

An Introduction to Environmental Ethics- Additional Web Resources

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Environmental ethics is now a major academic discipline, with a number of large textbooks devoted to it, and it is not possible to cover all of this material in one Grove Booklet. So we will use these pages to expand on two areas and to give some additional resources. Here we will look at: the interactions between animal welfare ethics and environmental ethics; the environmental ethics of religions other than Christianity; organisations that are involved in this area; further reading, and a glossary of technical terms and acronyms. In our booklet these will be indicated by *See Web Resources 1, 2, 3 etc.*

Web Resources 1

Animal welfare ethics and environmental ethics

Animal welfare ethics is a huge topic in its own right and we cannot possibly cover it in this short section. Rather we will concentrate on its interaction with environmental ethics. Often the general public put environmental issues and animal welfare in the same box, but this is an oversimplification. The key issue is that most environmental ethics are ecocentric while animal welfare ethics is predominantly biocentric (or perhaps more correctly zoocentric). This can cause some confusion and even conflict in some circumstances. As early as 1988 Callicott recognised this difficulty, and made an attempt to bring the two ethics under one umbrella.¹ Most studies of animal welfare ethics concern domesticated animals, pets and experimental animals. Direct interactions between animal welfare ethics and environmental ethics are

usually found in the natural environment and wild places. These interactions have, so far, not received the same level of attention. Generally those who have a concern for animal welfare will also have some interest in environmental issues. Likewise it would be unusual for an environmentalist not to show some concern for animal welfare issues. However, the two groups have different emphases and this is where the problems often lie. Environmentalists tend to be ‘big picture’ people, interested in overarching issues such as climate change. Moreover an ecocentric environmentalist will often be concerned with managing the whole environment and ‘saving the planet’. This may involve culling animals that are overpopulating an area and causing environmental damage or the elimination of invasive non-native species. Killing animals for these reasons may not be popular with those holding biocentric views. The wild horses of New South Wales that were mentioned in Chapter 2 of our booklet are one example. Perry and Perry gave two further illustrations where culling of introduced grey squirrels was stopped in Italy by animal rights activists, and a similar case where culling of introduced mute swans in Vermont was halted.² Another often-quoted example of tensions between animal welfare groups and environmentalists concerned the culling of invasive non-native hedgehogs on Scottish islands.³ Environmentalists are often worried by farming methods which have impacts on the environment, but will not focus so much on the welfare of farm animals. We will now investigate some of the key concepts in animal welfare ethics and see how they interact with environmental ethics.

Animal Rights

The dominant thinking throughout Western history has been that animals exist primarily for human use. So this anthropocentric view mirrors that

held for the whole environment. Animals have only more recently been given moral status, seen to be capable of rational thought, to be self-aware and to show justice.⁴ It is certainly the case that animal rights is not the only animal welfare ethic, but it is a dominant one and is the one we will consider here. Essentially animal rights are an extension of human rights. Animals are given rights to live dignified lives, not to suffer unjustified pain or death, and are not to live in captivity. One of the key questions here is which animals are we talking about?

Sentience

Animal welfare ethics often distinguishes those animals that are sentient from those that are not.⁵ Sentience implies that an animal is capable of feeling, perceiving and experiencing subjectively. Mammals and birds are definitely seen to be sentient to varying degrees. So primates, dolphins and whales are often thought to be particularly advanced. Amoebae and other lower animals are not regarded as sentient. Reptiles, amphibians, fish, molluscs, and insects are intermediate. Those with an ecocentric viewpoint would argue that this hierarchical scheme elevates some species above others, which is not a good way to manage ecosystems. Just because an organism is sentient does not imply that it is necessarily more important in maintaining the integrity of an ecosystem. But even the biocentric ethic Deep ecology, with its central concept of biocentric egalitarianism (see Booklet Chapter 3), would not see sentient animals as more important than other organisms.

