evil prevails, or because humanity is fallen, or because the "West" must expand, or because the polarity of male/female must unite? My reading of Faust based on open-system dynamics suggests that there is no singular causality even as there are very specific results which produce their own ripples in the flow. Faust creates currents even as he is swept along by other forces. We can follow Goethe's patterning of these forces and interpret the meaning of the resulting actions, but in the end we can locate neither the "cause" nor the final "end" as equilibrium. Yet this does not eliminate responsibility. As an ecocritical model, I propose we seek greater understanding of the open-system patterns even as we try to avoid some of the pitfalls of a Faustian revelry that celebrates the flow but overlooks the coupled—integrated—responsibility and consequences for our fellow beings and world. Actions and systems are "organized by the flows around them," so that they don't function independently but they do have an impact: this is a thermodynamic premise, an ecocritical reading of Goethe's Faust, and a vision of the open-system exchanges flowing through the human/nature interface.

Sweeney, Pamela J. Belanger and J. Gray. *Inventing Arcadia: Artists and Tourists at Mount Desert*. 2002. Print.

Sykes, Bryan. *Adam's Curse: A Future without Men*. New York: Norton, 2004. Print.

Sylvan, Ricahrd, and David Bennett. *The Greening of Ethics*. Tucson, AZ: The White Horse Press & The University of Arizona Press, 1994. Print.

A review of twenty years of environmental ethics, including the role of EE.

There is a section in *The Greening of Ethics* in which authors Richard Sylvan and David Bennett - after having reviewed two decades of environmental ethics, discussed at length why the field of ethics in general

has taken so long to recognize its place within the environmental movement, and even proposed ways of "marketing" ethics - synthesize the issue of environmental education thus:

That education is no panacea, no unqualified environmental savior, can be gauged from respective environmental impacts of various formally educated and formally uneducated groups of people: Anglo-Australian as contrasted with Australian Aborigines, American Jews and compared with American Amish. Rather right education, whether formal or not, is part of a larger package. More of the wrong sort of education (which included much of what is presently dished out) will tend to compound environmental and other problems. (189).

Tamm, Eric Enno. *Beyond the Outer Shores: The Untold Odyssey of Ed Ricketts, the Pioneering Ecologist Who Inspired John Steinbeck and Joseph Campbell*. New York: Four Walls Eight Windows, 2004. Print.

This is a thoughtful and revealing portrait of symbiotic friendship, a suspenseful tale of adventure at sea, and the story of how an unbecoming, outcast scientist became a legend in the annals of American literature.

Tauber, Alfred I. *Henry David Thoreau and the Moral Agency of Knowing*. Berkeley, CA: U of California P, 2001. Print.

Taylor, Alan. *American Colonies: The Settling of North America*. Penguin History of the United States, Vol. 1. New York: Penguin Putnam Inc., 2003. Print.

Winner of the Gold Medal at the Commonwealth Club California Book Awards

This book provides an overview of colonial North America.

Taylor, David A. *Ginseng, the Divine Root*. Chapel Hill, NC: Algonquin Books, 2006. Print.

Ginseng, *The Divine Root* uncovers an epic tale of herbal medicine and the plant prized for centuries by emperors, Native American healers, herbalists and smugglers.

Ginseng, *The Divine Root* uncovers an epic tale of herbal medicine and the plant prized for centuries by emperors, Native American healers, herbalists and smugglers. Collected by Daniel Boone, ginseng was one of America's first major exports to the Far East. Today the herb is found in everything from traditional medicines to energy drinks. Wild ginseng has become a victim of its own popularity, and is under threat. The book tracks the plant through one season, following American ginseng's wild ride from remote forests to bustling markets in Hong Kong and mainland China. The book weaves a journey laced with international crime, myths, gourmet cuisine, pop culture, herbal medicine, continental drift, and deep forests. Along the way readers encounter a stunning array of humanity.

Taylor, Quintard, and Shirley Ann Wilson Moore, eds. *African American Women Confront the West, 1600-2000*. Norman, OK: U of Oklahoma P, 2003. Print.

Contributors to this volume explore the life experiences of African American women in the West, the myriad ways in which African American women have influenced the experiences of the diverse peoples of the region, and their legacy in rural and urban communities from Montana to Texas and California to Kansas.

Taylor-Ide, Jesse Oak. "Terror and the Laws of Nature: Environmentalism and Colonial Masculinity in 'the Man Eating Leopard of Rudraprayag'." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

This paper examines Corbett's re-articulation and interpretation of the hegemonic model of colonial masculinity in relation to the man-eater.

Despite enormous popularity in the years following World War II, when his books were international best-sellers and translated into at least sixteen languages, Jim Corbett's tales of man-eating cats in the Indian jungles of the early twentieth century are relatively unknown outside India, where the nation's oldest nature preserve bears his name. However, Corbett's writing is worth scholarly attention, both for its vivid and knowledgeable portrayal of Indian jungle life, and perhaps more significantly for insight into a consciousness and a model of masculinity that is at once complexly colonialist, and deeply concerned with the plight of natural world. Near the opening of *The Man-Eating Leopard of Rudraprayag*, Corbett writes, "The word 'terror' is so generally and universally used in connection with everyday trivial matters that it is apt to fail to convey, when intended to do so, its real meaning" He then proceeds to outline in brief but vivid detail the

leopard's eight year rein of terror, which claimed an official toll of 125 human lives. As the book progresses, Corbett builds on this conception of terror in describing the many nights he sits over various human kills, imagining the cat stalking him in the darkness, and in the morning finding evidence to give credence to his fears. His language at these moments takes on the descriptive qualities that he attributes to the local people who view the leopard as an evil spirit rather than an animal. This demonization of the man-eater is balanced by a deeply felt and clearly articulated respect for, "the best-hated and most feared animal in all India, whose only crime—not against the laws of nature, but against the laws of man—was that he had shed human blood, with no object of terrorizing man, but only in order that he might live.." Here, we see the terror that the man-eater has inspired fade into Corbett's sense of natural balance and interpretation of nature according to its own "laws." Though he achieved fame through stalking man-eaters with a rifle, Corbett writes that his greatest pleasure was derived from knowing "the language, and the habits, of the jungle-folk," and his books are filled with celebrations of wildlife photography over trophy hunting, and the beauty of the jungle. This paper examines Corbett's re-articulation and interpretation of the hegemonic model of colonial masculinity in relation to the man-eater, in light of biographical context in which he was writing, highlighting the intersection of these discourses in an effort to point towards a more equitable and effective model of environmentalism in the global context.

Terrall, Mary. *The Man Who Flattened the Earth*. Chicago: U of Chicago P, 2002. Print.

Thayer, Jr., Robert L. *Lifepace: Bioregional Thought and Practice*. Berkeley: U of California P, 2003. Print.

This book examines bioregionalism as an alternative for the future.

The Animal Studies Group. *Killing Animals*. Champaign: U of Illinois P, 2005. Print.

This collection of essays examines the human practice of killing animals and the history of human-animal interactions.

Theis, Jeffrey. "Finding the Form: English Forests, Pastoral, and the Emergence of Early Modern Nature Writing." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

English early modern pastorals set in forests transform pastoral as it attempts to define the natural world.

Where did nature writing come from? The obvious answer is from many sources, but I will focus on one neglected source in English literature. I will argue that pastoral writing transformed significantly in early modern England out of perceived crisis regarding the decline of forests and woodlands. Looking for a discourse with which to articulate the importance of forests (both as a space and source of material resources) writers adapted the conventional and popular pastoral mode and used it to define wooded nature and humanity's place in it—hence the emergence of what I term sylvan pastoral. Although ecocriticism recognizes the links between nature writing and pastoral poetry, this recognition primarily focuses on writing from the Romantics to the present day. Terry Gifford's *Pastoral* (1999) helpfully points us to an ecocritical approach of early modern pastorals, but the conventional wisdom still subscribes to the theory espoused in Raymond Williams' *Country and the City* (1973) wherein he argues that pastoral is a means of obfuscating class tensions as they relate to the use of nature's material resources. Williams' thesis largely has stood the test of time because for most early modern pastorals, he is correct. Pastoral was and could represent the complexities of the natural world in stultifyingly simplistic ways. But while most pastoral writing of the period focuses on idealized open plains or the solitary shade tree, moving the setting to forests alters literary convention. I will discuss how William Shakespeare's forest comedies, as well as poetry by Andrew Marvell and John Milton, engage this complex forest history by deploy pastoral conventions within woodland settings. For each of these writers, pastoral becomes a means not to obfuscate nature but to acknowledge and represent forests as multiple and contested. Thus sylvan pastoral offers us a glimpse into changing perspectives on nature and the ability of writing to represent nature.

Thiher, Allen. *Fiction Refracts Science: Modernist Writers from Proust to Borges*. Columbia, MO: U of Missouri P, 2005. Print.

By examining the work of major modernist novelists, Thiher's work explores the mutual influence of scientific and humanistic epistemologies and argues that scientific discourse continues to inform fiction.

Thompson, Jeffrey. "'Everything Blooming Bows Down in the Rain': Nature and the Work of Mourning in the

Contemporary Elegy." *Ecopoetry: A Critical Introduction*. Ed. Bryson, J. Scott. Salt Lake City, UT: University of Utah Press, 2002. Print.

Thoreau, Henry David. *Wild Fruits*. New York: Norton, 2000. Print.

First publication of this unfinished manuscript on wild fruits and wildness.