Eating animals

Eating meat has become a controversial topic in recent years. The terrible conditions many animals have suffered through factory farming have frequently been exposed. Many farmers nowadays are 'animal friendly' or

have free range animals, even if ultimately the animals or their products will be eaten. Such farmers would be concerned about animal welfare, but would be opposed by some, especially those taking a rights ethic. Often, but not always, those worried by animal welfare issues tend to be vegetarians or vegans for moral or ethical reasons.⁶ Even animals reared in good conditions are harmed by having their lives shortened by death. On the other hand ecocentric environmentalists may well see eating meat as a natural part of ecological processes, and humans as typical omnivores, designed to eat meat. However, in the last ten years or so it has been recognised that meat production is a major contributor to carbon emissions, and thus climate change. Now reduction in meat consumption is often targeted in environmental campaigns such as Meat Free Monday.⁷ It seems that there is some convergence on eating less meat, although animal rights supporters and environmentalists may do so for different reasons.

Christian thinking on animal welfare ethics

There is a very considerable literature on Christian views of animal welfare, covering all of the issues mentioned above. David Clough has produced the first volume of *On Animals* which is a detailed systematic theology.⁸ In the introduction to this volume Clough does briefly touch on a Christian perspective on the interaction between animal welfare ethics and environmental ethics.⁹ He argues that theologians should not rush from an anthropocentric view to an ecocentric one without stopping to look at the individual animals within ecosystems. A more detailed account of this conflict from a Christian viewpoint is provided by Andrew Linzey.¹⁰ We anticipate that the second volume of Clough's *On Animals* will cover theological ethics including 'our responsibilities to non-human animals that live beyond relationships of domestication'.¹¹

Web Resources 2

The environmental ethics of religions other than Christianity

All the major world religions take a positive approach to the natural world. The three monotheistic faiths place an emphasis on the value of nature deriving from its status as God's creation. Eastern religions put greater emphasis on the value of nature deriving from the interconnectedness of all living things. Practically, this topic may be of most interest to Christians living in countries that are dominated by other faith groups or in multicultural areas of countries like the United Kingdom. It is often the case that Christians will be able to collaborate with those of other faiths on environmental concerns. This has certainly been the case with A Rocha UK's work in Southall (See Booklet Chapter 5).

There is now a vast literature on all aspects of this topic. The Forum on Religion and Ecology at Yale University is an extremely comprehensive web resource with many articles, bibliographies, and links.¹² A good overview of religion and environment, categorising and summarising the work in this field was provided by Jenkins and Chapple.¹³ We cannot hope to give coverage to all religions here, but will briefly look at four: Judaism; Islam; Buddhism; and Hinduism.

Judaism and Environmental Ethics

When Christians consider Jewish ethics, it is most important to be aware that this does not equate to Old Testament ethics. Judaism has a rich theological and ethical tradition beginning with Torah, then spanning many centuries up to the present. It also takes a very different view to Christianity on many classic biblical texts. One relevant example is the concept of original sin and of the fall. These are treated very differently in Judaism and many would consider that original sin is not a Jewish

concept. Jewish theology gives emphasis to the goodness of creation and to personal responsibility. Judaism places a very high value on the oneness of God and as a result, its thinking tends towards holism and more frequently rejects dualism. Even the fairly dark creation concept of Isaac Luria (where God withdraws from a space to enable creation), retains within it a rejection of dualistic thinking.

Martin Yaffe maintains that Judaism began with a land ethic, as early Jewish communities struggled to find a way of living as a covenant people who were faithful to God in the land that they dwelt in through promise.¹⁴ A Jewish environmental ethic is the principle of 'bal tashchit' (do not destroy). The origins of this ethic lie in the command in Deuteronomy 20.19, where the Israelites are commanded not to cut down fruit trees when laying siege to a city. This is taken as a principle against wanton destruction – we should each take only what we need for living and not destroy for the sake of it. This principle is used to set limits on development and to encourage simple lifestyles that reject consumerism.¹⁵

Jewish experience in recent centuries has frequently been an urban one and this has led to development of care for the environment that particularly fits this context. Within Judaism there is a strong commitment to animal welfare ethics, beginning with Torah, and commandments on the care of animals can be found in the Talmud and the writings of later Jewish scholars such as Maimonides and Rashi. Jewish festivals have an inbuilt environmental element and have become popular modern expressions of commitment to environmental care.¹⁶ One special festival to note is Tu b'shvat, the New Year for trees. This usually occurs in February and marks the time when the sap begins to flow after the winter. It was a date set by the rabbis to age a tree for the purposes of Sabbath years and first fruits offerings. It has become popular in Israel

and elsewhere as a Jewish environmental festival, frequently linked to tree planting.