---. *The Writings of Henry D. Thoreau: Journal, Volume 8: 1854*. Ed. Petrulionis, Sandra Harbert. Princeton: Princeton UP, 2002. Print.

Illustrations, maps, notes, indexes

Examines the journal of Thoreau that he kept from February 13 to September 2, 1854. Includes Thoreau's reflections on slavery, plant leafing, seasonal birds, and the publications of his book "Walden."

Tilden, Norma. "Walter Anderson, Zographos." *Yale Review* 93 2 (2005): 1-22. Print.

Wildlife painter Walter Anderson (1903-65) serves as an emblem of the oscillation of sameness and difference that inevitably marks human efforts to represent wild nature.

Tillery, Denise. "Radioactive Waste and Technical Doubts: Genre and Environmental Opposition to Nuclear Waste Sites." *Technical Communication Quarterly* 12 4 (2003): 405-21. Print.

Examines the fact sheets produced by environmental activists in response to proposed nuclear waste repositories. Argues that they are a new genre of scientific rhetoric, with an

Todd, Kim. *Tinkering with Eden: A Natural History of Exotic Species in America*. New York: Norton, 2002. Print.

Tohe, Laura, and Stephen E. Strom. *Tséyi' / Deep in the Rock*. Tucson: U of Arizona P, 2005. Print.

Through poetry and photography the authors recreate the imagery of the Canyon de Chelly, a site in the Diné homeland.

Tokeshi, Jun. "Venezuela". 1999. Feb. 15. <<http://darwin.bio.uci.edu/~sustain/h90/Venezuela.htm>>.

Took, Roger. *Running with Reindeer: Encounters in Russian Lapland*. Boulder: Westview, 2004. Print.

Exploring the wilderness of the Russian Lapland, Took shares his adventures spent with a reindeer-herding and hunting community on the fringes of the modern world.

Toth, Bill. "Dead Bones Talking: Natural History as Narrative Matrix in Sharman Apt Russell's the Last Matriarch." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21-25 June 2005. Address.

Eco-narrative in southwestern New Mexico 11000 years ago.

The Last Matriarch, by Sharman Russell, is a compelling and original work set in New Mexico's Mimbres River Valley 11,000 years ago. The story's central character and narrator is Willow, whose clan of hunter-gatherers are Clovis People. Russell combines two narrative threads here, one Willow's and the other that of Half Ear, the matriarch of the mammoth herd living in the valley along side Willow's people. Russell explores the relationship between Willow's people and the landscape and their relationship with the valley's animals. Russell is especially interested in the demise of mega fauna and the role early man may have played in this disappearance. Russell's use of natural history as narrative structure is original and moving. Ultimately, this is a celebration of stories and of story-telling.

Toth, Susan Allen. *Leaning into the Wind: A Memoir of Midwest Weather*. Minneapolis: U of Minnesota P, 2003. Print.

This book is a series of ten intimate essays in which Toth, who has spent most of her life in Iowa, Minnesota, and Wisconsin, reveals the ways in which weather has challenged and changed her perceptions about herself and the world around her.

Tournay, Audrey. *Beaver Tales: Audrey Tournay and the Aspen Valley Beavers*. 1st ed. Erin, Ontario: Boston Mills Press, 2003. Print.

Tournay recounts the stories of the beavers at the Aspen Valley Wildlife Sanctuary in Canada.

Inspired by Cody, a beaver that escaped a trap, only to die later of frostbite, Tournay shares stories of beavers at the Aspen Valley Wildlife Sanctuary, home to many animals. She discredits many myths about beavers. Although family-oriented, beavers can form new groups. They have long memories and different behaviors. Tournay has been successful in reintroducing rescued and hand-raised beavers to the wild, a feat earlier thought impossible. Fervently against trapping, she stresses the importance of beavers in creating and maintaining wetlands.

Trail Walker. Print.

Trail Walker provides a forum for hiking-related issues.

Trail Walker, a bi-monthly publication of the New York-New Jersey Trail conference, offers book reviews, hiking-related essays, and columns on science and ecology as well as advocacy and conservation. Each issue contains a calendar of activities for hiking enthusiasts.

Train, Russell E. *Politics, Pollution, and Pandas: An Environmental Memoir*. Washington D.C.: Island Press, 2003. Print.

Russell, now chairman emeritus of the World Wildlife Fund, offers a behind-the-scenes account of the politics of the environment.

Tremmel, Robert. "The Fog Woman Comes/the Fog Woman Leaves." *Midwest Quarterly* 44 1 (2003): 301-03. Print.

Fog as quiet lover.

Trimble, Stephen. *Bargaining for Eden: The Fight for the Last Open Spaces in America*. University of California Press, 2008. Print.

Bargaining for Eden is a profile of a reclusive billionaire who worked relentlessly to acquire public land for his ski resort and his vision for a Salt Lake City Winter Olympics. Trimble also weaves in his own personal story of becoming a land owner and asks his readers to reinvent their relationship to landscape.

Troyer, Will. *Wild Life in Alaska: Memoirs of an Alaskan Pioneer Biologist*. Chicago: The U of Chicago P, 2008. Print.

Troyer writes about his career working for the U.S. Department of the Interior.

As a fish and game manager of the Kodiak Island bear preserve, Troyer led an exciting life tending to Alaska's wildlife. His memoir chronicles decades of his work in the Alaskan wilderness.

Tschinag, Galsan. *The Blue Sky: A Novel*. Minneapolis, MN: Milkweed Editions, 2007. Print.

A boy of nomadic traditions and tribal people experiences the change of modernization

In northern Mongolia under the influence of the Soviet Union, a young shepherd boy confronts a modernization that is at once devastating and alluring. Knowing little of the world beyond his mountains, the boy experiences its changes in deeply personal terms.

TsuTsui, William. *Godzilla on My Mind: Fifty Years of the King of Monsters*. 2d ed. London: Palgrave Macmillan, 2004. Print.

Tsutsui examines the globalization of Japanese pop culture with particular attention to its influence in America.

Tuan, Yi-Fu. *The Good Life*. Madison: U of Wisconsin P, 2003. Print.

Both a philosophical meditation and a practical guide, Tuan explores the question: What constitutes a good life?

Tucker, Mary Evelyn, and John A. Grim, eds. *Worldviews and Ecology: Religion, Philosophy, and the Environment*. Maryknoll, New York: Orbis Books, 1994. Print.

A wide-ranging collection of essays on the implications of various religious and ethical traditions (including contemporary ideas like deep ecology) for "rethinking human-earth relations."

The articles on pre-existing worldviews tend to offer 1) a brief overview of what a religion's traditional writings/ceremonies have to say about human-nature relations, 2) a bit of historical background on what the actual environmental record of people who profess the faith or belong to the culture has been, 3) the author's thoughts about the potential of this worldview for helping to solve the environmental crisis. A subsequent section includes several authors' thoughts on emerging and potential worldviews. Includes Preface by the editors; Foreword by Noel J. Brown, "Beyond the Enlightenment Mentality" by Tu Wei-ming, "Toward a Global Environmental Ethic" by J. Baird Callicott, "Native North American Worldviews and Ecology" by John A. Grim, "Judaism and the Environmental Crisis" by Eric Katz, "The Garden of Eden, The Fall, and Life in Christ" by Jay McDaniel, "The Ecological Fallout of Islamic Creation Theology" by Roger E. Timm; A Baha'i Perspective on an Ecologically Sustainable Society" by Robert A. White, "Hindu Environmentalism" by Christopher Key Chapple, "Toward a Buddhist Ecological Cosmology" by Brian Brown, "Jainism and Ecology" by Michael Tobias, "Ecological Themes in Taoism and Confucianism" by Mary Evelyn Tucker, "The Emerging Cosmological Worldview" by Ralph Metzner, "Cosmology and Ethics" by Larry L. Rasmussen, "Critical And Constructive Contributions of Ecofeminism" by Charlene Spretnak, "Whitehead's Deeply Ecological Worldview" by David Ray Griffin, "Deep Ecology as Worldview" by George Sessions, "Ecological Geography" by Thomas Berry, "Cosmogonesis" by Brian Swimme.

Turner, Jack. *The Abstract Wild*. Tucson: U of Arizona P, 1996. Print.

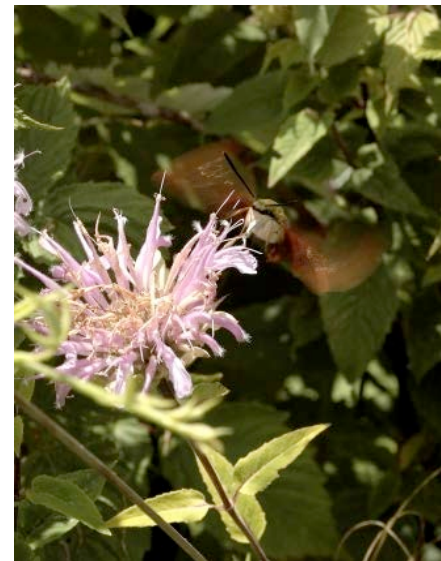
Science, technocracy, and economics too often regulate our relations with nature.

Careful observers of nature need to seek and stalk rather than merely sit and wait. Sensitive witnesses need to become participants the device of learning to "Force the spirits of your place to be heard." Local science and lore should trump economics and nature-writing-as-therapy. [References: Philosophy]

Turner, Nancy J. *The Earth's Blanket: Traditional Teachings for Sustainable Living*. Seattle: U of Washington P, 2008. Print.

Turner examines Native American stories and ways of knowing in order to show what they can tell us about sustainable living.

This book uses Native American stories, cultural institutions, and ways of knowing to expand our notion of what it means to live sustainably. These traditional teachings are evermore relevant in our current environmental climate.



Turner, Tom. *Justice on Earth: Earthjustice and the People It Has Served*. Chelsea Green, 2003. Print.

This book examines the struggles of ordinary citizens and the lawyers who represent them to seek justice for the earth.

Tweit, Susan J. *Barren, Wild, and Worthless: Living in the Chihuahuan Desert*. Tucson: U of Arizona P, 2003. Print.

First published in 1995, this book traces the life in the Chihuahuan desert.

Tyner, Thomas E. *Deep in Thought: A Thematic Approach to Thinking and Writing Well*. 1st ed. Belmont, CA: Wadsworth, 1992. Print.

This is a reader-rhetoric useful for teaching eco-comp at either the high school or the Freshman comp level.

Provides guidelines and 27 background readings for both students and teachers. Probably a bit over-structured for most experienced eco-comp teachers, but could be especially useful for either a novice instructor or an experienced one who would like to bring an eco-focus into the classroom but isn't quite sure how to approach the task. Thematic and research-based; this book gives suggestions for journaling, group work and writing tasks.

Tyson, Neil DeGrasse, and Donald Goldsmith. *Origins: Fourteen Billion Years of Cosmic Evolution*. New York: W. W. Norton and Company, 2005. Print.

This book, accessible to many audiences explores the newest advances in cosmic science: the formation and

evolution of our universe.

Ulman, H. Lewis. "Specimen, Image, Artwork: The Visual Rhetoric of Nature Photography." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

My presentation investigated how the critical vocabulary and frameworks of ecocriticism can bridge representations of nature and culture in multiple media.

Introducing the catalogue for "Prairie to Field," an exhibition of photographs she took of specimens in the collection of the Field Museum of Natural History, Terry Evans writes, "These prints are a re-presenting, if you will, of the specimens. I want to hold them up to the viewer as if to say, 'Look here! Do you see the beauty here? Do you see also what else is here, the questions about immortality and loss and beauty?'" There's an edginess in Evans's questions, a sense that some viewers may not see beauty or questions about loss and immortality in these striking and, to some, unsettling images. The historical and scientific dimensions of the images in "Prairie to Field" invite us to look closely at, and reflect deeply about, what we see in the photographs--animal and plant specimens collected over the past 150 years by scientists attempting to document and understand natural history. At the same time, the photographs engage us as works of craft and art, presenting for our appreciation and critical reflection the artist's photographic skill and aesthetic sensibility. In a series of books and exhibits published and presented since 1986, Terry Evans has challenged audiences to see intricate relationships among the natural history, cultural history, and aesthetic beauty of the prairie. Her photographs document a wide range of human relationships to that landscape--exploration, inhabitation, alteration, cultivation, exploitation, appreciation, study, preservation, and restoration--and engage our sense of history, of place, and of our relationship to the prairie and the non-human species with which we share the land. My presentation focused on Evans's work in order to provide a narrative thread of sorts, but I am also considering the work of other photographers who challenge traditional visual rhetorics of landscape and nature photography (e.g., Edward Burtynsky and Emmet Gowin). I hope to engage my audience in discussion of how the critical vocabulary and frameworks of ecocriticism can bridge representations of nature and culture in multiple media. The presentation is part of a larger project entitled "Virtual Landscapes: Living in the Ecotone between Mediated Reality and Embodied Simulation."

Uppgren, Arthur. *Many Skies: Alternative Histories of the Sun, Moon, Planets, and Stars*. New York: Rutgers U P, 2005. Print.

Uppgren examines the changes in science that would have been brought about had our solar, stellar, and galactic arrangements been slightly different; he also explores the actual way that human interference is changing the night sky.

Urbain, Jean-Didier. *At the Beach*. Minneapolis, MN: U of Minnesota P, 2003. Print.

Valencius, Conevery Bolton. *The Health of the Country: How American Settlers Understood Themselves and Their Land*. New York: Basic Books, 2002. Print.

This book examines the ways in which nineteenth-century American settlers in Arkansas and Missouri understood the relationship between their own well-being and the natural world around them.

Van Slyck, Abigail A. *A Manufactured Wilderness: Summer Camps and the Shaping of American Youth, 1890-1960*. Minnesota: U of Minnesota P, 2006. Print.

An examination of the role of summer camps in the education and development of American children

Following a history of the use of summer camps from 1890-1960 and a wide-ranging overview of the factors that led to their creation, Van Slyck examines the intersections of the natural landscape with human-built forms and social activities.

Vandeman, Mike. "What Is Humanity's Place in Nature, from an Objective (Biocentric) Point of View?", 2001. Print.

What Is Humanity's Place in Nature, from an Objective (Biocentric) Point of View?

Are humans part of nature? Clearly we are, or we wouldn't be able to interact with it. The real question is what part are we? Most texts define an exotic species as one translocated by humans to an area where it had not previously existed. (This would seem to make us, throughout most of our range, an exotic species,

although this fact is never mentioned.) But the effect that the species has on its new surroundings has little to do with how it got there, and more to do with its being a newcomer. What is a native species? It is basically one that has been around a long time, i.e., not a newcomer. The question is, how long? A length of time that makes sense is the length of time that it takes for the other species in the area to evolve to adapt to the newcomer -- on the order of a million years. That would make humans native only to Africa, and everywhere else a rank newcomer (exotic species). This is not a value judgment, just biological fact, but maybe also a good indication of how we should behave: with restraint: with the manners of a guest.

---. "The Myth of the Sustainable Lifestyle." 2002. Print.

The Myth of the Sustainable Lifestyle

"Sustainability" is the Holy Grail of the twenty-first century. Everyone and his brother claim to have found it, or at least to be able to describe what it would look like. We are told that sustainable recreation, agriculture, fishing, hunting, and even logging are within reach. But, like all such "campaign promises", they aren't fulfilled, and, in fact, cannot be fulfilled! What is missing from all of those claims is an understanding of the finiteness of genetic diversity and the fact that all killing of living organisms risks depleting that finite set -- i.e., reducing diversity below the species level. The best that we can say about sustainability is that it is a worthy goal, approachable, but not actually attainable.

---. "The Impacts of Mountain Biking on Wildlife and People -- a Review of the Literature." 2004. Print.

The Impacts of Mountain Biking on Wildlife and People -- A Review of the Literature

The sport of mountain biking is expanding rapidly, fueled partly by the mountain bike and tourism industries, the Olympics, and other competitive events (e.g., "adventure racing"). It is putting intense pressure on wildlife habitat, worldwide, as well as inhibiting efforts to protect additional lands. It is important, therefore, to assess its impacts on wildlife, people, and the environment. I reviewed all the available studies, focusing primarily on physics and conservation biology. All of the studies on mountain biking that attempt to compare the impacts of hiking and mountain biking (which address primarily erosion, but also intimidation of wildlife, horses, and other trail users) conclude that their impacts are essentially the same. However, their research designs all have serious flaws: they ignore speed and distance travelled, and nearly all ignore impacts on wildlife; they also make no attempt to test mountain biking under realistic conditions (e.g. normal speeds). A more accurate conclusion from the data presented would be that the impacts of mountain biking are actually from two to six times those of hiking, due in part to the greater speed and distance travelled by mountain bikers. Children need this information early, before they become "hooked" on mountain biking. This is important, because some land managers have used this research as justification for opening trails to bikes.

Vandeman, Michael J. "Wildlife Need Habitat Off-Limits to Humans!" Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Wildlife Need Habitat Off-Limits to Humans!

In 6 million years of human evolution, there has never been an area off limits to humans -- an area which we deliberately choose not to enter so that the species that live there can flourish unmolested by humans. Yet, our observations and intuition about wildlife suggest that most want and need such seclusion in order to survive. Recent research confirms this: even recreation traditionally considered harmless is actually detrimental to wildlife. Restoring true wilderness will require rethinking and redesigning all land uses and wildlife management regimes, as well as changing how we relate to wildlife.

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Wildlife need habitat off-limits to humans!

In 6 million years of human evolution, there has never been an area off limits to humans -- an area which we deliberately choose not to enter so that the species that live there can flourish unmolested by humans. Yet, our observations and intuition about wildlife suggest that most want and need such seclusion in order to survive. Recent research confirms this: even recreation traditionally considered harmless is actually detrimental to wildlife. Restoring true wilderness will require rethinking and redesigning all land uses and wildlife management regimes, as well as changing how we relate to wildlife.

Vanderheiden, Steve. "Rousseau, Cronon, and the Wilderness Idea." *Environmental Ethics* 24 2 (2002): 169-88. Print.

Examines Cronon and Rousseau on wilderness as refuge.

Opens with observation that Cronon's theories (wilderness and the sublime/frontier as man's influence) can lead to the conclusion that all notions of wilderness are a human construct, that human presence necessarily negates wilderness. Suggests that Rousseau's later works (Cronon cites earlier ones) provide an alternative view that synthesizes human and nature (note that Vanderheiden seems to use nature and wilderness interchangeably). Rousseau seems to argue for "commons" idea— notion of a human/nature community. For Rousseau, nature was a refuge (compares to Muir). Ultimately, V argues that the "wilderness idea" is counterproductive for environmentalists.

Ven der Veer, Judy. *November Grass*. Berkeley, CA: Heyday Books, 2004. Print.

Ven der Veer's beautiful novel explores ranching life in the valleys east of San Diego.