Judaism does share with Christianity a common sense of stewardship ethic. It also combines anthropocentric and ecocentric ethics. Eilon Schwartz teaches that the central question is not to ask how we can leave nature untouched but how we can touch nature.¹⁷ In our world with so much in free fall environmentally, this remains the central question for humanity.

Islam and Environmental Ethics

Islamic ethics combine practical and theological thinking. Fazlun Khalid sees two major principles of Islam that challenge modernity and promote a more environmentally friendly approach to living.¹⁸ The first is about our relationship with the Earth. Khalid believes that modern civilisation fails to co-operate with nature but seeks to dominate it, explaining that the Qur'an teaches, 'Do not corrupt the earth after it has been put right' (Al A'raf, 7.56). The second issue is money. Islam has always forbidden lending on interest and Islamic environmental scholars point to this as the underlying cause of our current environmental crisis. This is because of the emphasis on economic growth that results from interest lending. Islam has a strong sense of land and there are laws about use of land and water. There is also a considerable body of material on the treatment of livestock and the ethics of hunting. Building on this there is an understanding of community both for humans and for other creatures, 'There is not an animal on earth, nor a bird that flies on its wings, but they are communities like you' (Qur'an 6.38). Muhammed himself taught kindness toward animals and the intrinsic value of nature is affirmed in the concept that all creation worships God, 'Do you not see that it is God whose praises are celebrated by all beings in the heavens and on earth,

even by the birds and their flocks? Each creature knows its prayer and psalm – and so does God know what they are doing. And yet you understand not how they declare His Glory'¹⁹ (Qur'an 24:41).

Muslims have been active in addressing climate change. Fazlun Khalid, is the founder of 'The Islamic Foundation for Ecology and Environmental Sciences' (IFEES), a Muslim environmental network, working toward sustainability.²⁰ One of their main achievements was to hold an International Islamic Climate Change Symposium in Istanbul in August 2015, run in collaboration with Islamic Relief World Wide. This symposium ratified 'The Islamic Declaration of Global Climate Change'.²¹ The Declaration affirms that: Allah is Lord and sustainer of all beings, as creator who perfected everything that he created; and that he encompasses all of his creation. It further affirms that God created the Earth to be in perfect equilibrium; that he has given us the good gifts of creation for living; that the Earth has natural rhythms and cycles including seasons and climate; and that 'the present climate change catastrophe is a result of the human disruption of this balance'. It recognises that we are accountable for our actions toward the earth and calls for urgent action by Muslims worldwide.

Buddhism and Environmental Ethics

Buddhist approaches to environmental issues are characterised by a holistic worldview, and interconnectedness is an important concept within the religion. Like other religions there is quite a wide range of views on environmental ethics.²² So traditional Buddhism had some anthropocentric thinking, where humans were seen as above animals. Now the dominant philosophy is that sentient life-forms are all linked by the concepts of karma and rebirth. Here biocentric or zoocentric thought can dominate. The emphasis on sentience recalls Western animal