Verhovek, Sam Howe. "S.U.V.'S, Golf, Even Peas Join Eco-Vandals' Hit List." *The New York Times* 1 July 2001, National ed.: A1+. Print.

Vermaas, Lori. *Sequoia: The Heralded Tree in American Art and Culture*. Washington, D.C.: Smithsonian Books, 2004. Print.

"Focuses on the massive California trees in a study of nature as a symbol for the American nation; draws on painting, art photography, tourist photography, advertising, and other sources" (CHE, 20 Feb. 2004).

Vernon, Alex. *On Tarzan: Exploring Our Fascination with the King of the Jungle*. 2008. Print.

A cultural studies approach to the legacy of Tarzan, Vernon probes the contradictions and ambiguities of the King of the Jungle.

Vernon, J. E. N. *A Reef in Time: The Great Barrier Reef from Beginning to End*. Cambridge, MA: Harvard U P, 2008. Print.

Vernon argues that the Great Barrier Reef is at risk of serious damage due to global climate change.

Scientist and coral reef specialist, J.E.N. Vernon, disputes the oft-held notion that the Great Barrier Reef is impervious to climate change. His book is a rallying call to action so that the myriad life forms that depend on the Great Barrier Reef do not become extinct.

Vincent, Glyn. *The Unknown Night: The Madness and Genius of R. A. Blakelock, an American Painter*. New York: Grove, 2003. Print.

This book traces the life and work of R. A. Blakelock.

Virtanen, Michael. "The Call of the Wild: Famed Author, Woodswoman Drawn Back to Adirondack Solitude." *The Post-Standard* December 29 2007, sec. A: 8. Print.

LaBastille is selling her farm to spend more time at her cabin in the Adirondacks.

Wanting more time on her twenty-two acres in the Adirondacks, where much of her autobiographical Woodswoman series is based, Anne LaBastille is selling her farm in Essex County. In 1992, her barns were burned, possibly in retaliation for her work on the board of the Adirondack Park Agency; and she became "hardened" toward the farm and even more desirous of the solitude at the cabin.

Vivian, Robert. *Cold Snap as Yearning*. Lincoln, NE: U of Nebraska P, 2001. Print.

Vogel, Joseph Henry, Foreword by Graciela Chichilnisky. *The Economics of the Yasuni Initiative: Climate Change as If Thermodynamics Mattered*. London: Anthem Press, 2009. Print.

Climate change lends itself to radical political economy and through the lens of both thermodynamics and humor, the payment Ecuador seeks for not drilling in the Yasu is equitable and efficient.

Climate change lends itself to radical political economy. Vogel argues that mainstream economics fails to recognize the thermodynamic nature of climate change, thereby missing the point of Northern appropriation of the atmospheric sink. The payment Ecuador seeks for not drilling in the Yasu is equitable and efficient.

Heeding the call of Diedre [formerly Donald] McCloskey that economics needs more humor, Vogel has written a scathing critique of economics-as-usual which reads like a twenty-first century tragicomedy.[Comments: www.josephhenryvogel.com] [References:]

Vogel, Joseph Henry, ed. *The Museum of Bioprospecting, Intellectual Property, and the Public Domain: A Place, a Process, a Philosophy*. London: Anthem Press, 2010. Print.

Complete with blueprints, a museum is proposed to flesh out the ethics over access to genetic resources and sharing of benefits; vetted before an imaginary octogenarian, the humor is biting.

Seven scholars discuss how a museum can flesh out the issue of access to genetic resources and the sharing of benefits. The proposal is translated into a blueprint which makes interaction among the visitors the main attraction. Vetted before an imaginary octogenarian, the reader becomes anxious to see what next the octogenarian will say. The humor is biting and a forum emerges for the nuanced ethics over bioprospecting, intellectual property, and the public domain.[Comments: www.josephhenryvogel.com] [References:]

Volk, Tyler. *Gaia's Body: Toward a Physiology of Earth*. Cambridge, MA: MIT Press, 2003. Print.

Bleding science and evocative imagery, this book offers an engaging introduction to the field of Earth physiology, or geophysiology. It explains how every important chemical in the atmosphere is regulated by living processes.

Vollman, William T. *Uncentering the Earth: Copernicus and the Revolutions of the Heavenly Spheres*. New York: W. W. Norton and Company, 2006. Print.

Vollman explicates Copernicus's book and the epoch of scientific discovery in which he wrote it.

Voros, Gyorgyi. "Exquisite Environments." *Parnassus: Poetry in review* 21 1-2 (1995): 231-50. Print.

Wainwright, J. A. "Trans-Bordered Spaces: Writing/Reading National Environment." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

We are not born with a national sense of space, but develop such a sense through various acquisitions of historical, geographical, and social knowledge.

We are not born with a national sense of space, whatever Rene Dubos and E.O. Wilson stress about our genetic predispositions towards the natural world. We develop such a sense through various acquisitions of historical, geographical, and social knowledge. When I subtitled my recently-edited volume of essays, "Every Grain of Sand: Canadian Perspectives on Ecology and Environment" (Wilfrid Laurier University Press, 2004), I obviously had nationally-based points of view in mind. In this conference paper, I examine the origins of my editorial position and some of the written results provided by the eleven other contributors. What becomes evident in such an examination is the non-essentialist complexity of the politics of space and place and of the grammar of environmental and ecological issues. Supposedly pure conditions, such as breed specific national identities and concerns, are hollow compared to the rich, diverse, natural-world conditions that invite normally passported citizens to become denizens of, as Catriona Mortimer-Sandilands says, "multiple and fertile eco-cultural crescents along which nature seeps into our consciousness, our representations, our political demands" (EGS, 53).

Wake, Lynn Overholt. "E. B. White's Environmental Web." Diss. University of Nebraska, Lincoln, 2007. Print.

E. B. White called *Walden* his favorite book and found in it "an invitation to life's dance." To read White ecocritically is to accept a similar invitation to broaden our environmental imagination. Although one or two of his essays are often anthologized as nature writing, critics have not read White environmentally. While emphasizing White's three books for children, this dissertation reads across genre lines to examine his lifelong work. Drawing on Laurence Buell's prismatic term, the study explores how White's engagement with the natural world contributes to the renewal of our collective environmental imagination. Examining White's affinity for animals, evident across the spectrum of his work, this study concludes that for White the world is fundamentally inhabited both by humans and non-human animals; his work reflects concern for the habitat of both. White's three books for children, considered within a framework of Joseph W. Meeker's literary ecology, form a bridge connecting children's literature and ecocriticism. This study presents *Stuart Little* as a series of place-based adventures and a comedy of survival. In *Charlotte's Web*, White's environmental magnum opus, he presents his biophilic sense of the web of life and invites the animal world to speak for

itself, Fern showing the rest of us how to pay attention to other species. A braided story of human and animal habitat, *The Trumpet of the Swan* continues Stuart's quest underway at the end of the earlier book. An initial chapter exploring White's literary ecology (his childhood in the age of nature study, his early sense of place, and his affinity for animals) also examines representative essays, poems and other writings. Closing the study is a chapter connecting White to the wider web of environmental literature through a focus on the nature of story, an emphasis on animal presence, and an expansive sense of ecocriticism that includes children's literature. Finding the root of the environmental imagination to be in childhood experience, the study treats each of White's children's books in separate chapters.

Walker, Elaine. *Horse*. Animal. Chicago: The U of Chicago P, 2008. Print.

Walker chronicles a worldwide, natural history of the horse.

Walker chronicles the diverse history of the horse - from its use in agriculture, transportation, war and sports.

Walker, Melissa. *Living on Wilderness Time*. Charlottesville, VA: U of Virginia P, 2002. Print.

Wallace, Allison. "Swarm! On (Not) Keeping Honeybees." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

This is a chapter from my forthcoming memoir on keeping honeybees, entitled *_A Keeper of Bees: Notes on Hive and Home_*, to be published by Random House in Summer 2006.

Wallace, David Rains. *The Monkey's Bridge: Mysteries of Evolution in Central America*. San Antonio, TX: Trinity UP, 2007. Print.

Wallace investigates the evolutionary history of the Panama land bridge.

A reissue, Wallace explores the Panama land bridge between North America and South America. Examining this bridge - which formed three million years ago - Wallace traces how plants and animals traversed the "Great American Biotic Interchange."

Wallaert, Josh. "Geography: A Filmmaker's Perspective." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

In a recent New York Times article titled "Eco-tourism, The Director's Cut," the writer visits a Central American lodge owned by Francis Ford Coppola. It's a place where "horses and pigs the size of puppies stand as if posing for photographs," where howler monkeys cry "like creatures from a movie." Does this worry you? How can it be that the director of a great film like *Apocalypse Now* makes possible a world in which a travel writer can hop a plane to Belize, pop a Xanax, and record, as she does, "the scenes passing by: ancient VW minibuses bursting with passengers; entire families bathing in emerald creeks; a boy on a bicycle herding Brahmin cattle; rifle-toting guards searching trucks coming from Guatemala into Belize"? Can it be -- and this is the more dangerous question -- that the film itself makes possible such a world?

I set out here to think about ecotourism and film. What is made possible by celebrated "environmental" films like *Winged Migration* and *Koyaanisqatsi*? What kind of discourse is enacted? What are the material effects? Does *Winged Migration* inspire you to protect migratory bird habitat? Or does it inspire you to fly around the world? Is *Koyaanisqatsi* a meditation on life out of balance? Or is it a meditation on the aesthetic sublime? Does it in fact make possible a world charged by shock and awe?

I argue against a representational mode of filmmaking that appropriates images of the natural world -- birds, mountains, canyons -- and presents them as objects for discursive consumption: "as earth and ores are turned into automobile, refrigerators, skyscrapers, and rockets, so that no corner of the earth or sky has not been conquered by man and made over in his image" (J. Hillis Miller).

I propose instead a geographical mode of filmmaking concerned with distance, direction, context, scale, the spatial relation of objects -- as indeed all filmmaking is -- and with mapping the cultural and textual processes at work and in play. This is geography, literally "earth writing." This is the writing of the world. Using examples from *"Blue Vinyl," "Spring, Summer, Winter, Fall..."* and *"Style Wars,"* and Coppola's *"The Conversation,"* I show how films concerned with architectural and geographic space make possible alternative ways of relating to filmed images and -- perhaps -- alternative ways of relating to the world.

Walters, Bradley B., Bonnie J. McCay, and Susan Lees, eds. *Against the Grain: The Vayda Tradition in Human*

Ecology and Ecological Anthropology. AltaMira Press, 2008. Print.

In a world of enormous socio-environmental complexity, perhaps the most laudable intellectual position is one of rigorous humility. The works in this volume are compelling tributes to such an approach, providing sober, meticulous, and powerful explanations, all of which urge against over-simple generalization and a priori assumptions, which too often blur our understanding of the environmental changes around us.

Ward, John. *Land and Light in the American West*. Intro. William R. Thompson. San Antonio, TX: Trinity University Press, 2007. Print.

This is a collection John Ward's photography of Western U.S. landscapes.

Working in large-format, Ward captures the beauty and ruin in landscapes of the American West.

Watson, Geraldine Ellis. *Reflections on the Neches*. College Station, TX: Texas A & M UP, 2003. Print.

This book is both the story of Watson's journey and a natural and social history of the Neches region of the Big Thicket in Texas. Her story captures the wildness of the river and imparts a detailed history of its people and wildlife.

Watson, Lyall. *Elephantoms: Tracking the Elephant*. New York: Norton, 2003. Print.

This work chronicles how Watson's fascination grew into a lifelong quest to understand the nature and behavior of the elephant.

Watson, Larry. *Montana 1948: A Novel*. Minneapolis, MN: Milkweed Editions, 2007. Print.

Native Americans coming to terms with a world of deceit

The events of 1948 permanently alter twelve-year-old David's understanding of his family; his father, a small-town sheriff; his remarkably strong mother; his Sioux housekeeper, Marie Little Soldier, whose revelations are at the heart of the story. As their story unravels around David, he learns that truth is not what you believe it to be.

Watson, Robert N. *Back to Nature: The Green and the Real in the Late Renaissance*. Philadelphia: University of Pennsylvania Press, 2006. Print.

Investigates the epistemological crisis of the late Renaissance--a sense of alienation from the earth and from reality--through literature and art.

This book won the first ASLE book award for ecocriticism (2007). The judges state that *Back to Nature* is a tour de force of ecocritical scholarship. At once exceptionally rigorous and offering a range and directness that Jonathan Bate perfectly describes as "demanding, and at times dizzying," *Back to Nature* is the first really new approach to the Renaissance pastoral in at least two generations of critical scholarship. The work weaves pastoral literatures and aesthetics from Shakespeare to Marvell to Traherne -- not to mention Vermeer and Ryckaert -- with questions of intellectual and political history, the rise of science, and postmodern theory; these complex narrative strands give *Back to Nature* an unusually powerful sweep, sophistication and authority. In this work, Watson clearly demonstrates that ecocriticism is a vital critical field; the questions he raises about "what looks to modern eyes like early environmentalist sentiment" in Renaissance literature are not only required reading for scholars working in environmental criticism, but also demonstrate the profound relevance of ecocritical insights for other forms of literary, historical and political inquiry. Environmental criticism of this kind allows us, as Watson himself writes, "to learn from the immense wisdom of the ancients and to pass judgment on the areas where their sensibility seems to us still unenlightened (undeveloped and hence unjust), using that combination of praise and censure to improve our own culture." -"The most powerful and wide-ranging 'green' reading of early modern literature that has yet emerged" (according to Jonathan Bate), this book tracks the Late Renaissance's epistemological anxieties about accessing either the reality of nature or the nature of reality, with implications for present-day environmentalism. It includes analyses of Marvell, Shakespeare (primarily *As You Like It* and *The Merchant of Venice*), Thomas Traherne, the Metaphysical and Cavalier schools of poetry, and Dutch painting.

Waugh, Charles. "Ritualistic Bear Slayings in American Fiction: A Rhizomic Ecocriticism." *ISLE: Interdisciplinary Studies in Literature and Environment* 13 1 (2006): 25-43. Print.

Tracks five 'important thresholds in the bear-killing genre' via a rhizomatic ecocriticism, tracking multiple

connections across stories, authors, readers, and "culture itself."

Analyzes (1) A Narrative of the Life of David Crockett, (2) T. B. Thorpe's "The Big Bear of Arkansas," (3) William Faulkner's "The Bear," (4) Norman Mailer's "Why Are We in Vietnam?," and (5) Cormac McCarthy's "Blood Meridian." the "rhizomatic" ecocriticism (after Deleuze and Guattari) is meant to "explore some of the ways meanings are not only connected to their own story but also to other stories and to authors and readers and to culture itself."

Webb, Melody. *A Woman in the Great Outdoors: Adventures in the National Park Service*. Albuquerque: U of New Mexico P, 2003. Print.

Melody Webb's reflections on her twenty-five year long career in the NPS is an insider's account of a public bureaucracy.

Weed, Elizabeth, and Ellen Rooney, eds. *Man and Beast*. Durham, NC: Duke UP, 2004. Print.

This volume central philosophical and scientific questions about the relationship between humans and animals.

Weidensaul, Scott. *Of a Feather: A Brief History of American Birding*. New York: Harcourt, 2007. Print.

Starting with the colonial period, Weidensaul traces the history of American birding.

Weidensaul offers portraits of both the most famous birders (Bartram, Audubon, etc) and lesser known pop culture birders (for example Jane Hathaway from "The Beverly Hillbillies"). Additionally, Weidensaul critiques the priorities and values of contemporary birders, while also offering an optimistic view of the future.

Weidner, Chad. "Did Thomas Jefferson Own a Gun? William Burroughs and the American Agrarian Link." *The International Journal of the Humanities* 5 2 (2007): 77-82. Print.

An exploration of the American agrarian links to William Burroughs and Place of Dead Roads

---. "'The Great God Pan Is Dead!' the Ecological Elegy of William Burroughs' Ghost of Chance." *BAS British and American Studies Journal* XIV (2008): 195-205. Print.

An Ecocritical reading of a late text by William Burroughs.

Weisman, Alan. *The World without Us*. New York: Thomas Dunne Books, 2007. Print.

Weisman ponders what the world would look like without humans.

Looking to a hypothetical future, Weisman explores what the earth would look like if humans were to suddenly disappear. What would happen to our infrastructure? To animals? Human-engineered structures?

Weltzien, O. Alan, and Suan N. Maher, eds. *Coming into McPhee Country: John McPhee and the Art of Literary Nonfiction*. Salt Lake City, UT: U of Utah P, 2003. Print.

This anthology examines McPhee's work from a biographical point of view, explaining his background and influences that affected his development as a writer; explores his work from the framework of both wilderness and urban environmentalism; and discusses his rhetorical choices, demonstrating how his presentation is literary in every sense of the word.

Wenz, Peter S. *Environmental Ethics Today*. New York: Oxford University Press, 2001. Print.

Introductory college guide to environmental ethics offering practical answers to student questions.

Complex issues are examined inside and out. This helps students more fully understand the issues and establish a personal course of action leading to environmental change. The author's biases, however, are often subtle and the unsuspecting student may fail to come away from the discussions with a balanced view. For example, a Western mindset dominates the discussion of religion and the environment. Therefore, the focus is on Christianity. The viewpoints of Islam and other world religions are essentially absent. Christian views of stewardship and dominion are presented but as with so many books in this field, the author fails to take a comprehensive look at what Scripture says about the subject. Therefore, the views presented fail to accurately represent the biblical world view. The four part text follows an excellent introductory chapter which explains

what environmental ethics is and establishes a framework for discussing the key issues involved. Each chapter concludes with a series of "judgment calls" designed to test the student's comprehension of the preceding chapter. The text is linear and progressive. Students may become very confused if they start anywhere but the beginning or skip substantial portions. Overall, Wenz equips students to apply abstract ideas to solve practical problems in the lives of real people as they face choices which may impact the environment for generations to come.

Wess, Robert. "Geocentric Ecocriticism." *ISLE: Interdisciplinary Studies in Literature and Environment* 10.2 (2003): 1-19. Print.

Propose that ecocriticism be earth-centered rather than god- or cosmo-centered.

By grounding itself in the "bedrock of natural fact, in the biospheric and indeed planetary conditions without which human life, must less humane letters, could not exist" (NEW LITERARY HISTORY), geocentric ecocriticism builds on a realistic foundation invulnerable to deconstructive critique. Moreover, if all humans need transcendence, as Kenneth Burke argues, transcendence to this "bedrock" satisfies this need in a manner suited to the ecological crisis of our historical situation. Maybe transcendence "upwards" was needed in the past, but today we need transcendence "downwards." Furthermore, by reasoning from the standpoint of the earth ("geocentrism") rather than the cosmos ("cosmocentrism"), geocentric transcendence excludes not only cosmological dimensions vulnerable to deconstruction but also anthropocentric tendencies that seem to surface in cosmocentric texts, even cosmocentric texts trying to be nonanthropocentric. Finally, geocentric ecocriticism of Sarah Orne Jewett's "A White Heron" shows that a geocentric critical strategy can illuminate dimensions of a text overlooked in traditional modes of criticism that privilege a humanizing of nature that is both anthropocentric and cosmocentric. Jewett's protagonist in this class short story proves to be profoundly nonanthropocentric precisely because she achieves a transcendence that is rigorously geocentric.