welfare ethics (see *Web Resources 1*). The Buddhist highest good, Nirvana, a state of spiritual liberation, is possible for all sentient life-forms. However, there is a strand within Chinese and Japanese Buddhism that also gives the potential for spiritual liberation to plants and the land. This rejection of hierarchical dominance is the worldview of many Buddhist environmentalists who hold biocentric egalitarian or ecocentric views. Environmentalists in the West often look to Buddhism as a 'green religion', but Buddhist environmentalists can be quite critical of their own faith. For example, EcoDharma, has this to say about Buddhism and ecology, 'All religious traditions, including Buddhism, are liable to fall into life denying traps: succumbing to anthropocentric prejudices; fetishizing the spiritual and remaining confused by residual beliefs in an otherworldly salvation, a somewhere else nirvana; failures to resolve the split between the spiritual and the material, between mind and body, humanity and nature. But even a critical and cautious awareness reveals a wealth of inspiration and vision within the Buddhist tradition that supports an ecological awareness.'²³ This is a fairly radical statement coming from one particular group within Buddhism, but it is interesting that statements with similar sentiments are often made by Christian environmentalists about Christianity.

Hinduism and Environmental Ethics

Hindus believe that there are gods associated with water, fire and wind and a goddess (Devi) of the Earth.²⁴ They also venerate trees and rivers and particularly the Ganges River. A belief in reincarnation is important within Hinduism. Depending on a person's karma they could be reincarnated in heaven, hell or on Earth as a human or an animal. Not surprisingly Hindus find a lot in their religion that is supportive of environmental sustainability.²⁵ Simple living is a key concept within

Hinduism, and Gandhi was a good example. Sadhus, or sages who live outside society are highly respected, but live very simple lifestyles. Many animals are seen as divine, including cattle, elephants, lions and tigers. Most Hindus are vegetarian (often lacto-vegetarian) as they believe this minimises harm. This view is often reflected in secular animal welfare ethics (see *Web Resources 1*). Hinduism has also had important indirect effects on secular environmental ethics. So Thoreau was influenced by Indian religions and Næss followed Gandhi in non-violent protests. This has been taken up by many in the secular environmental movement. The tree-hugging (Chipko) movement originated in Hinduism. The western simple living movements have also been strongly influenced by Hinduism.

Despite the importance of the River Ganges to the Hindu religion it remains seriously polluted. Rowlatt produced a special report for the BBC in May 2016.²⁶ He quoted Swami Chidanand Saraswati in the holy city of Rishikesh as saying, 'Sitting here by the Ganga I can tell you, before we take a bath in the Ganga we need to give Ganga a bath.' The Prime Minister, Narendra Modi, a Hindu nationalist, sees cleaning up the Ganges as an important priority and has pledged over £2 billion for five years. Clearly this is a serious problem both for the Indian government and for Hinduism.

Web Resources 3

Organisations involved in the areas covered in this booklet

Because of the interdisciplinary nature of this booklet there are many different organisations that are involved in the topics covered. Here is a selection:

A Rocha, Christians in Conservation, is an international organisation with centres in many countries. <http://www.arocha.org>

The **Alliance of Religions and Conservation** (ARC) is a secular body that helps the major religions of the world to develop their own environmental programmes, based on their own core teachings, beliefs and practices. [*http://www.arcworld.org*](http://www.arcworld.org)

Anglican Communion Environmental Network (ACEN) aims to encourage Anglicans to support sustainable environmental practices as individuals and in the life of their communities.

[*http://acen.anglicancommunion.org*](http://acen.anglicancommunion.org)

Au Sable Institute of Environmental Studies offers environmental science programs in the United States for students and adults of all ages: primary and secondary school, college, and graduate school.

[*http://www.ausable.org*](http://www.ausable.org)

Christian Aid is an agency of the churches in the UK and Ireland that has a vision to end poverty. [*http://www.christianaid.org.uk*](http://www.christianaid.org.uk)

Christian Rural and Environmental Studies (CRES) runs certificate and diploma courses by distance learning. [*http://www.cres.org.uk*](http://www.cres.org.uk)

CreatureKind engages churches in new ways of thinking about animals and Christian faith, with a special focus on farmed animal welfare.

[*http://becreaturekind.org/*](http://becreaturekind.org/)

Eco Church is run by A Rocha UK, and has a free online survey and supporting resources that are designed to equip churches to express care for God's world in: worship and teaching; in looking after buildings and land; in engagement with the local community; in global campaigns; and in the personal lifestyles of congregations.