---. "Postmodernism and Its Discontents: Emergent Geocentrism in DeLillo's End Zone." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Don DeLillo's search for an alternative to both postmodernism and foundationalism.

While the postmodern side of Don DeLillo is prominent from the beginning of his career, the environmental side is a recurrent motif that becomes more and more prominent as his career progresses. It's as if DeLillo turns to the environment repeatedly to find strategies to contest postmodernism. Such contestation emerges in his second novel, *END ZONE*, in an epiphany in which the novel's protagonist experiences "environment bliss." This experience registers the novel's search for an alternative to both postmodernism and god-centered foundationalism.

West, Marlys. "The Song of the Limpet." *Midwest Quarterly* 44 1 (2003): 305-06. Print.

Just how (poorly) humans are adapted to the natural world.

Whalen-Bridge, Helen. Rev. of *Heart Mountain*, by Gretel Ehrlich. *Western American Literature* 26 3 (1991): 259-60. Print.

A negative view of Ehrlich's appropriation of Japanese traditions.

Wheeler, Elizabeth A. "Disabled Bodies in the Landscape." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Disability Theory Meets Ecocriticism

What kind of landscape description presumes what kind of human body in that landscape? Rosemarie Garland Thomson writes, "Western tradition posits the visible world as the index of a coherent and just invisible world, encouraging us to read the material body as a sign invested with transcendent meaning." Urban planning, environmental design, and literature also make visible maps which serve as indices of a coherent and just imagined community. However, the frequent misreading of disabled bodies leads to a map which distorts the coherence and justice of the imagined community. Narratives by disabled writers, like Eli Clare's book *Exile and Pride*, can correct this distortion. Disabled writers interpret the physical world to reveal its assumptions about an invisible order that wasn't expecting people like us. This paper calls for an alliance between disability studies and environmental studies, towards a fully situated politics of the body. The two fields already share an emphasis on social construction. Ecocritics call for a conscious relationship to

nature much like the bodily awareness found in disability narratives. Eli Clare's *Exile and Pride* exemplifies a fusion between disability narrative and nature writing. Describing her childhood in an Oregon logging town, Clare holds the tension between the contradictory claims of white privilege and women's oppression; environmentalism and working-class loyalty; disability and outdoor labor. She articulates the social construction of nature and self: "The body as home, but only if it is understood that place and community and culture burrow deep into our bones."

White, Courtney. *Revolution on the Range: The Rise of a New Ranch in the American West*. Washington D.C.: Island Press, 2008. Print.

White examines the relationship between ranchers and environmentalists in the American West.

White examines the conflicts between environmentalists and ranchers in the American West, during the 1990s. Despite a slew of lawsuits, conflicts, and violence, White argues that ranchers and environmentalists have more in common than they have historically admitted. Working together, these two groups can find ways to preserve the land they both love.

White, Carol Stone. *Women with Altitude: Challenging the Adirondack High Peaks in Winter*. 1st ed. Utica, New York: North Country Books, 2005. Print.

White presents stories of women who climbed mountains in winter.

Grace Hudowalski, the Forty-Sixer Club historian, told climbers aspiring to reach all forty-six peaks of the Adirondacks to write down their experiences; and White, a winter 46er, herself, presents the stories of thirty-three women winter 46ers in their own words. The women hike in winter for many reasons: increasing strength and confidence are only two. Unforeseen rewards include friendship and spiritual nourishment. Winter climbers, using skis, crampons, and snowshoes, avoid the stones and bugs that plague hikers in other seasons, but are often victims of spruce-holes and changing weather patterns. From 1950 until 2001, when each climber reached one of the forty-six peaks of the Adirondacks, he or she signed a notebook in a canister. Finding the canister in the deep snow was often difficult for the winter hikers. White includes a map, a list with the name, elevation, and rank in height of the 46 peaks, an examination of the round-trip lengths of the ascents, a glossary of terms, and a list of the women winter 46ers since the canisters were removed. [The canisters were removed under a DEC plan to eliminate artificial things in the wilderness.]

White, Daniel. *Postmodern Ecology: Communication, Evolution, and Play*. State University of New York Press, 1998. Print.

History and critique of European thought with respect to the environment; tracks both damaging and positive theories and worldviews.

Topics include ecological poetics, technological artistry, evolutionary learning, the play of communication, the struggle for a viable ecological ethic.

White, Gilbert. *Journals of Gilbert White*. 3 vols. London: Century, 1986-89. Print.

Complete edition of White's manuscript journals

The only complete published edition of White's *Garden Kalendar*, *Flora Selborniensis*, and *Naturalist's Journal*. Contains line illustrations created for this edition. Index.

White, Richard. *It's Your Misfortune and None of My Own: A New History of the American West*. Norman, OK: U of Oklahoma P, 1991. Print.

Overview of Western history by environmental historian Richard White

White, Rob. *Crimes against Nature: Environmental Criminology and Ecological Justice*. Portland, OR: Willan Publishing, 2008. Print.

This book looks at the expanding field of environmental criminology and ecological justice.

This book offers a theoretical analysis of green criminology as well as examples of environmental law enforcement and environmental management.

Whitson, Audrey J. *Teaching Places*. Waterloo: Wilfrid Laurier UP, 2003. Print.

This book explores a woman's spiritual journey in Alberta.

Whybrow, Helen, ed. *Dead Reckoning: The Greatest Adventure Writing of the Golden Age of Exploration*. New York: W.W. Norton & Co, 2002. Print.

Wickstrom, Gordon M. *Late in an Angler's Life: Essays on the Sport*. Albuquerque: U of New Mexico P, 2004. Print.

These writings use fishing as a lens through which to view and evaluate most things in life.

Wilks, Sarah, ed. *Seeking Environmental Justice*. Amsterdam: Rodopi, 2008. Print.

This anthology explores worldwide perspectives on environmental justice.

Wilks' anthology collects worldwide perspectives on environmental justice. Contributors discuss diverse topics from genetic modification to expert vs. layperson knowledge, to environmental education.

Willen, Matt. "Exploring the Musical Geography of Rural Ireland, or the Road to Lisdoonvarna." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

This paper explores the relationship between Ireland's physical geography and the geography constructed through a history of tradition tune titles.

This creative essay explores the nature of an geography of Ireland created in memory through a repertoire of traditional Irish melodies which bear Irish place names in their title. The essay proceeds in part as a travel narrative through the "real" places during the author's first visit to Ireland, and then considers the differences and relationships that exist between the two, and the ways that one "Ireland" influences our approach to the other "Ireland."

Williams, Dennis C. *God's Wilds: John Muir's Vision of Nature*. College Station, TX: Texas A&M UP, 2002. Print.

Williams examines Muir's religious fundamentalism and his preference for the faith-minded science over Darwinism.

Williams, Glyn. *Voyages of Delusion: The Quest for the Northwest Passage*. New Haven: Yale UP, 2003. Print.

This book traces the search for the Northwest Passage during the 18th century.

Williams, Terry Tempest. *Red: Passion and Patience in the Desert*. New York: Pantheon Books, 2001. Print.

Willis, Alette J. "Thought and Memory." *Tesseract 9: New Canadian Speculative Fiction*. Eds. Hopkinson, Nalo and Geoff Ryman. Calgary, AB: EDGE Science Fiction and Fantasy Publishing, 2005. Print.

Fear of the animal and human other; writing our narrative selves.

Willoquet-Maricondi, Paula. "The Rhetoric of Water in Experimental Fiction and Documentary Film." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

human relations to place through representation of water in film

The Rhetoric of Water in Experimental, Fiction, and Documentary Film, examines human relations to particular lands/places (our living with the land) by focusing on the representation of water and of struggles over water rights in experimental, non-fiction, and activist cinema. This paper explores the potential of film and video to grapple with environmental justice issues. The films discussed also invite us to engage critically with the local and global implications of both our representations of and our lived relations to water. Films discussed: Andrej Zdravic's *Riverglass: A River Ballet in Four Seasons* (1997); Magnus Isacson's *Power: One River Two Nations* (1996); Snitow's and Deborah Kaufman's *Thirst* (2004)

Wilner, Eleanor Rand. *The Girl with Bees in Her Hair*. Port Townsend, WA: Copper Canyon, 2004. Print.

Wilner's subversive imagination, informed by history and science, reaches beyond the self to challenge popular assumptions, rigorously question beliefs, and unsettle memory itself.

Wilson, David Sloan. *Darwin's Cathedral*. Chicago: U of Chicago P, 2002. Print.

According to Wilson, a religion is the human equivalent of a pack of lions: by cooperating as a group, people attain benefits beyond their reach as individuals.

In this book Wilson takes a radical step of linking evolution and religion through thinking of society as an organism -- one in which morality and religion are adaptations that allow groups of humans to function as coherent wholes.

Wilson, David Stark, and Steve Roper. *Above All: Mount Whitney and California's Highest Peaks*. Berkeley, CA: Heyday Books, 2008. Print.

Photojournalism of fourteen of the Sierra's Highest Peaks

Wilson, Francis. *The Ballad of Dorothy Wordsworth: A Life*. New York: Farrar, Straus and Giroux, 2009. Print.

Wilson reconstructs Dorothy Wordsworth's life through a close reading of her journals.

Often overshadowed by her brother's fame, Dorothy Wordsworth was a literary force in her own right. This biography, based on "Grasmere Journals," offers an intimate look into the emotional life of an English nature writer.

Winchester, Simon. *Krakatoa: The Day the World Exploded: August 27, 1883*. New York: HarperCollins, 2003. Print.

The Krakatoa blast in 1883, one of the biggest explosions known to history, virtually erased the whole place.

Wirzba, Norman. *The Paradise of God: Renewing Religion in an Ecological Age*. New York: Oxford UP, 2003. Print.

This book examines the relationship between biblical and ecological writings in an attempt to construct a new environmental consciousness.

---, ed. *The Essential Agrarian Reader: The Future of Culture, Community, and the Land*. Lexington: UP of Kentucky, 2003. Print.

A compelling worldview with advocates from around the globe, agrarianism challenges the shortcomings of our industrial and technological economy.

---, ed. *The Art of the Commonplace: The Agrarian Essays of Wendell Berry*. Counterpoint, 2003. Print.

This anthology collects some of the work of influential social critic Wendell Berry.

Wishart, David J. *Encyclopedia of the Great Plains*. Lincoln, NE: U of Nebraska P, 2004. Print.

With contributions from over 1,000 scholars this work is the definitive student resource on the Great Plains.

Wolfe, Cary. *Animal Rites: American Culture, the Discourse of Species, and Posthumanism*. Chicago: U of Chicago P, 2003. Print.

---, ed. *Zoontologies: The Question of the Animal*. Minneapolis, MN: U of Minnesota P, 2003. Print.

---. *Animal Rites: American Culture, the Discourse of Species, and Posthumanist Theory*. Chicago and London: University of Chicago Press, 2003. Print.

Examining "the question of the animal," Wolfe explores animality in the works of Wittgenstein, Cavell, Lyotard, Levinas, Derrida, Zizek, and others to interrogate current notions of humanism and ethics.

In this collection of previously published articles, Cary Wolfe is interested in examining the framework of speciesism and how it functions to repress nonhuman subjectivity. As *Animal Rites* and *Zoontologies* (his edited collection of essays also published in 2003) make clear, the question of the "animal" and its relationship to the "human" has become a subject of increasing interest in the last decade. Wolfe wants to release the animal singular from its position outside of ethics by examining the role of "the animal" in the philosophical work of Luc Ferry, Peter Singer, Tom Regan, Jean-Francois Lyotard, Emmanuel Levinas, Ludwig Wittgenstein, Vicki Hearne and Martin Heidegger (oftentimes via the work of Derrida, Sigmund Freud, Jacques Lacan, and Gilles Deleuze and Felix Guattari) to articulate an ethics that does not depend on placing the animal outside of the human in order to define the human. Most useful in terms of the theoretical explanation and approach is his chapter, "In the Shadow of Wittgenstein's Lion: Language, Ethics, and the

Question of the Anima" (which is repeated as an essay in *Zoontologies*). There he argues that language is traditionally the method used to definitively separate human and nonhuman animals, so taking seriously the increasingly widespread awareness of the possibility of nonhuman subjectivity—either ethically or phenomenologically—means taking seriously the need to rethink the relationship between language, subjectivity, and species definitions. The second part of the book is composed of case studies, including Wolfe's analyses of Michael Crichton's *Congo*, Ernest Hemingway's *Garden of Eden* and *The Sun Also Rises*, and Jonathan Demme's film version of the *Silence of the Lambs*. In the case of the textual analyses (the three novels and the film), Wolfe relies heavily on post-Freudian psychoanalysis to unravel the "discourse of species" at play in the texts.

Wolfe, Linnie Marsh. *Son of the Wilderness: The Life of John Muir*. Madison: U of Wisconsin P, 2003. Print.

Working closely with Muir's family and with his papers, Wolfe creates a full portrait of her subject, not only as America's firebrand conservationist and founder of the national park system, but also as a husband, father, and friend.

Wolfson, Elissa. "Trees of the Ivory-Billed Woodpecker." *Cornell Plantations Magazine* summer/fall 2005: 6-11. Print.

Cornell Plantations Magazine

The wetland habitat of the recently sighted ivory-billed woodpecker deserves notice as well.

Old-growth forests of bald cypress, tupelo, and species of oak and hickory adapted to standing water provide food, cover, and sites for roosting and nesting holes for the ivory-billed woodpecker. Vegetation near the swamps provide the nuts and berries as crucial to the bird's diet as the beetle larvae found in the wetland trees. The Big Woods Conservation Partnership was crucial to the preservation of the bottomland hardwood forests of the Mississippi Delta, earlier threatened by logging, damming, and draining for agriculture. [Illustrated.]

Wood, Raymond W. *Prologue to Lewis and Clark*. Norman, OK: U of Oklahoma P, 2003. Print.

Amplified by maps and original documents, this book narrates the history of Mackay and Evans's long-forgotten but important expedition up the Missouri River in 1797.

Woodbridge, Roy. *The Next World War: Tribes, Cities, Nations, and Ecological Decline*. U of Toronto P, 2004. Print.

Woodbridge argues that the international community must redirect present sustainable development efforts and declare war on ecological decline.

Wrede, Theda. "Desiring the Southwest: Gender, Loss, and Landscape in Twentieth-Century American Fiction." Diss. University of South Carolina, 2006. Print.

My dissertation, "Desiring the Southwest: Gender, Loss, and Landscape in Twentieth-Century American Fiction" assesses the role of myth in modern and contemporary texts by male and female, white and Native American authors--Willa Cather's *The Professor's House*, Cormac McCarthy's *All the Pretty Horses*, Barbara Kingsolver's *Animal Dreams*, and Leslie Marmon Silko's *Ceremony*. Specifically, taking into account gender and culture in relation to Western myth, my study fills a gap in contemporary Western literary criticism by responding to the urgent question of which unconscious structures underlie the myth and which, in turn, may motivate alternative figurations. With a few exceptions, critics emphasize the social, economic, and linguistic forces that have shaped human attitudes towards Western nature. However, to surmount persisting assumptions of human primacy over nature, as well as of male dominance over the female and Anglo-American supremacy over ethnic minorities, we must also understand the psychology that enables conquest and those unconscious structures that provide alternatives to it. Drawing on ecofeminist and psychoanalytic theory, I thus undertake to reframe a traditional approach to Western myth to analyze the psychological dynamics that enable--or preclude--the overcoming of personal and cultural losses through encounters with nature. I argue that the concepts of "mutual recognition" and "reciprocity," as employed in psychoanalysis, ecofeminism, and Native American culture, facilitate an ecological re-imagining of the land and its native communities. My focus on the social constructedness of spatial perception permits me to project possibilities of environmentally sensitive encounters with nature, independent of race or gender.

Wright, Elizabethada. "Reading the Cemetery: Lieu De Memoire Par Excellence." *Rhetoric Society Quarterly* 33 2

(2003): 27-44. Print.

Wright uses the physical aspects of cemeteries, especially the Mount Auburn Cemetery in Cambridge, Massachusetts, to explore memory and memorial making. She argues that "reading" cemeteries from a rhetorical perspective can help us gain and understanding of how memory works.

Wrigley, Robert. *Lives of the Animals: Poems*. New York: Penguin, 2003. Print.

In his sixth collection of poems, Wrigley examines the encounters between animals and humans.

Wrobel, David M. *Promised Lands: Promotion, Memory, and the Creation of the American West*. Lawrence, KA: UP of Kansas, 2003. Print.

In his latest book, Wrobel examines the ways that promoters trying to lure settlers and investors to the West created the image that the American West was not only tame, but also full of opportunity. Wrobel insists that these two overlooked groups were and continue to be vital to the creation of the West in the American imagination.

Wuthrow, Dr. Julie. "Imagination and Desire in a Southern Landscape." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

The blatant theft evident in my title (from Barry Lopez, *Arctic Dreams: Imagination and Desire in Northern Landscape*, 1986) is deliberate and purposeful. My work owes much to Lopez, and is inspired by his rendering of the interplay between projections of human desire onto the landscape and his awareness that "the land itself exist[s] quite apart from these." (1986: xxii) Like Lopez, I will attempt to enter into conversation with a particular landscape, by means of an immersion in the landscape itself, as well through engagement with the narratives and perspectives of both current and historical residents and visitors to the area, through interviews and literature/archival research. However, unlike Lopez's work on the Arctic, I will be examining a landscape that is utterly domestic and, superficially at least, familiar; a valley within the city limits of Christchurch, New Zealand that is located just a few blocks from my home. Cashmere Valley is a valley much like many others in the Christchurch metropolitan area. It contains farms, subdivisions, nature reserves and wealthy mansions, and shares the topographical features of many other valleys in the Port Hills that form the southern boundary of the city. I walk along its edge on most days and experience it as distinctly lacking in mystery. But on another level, my knowledge of this landscape is decidedly superficial. I know very little of its wildlife, waterways or vegetation, or of the various uses to which the land has been put subsequent to both Maori and European settlement, or of the possible threats to the ecology of the valley by long-term farming and rapid development of the surrounding ridges. I also don't know what it has meant to its various inhabitants, or what "investments of desire" it has provoked. Its name was coined (circa 1870) by the owner of the expansive Cashmere Estate, Sir John Cracroft Wilson, formerly of the East India company. He was reportedly entranced by the valley and thought it possessed some of the magic of the Kashmir Valley in India. The evidence suggests that the Indian laborers that he brought to New Zealand to work the land and serve the gentry did not share this view; they found the climate uncomfortably cold and believed their accommodation to be haunted. Are there still dreams of Kashmir in this landscape? And what of the land that "exists quite apart" from these and other dreams? In order to live with the land, in keeping with the conference title, and to do so both respectfully and sustainably, one must know the land. Or, to borrow again from Lopez, "it is possible to live wisely on the land, and to live well. And in behaving respectfully toward all that the land contains, it is possible to imagine a stifling ignorance falling away from us." (1986: xxviii) My paper for ASLE will comprise a work in progress, and will report on the state of my knowledge/ignorance at the time of the conference.