[*http://ecochurch.arocha.org.uk/*](http://ecochurch.arocha.org.uk/)

Evangelical Environmental Network (EEN) from North America is a ministry dedicated to the care of God's creation.

[*http://www.creationcare.org*](http://www.creationcare.org)

The **Faraday Institute for Science and Religion** is an interdisciplinary research enterprise based at St Edmund's College, Cambridge.

<http://www.faraday.st-edmunds.cam.ac.uk>

The **Forum on Religion and Ecology at Yale University** aims to create a new academic field of study that has implications for environmental policy and environmental humanities. To this end, the Forum has organized some 25 conferences, published books and articles, and developed a comprehensive website on world religions and ecology.

<http://fore.yale.edu>

Green Christian is an interdenominational UK Christian organisation for people concerned about the environment.

<http://www.greenchristian.org.uk>

The **John Ray Initiative** (JRI) aims to bring together Christian and scientific understanding of the environment. ***<http://www.jri.org.uk>***

The **Kirby Laing Institute for Christian Ethics** (KLICE) aims to promote the study and understanding of Christian ethics marked by both biblical fidelity and contemporary relevance. ***<http://klice.co.uk>***

The **Lausanne/WEA Creation Care Network** exists to empower Christian individuals and churches all over the globe to take action on creation care. ***<http://lwccn.com>***

Operation Noah is an ecumenical Christian charity in the UK providing leadership, focus and inspiration in response to the growing threat of catastrophic climate change. ***<http://www.operationnoah.org>***

Sarx is a UK based charity that aims towards a world where Christians lead the way in enabling animals to live with dignity, freedom and peace. ***<http://sarx.org.uk>***

The **Society for the Study of Christian Ethics** is the principal academic society in the UK for scholars and practitioners whose work

relates to theological ethics and the fields of ethics, politics, religion, philosophy, theology, and public life. <http://www.ssce.org.uk>

Tearfund is an international Christian development agency that is passionate about ending poverty. <http://www.tearfund.org>

Transition Network is a charitable organisation whose role is to inspire, encourage, connect, support and train communities as they self-organise around the Transition model, creating initiatives that rebuild resilience and reduce CO₂ emissions. <https://transitionnetwork.org>

Web Resources 4

Recommended Further Reading on Environmental Ethics

There is now a very large literature on the areas covered by this booklet, and we will be highly selective. It is not possible to do environmental ethics without some understanding of the problems facing our planet, but some of the issues are quite complex and scientific texts are intended for specialists. We recently wrote *A Christian Guide to Environmental Issues*, which is a simple introduction to the main environmental problems facing the planet, and also has some theological and ethical reflections on each issue.²⁷ For those wishing to explore environmental ethics in more detail than Pojman is the standard text.²⁸ This book has gone into several editions, and older versions are often available second hand. The basic ethics has not changed much, but the science in some of the older editions will be very dated. We consider that Richard Bauckham's *Bible and Ecology* to be the best biblically based book in this area.²⁹ Similarly, David Clough's *On Animals Volume 1*³⁰ gives an excellent coverage of the related area of animal theology and we look forward to seeing Volume 2 on theological ethics.

Grove Books have recently been producing a number of booklets in this area. For the Biblical basis of creation care Marlow is a good

introduction.³¹ The ethics series now has booklets available on Isaiah's environmental ethics³², urban eco-mission³³, marine conservation³⁴, and climate scepticism.³⁵

Web Resources 5: Glossary of Technical Terms and Acronyms

Anthropogenic- Caused by humans. Thus we have anthropogenic global warming (AGW).

COP21- Conference of the Parties 21, the United Nations conference on climate change, held in Paris in December 2015.

Ecosystem Services- These are the benefits people obtain from ecosystems. There are four broad categories: provisioning; regulating; supporting; and cultural.

El Niño- A periodic event in the Pacific Ocean associated with higher than normal sea surface temperatures. These events often lead to increased global temperatures and more extreme weather events.

IUCN- International Union for Conservation of Nature. This is composed of both government and civil society organisations and is the world's largest and most diverse environmental network.