Wylie, Dan. *Elephant*. Animal. Chicago: The U of Chicago P, 2008. Print.

Wylie chronicles the natural history of the elephant.

Wylie discusses both the cultural significance of elephants, as well as the current environmental crisis which elephants and humans face.

Wyman, Willard. *High Country*. Norman: U of Oklahoma P, 2005. Print.

A novel of the great outdoors recounting the winding down of the western craft of mule and horse packing during the Great Depression.

Yake, Bill. "This Old Riddle: Cormorants and Rain." Association for the Study of Literature and Environment, Univ. of Oregon (Eugene). 23 June 2005.

A selection of poems from the recently published collection "This Old Riddle: Cormorants and Rain."

Introductory remarks followed by the performance of 7 poems from "This Old Riddle: Cormorants and Rain." Poems read "Counting Deformities," "Poem for Tokeland Eroding," "Mouth of the Columbia," "Deadhorse Flats," "Broken Islands," and "The Lowly, Exalted."

Yake, Bill. *Unfurl, Kite, and Veer*. First ed. Astoria, Oregon: Radiolarian Press, 2010. Print.

In this, Bill Yake's second full-length collection of poetry, he circles out from his home in southwestern Washington State -- a ravine of green shadows draining to the Salish Sea, the remnant prairies of the Puget Trough, and the shrouded Olympic Mountains. As his inquiries range further and further afield, discoveries arise from personal, linguistic, philosophical, and musical territories. [Comments: <http://home.comcast.net/~yake/Veer%20Flyer.htm>]

Ybarra, Priscilla Solis. "Walden Pond in Aztlán? A Literary History of Chicana/O Environmental Writing since 1848." Diss. Rice University, 2007. Print.

This dissertation responds to a lacuna in both ecocriticism and Chicana/o literary history. The former lacks input from ethnic American literatures, while the latter offers very little commentary on environmental aspects of Chicana/o writing. Why have these two fields remained separate despite often overlapping institutional histories? My study points to their common roots in activist movements, and how this early period critically preconditioned a disengagement with Chicanas/os as environmentalists. I engage these two fields to get at a literary history that is only weakly understood at the moment. What emerges is a greater understanding of the ways that the social construction of nature has operated to reinforce the oppression of people of color, as well as the ways that Chicana/o writing has transcended this subjugation. Environmental literary study has privileged introspective nature writing and individual exploration of nature. While this perspective is understood in certain Anglo American contexts, it is becoming increasingly obvious that it is insufficient as a paradigm for the study of other environmental literatures. More particularly, it cannot account for non-Anglo American mediations of nature. Chicana and Chicano writers, with their concern for social justice and community, nonetheless take up their pens to reflect on the natural environment, albeit differently than conventional ecocriticism expects. Curiously, Chicana/o literary study has been complicit with overlooking Chicana/o writers' environmental insights, largely because the environment has been perceived to be a lesser priority than the seemingly more immediate needs of social equity. However, broadening the category of nature writing to environmental writing, and considering the close ties between social justice and environmental issues reveals the ways that Chicana/o writers demonstrate how human interaction with the environment differs along lines of ethnicity and class. This study investigates what's behind these differences. Specifically, I explore the writings of four Chicana/o environmental writers: Mar'a Amparo Ruiz de Burton, Jovita González, Jimmy Santiago Baca, and Cherr'e Moraga. Their environmental writing provides valuable insights about how Chicanas/os maintain a sustainable relationship with the environment.

Zabar, Abbie. *A Growing Gardener*. 1st ed. New York: Universe, 1996. Print.

Zabar gardens on a city rooftop.

Zabar, a writer and horticultural artist, shares a year of gardening on her rooftop in Manhattan and documents the nesting of mockingbirds in a hawthorn. Zabar's drawings and quotations from other nature writers ornament the pages. Tipped-in pages include a recipe for quince jelly, directions for building a bench, and a list of book dealers specializing in horticulture.

Zacharias, Martha E. "An Embodied Pen and Creative Ecological Consciousness." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

Our embodied pen can be the tool that invites the awakening and the acknowledging of all our senses in a reciprocal communication with our bodies, our environment, our earth.

Our educational systems have long tended to regard and to teach writing as a quiet expression of what is in our minds, as both a product and a process of Cartesian emphasis. Embodied writing acknowledges the post-Cartesian complexity in regarding and teaching writing as an expression of what is in the whole of ourselves

and in communication with what is around us. This can be evoked by learning to develop a keen sentient interconnection with the soil, the breezes, the birds, the animals, the waters, the sun- the earth as a whole, as emphasized in the work of David Abram (1996). The embodied pen can awaken awareness of our environment and of our own creative explorations in our complex web of living ecology. This can melt some disengagement from the natural world for us and it can invite a human creativity interrelated with environmental caring. Christopher Hansard (2001) in *The Tibetan Art of Living*, writes about the interweaving of all our physical, mental and spiritual components and processes. He suggests that "Our brains cannot experience reality directly because everything has to be received and interpreted through our senses." (p. 78). I feel that we need to emphasize the development of all our senses and of our ability to receive what is available to us via sentience. As creative communicators with and caretakers of our environment, we need to develop sentience as a part of education. We need to expand our openness to the complex experiences and the ecological consciousness that can emerge via the embodied process of writing. On the banks of the south Saskatchewan I hear I see the swirl of our river and breathe in the grand aurora borealis looks at me strikes me with light I touch the Siberian husky beside me howling up at the sky take out my pen as a willow bends down to the river tongues tasting the river night mist as I write with the earth that I love

Zakin, Susan, ed. *Naked: Writers Uncover the Way We Live on Earth*. New York: Four Walls Eight Windows, 2004. Print.

Through works of fiction, narrative nonfiction, and memoir, this anthology addresses a wide range of environmental, scientific, and philosophical questions that concern us today.

Zeller, Robert. "Tales of the Austral Tropics: North Queensland in Australian Literature." Association for the Study of Literature and Environment Biennial Conference. University of Oregon, Eugene. 21–25 June 2005. Address.

The paper traces the changes in Australian writers' perception of tropical North Queensland, discussing the work of Ernest Favenc, E. J. Banfield, Jean Devanny, and Thea Astley.

Since the late nineteenth century, Australian views of tropical North Queensland have been mediated by a variety of texts; in many of them the natural environment plays a significant part. In the early days, writers created a vision of the region as peculiarly Australian: they speculated about what it might become and about possibilities for development. North Queensland was variously seen as inhospitable to white settlers, as a source of raw materials, and as a tropical paradise. For the early writers, there was uncertainty about what they might make of the region and what it might make of white settlers. In my presentation, I discuss the literature of North Queensland, in particular that of the coastal region, discussing the stories of inhabitation its writers tell, including the stories of dispossession of the indigenous inhabitants. I focus on the writing of Ernest Favenc, E. J. Banfield, Jean Devanny, and Thea Astley (touching also on David Malouf's *Remembering Babylon* and Alex Miller's *Journey to the Stone Country*), showing how writers' views of the region changed during the twentieth century as the North was opened up for logging and sugar cane growing and later became one of Australia's primary tourist destinations.



Zency, Eric. *Virgin Forest: Meditations on History, Ecology, and Culture*. Athens, GA: The University of Georgia Press, 1998. Print.

Zency condemns academia for actively contributing to the demise of the environment via philosophies and practices which devalue all things natural.

In this volume of inter-related essays, Eric Zency picks up where Bowers, Jackson and Orr leave off in their arguments that the educational system has not only not taken its responsibilities seriously in terms of the environment, but that academia is, in fact, actually a major contributor to the furthering of those values and worldviews that lead to environmental destruction. Zency devotes an entire chapter, "The Rootless Professors," to his claim that there is a cultivated and deliberate ethos of rootlessness in the educational world, alleging that academia see "nature as so much visual furniture" (62), and that "the academic's belief that this is a worthy ignorance - the tacit belief that such things as watersheds are parochial details, transcended by the grand synthetic truths of cosmopolitan training - is a significant root of our culture's on-

going environmental crisis" (63).

Zwagerman, Sean. "The View from the Train: The Southern Pacific Railroad and the Construction of the California Landscape." *ISLE: Interdisciplinary Studies in Literature and Environment* 13 1 (2006): 65-81. Print.

Credits railroad brochures promoting California with establishing much of the popular American picture of California.

Assesses the real-world impact of railroad brochures by focusing on the railroad's construction of California (the actualization of the fantasy landscape of abundance). Gives credit to the brochures for being more than mere propaganda without denying the negative impacts of acting out the fantasy of perfection. (e.g. toxic pollution, overdevelopment).