MDGs- Millennium Development Goals. The eight goals set at the Millennium Summit in September 2000, committing nations to a global partnership to reduce extreme poverty and setting out a series of time-bound targets, with a deadline of 2015.

NGO- Non-governmental organisation. This is a not-for-profit organisation that is independent from states and international governmental organizations. Christian examples include Tearfund and Christian Aid.

SDGs- Sustainable Development Goals. A United Nations initiative is a set of seventeen aspirational "Global Goals" with 169 targets between them. They replaced the MDGs and will run until 2030.

TEEB- The Economics of Ecosystems and Biodiversity, a United Nations sponsored programme which is looking into putting economic value onto aspects of the environment.

¹ J Baird Callicott, 'Animal Liberation and Environmental Ethics: Back Together Again.' *Between the Species* 4, (1988), 163-169.

² D Perry and G Perry, 'Improving Interactions between Animal Rights Groups and Conservation Biologists.' *Conservation Biology* 22, (2008), 27-35.

³ M J Hodson, 'Biodiversity Loss: A Christian Concern?' in *Creation Care and the Gospel: Reconsidering the Mission of the Church*. C Bell, R S White (eds) (Peabody, Massachusetts, Hendrickson, 2016), pp.208-220.

⁴ D DeGrazia, *Animal Rights: A Very Short Introduction* (Oxford, Oxford University Press, 2002).

⁵ *ibid* pp 18-21.

⁶ *ibid* pp 67-80.

⁷ Meat Free Monday. <http://www.meatfreemondays.com/> (accessed 03/10/16).

⁸ D L Clough, *On Animals. Volume 1 Systematic Ecology* (Bloomsbury, London, 2012).

⁹ *ibid* pp xx-xxi.

¹⁰ A Linzey, 'So Near and Yet So Far: Animal Theology and Ecological Theology', in *The Oxford Handbook of Religion and Ecology*, R.S. Gottlieb (ed.), (Oxford, Oxford University Press, 2007), pp. 348-361.

¹¹ D L Clough, *op cit*, 2012, p 176.

¹² The Forum on Religion and Ecology at Yale University <http://fore.yale.edu> (accessed 04/10/16).

¹³ W Jenkins and C K Chapple, 'Religion and Environment' *Annual Review of Environment and Resources* 36, (2011), 441-463.

¹⁴ M D Yaffe (ed.) *Judaism And Environmental Ethics: A Reader*, (Lanham, Maryland: Lexington Books, 2001).

¹⁵ E Schwartz, Bal taschit: a Jewish environmental precept, *Environmental Ethics* 19 (4): 355-374 (1997).

¹⁶ M R Hodson, *A Feast of Seasons*, (London, Monarch, 2000).

¹⁷ E Swartz, 'Mystery and stewardship, wonder and connectedness,' in H. Tirosh-Samuels (ed.) *Judaism and ecology, Created world and revealed world*. (Cambridge MA: Harvard CSWR, 2002). p. 94.

¹⁸ F Khalid, Islam and the environment, ethics and practice, (*The Royal Aal al-Bayt Institute for Islamic Thought, 15th General Conference, 2010*) <http://www.aalalbayt.org/EnvConference/018.pdf> (accessed 05/10/16).

¹⁹ The Abrahamic faiths' concepts of creation, <http://www.ec-patr.org/docdisplay.php?lang=en&id=449&tla=en> (accessed 05/10/16).

²⁰ For IFEEES home page see: <http://www.ifees.org.uk> (accessed 05/10/16).

²¹ *The Islamic Declaration of Global Climate Change* (Istanbul: IFEEES 2015) <http://www.ifees.org.uk/declaration/> (accessed 05/10/16).

²² D K Swearer, Buddhism and Ecology: Challenge and Promise, in The Forum on Religion and Ecology at Yale University. <http://fore.yale.edu/religion/buddhism> (accessed 05/10/16).

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- ²³ EcoDharma Centre <http://www.ecodharma.com/articles-influences-audio/buddhism-ecology> (accessed 05/10/16).
- ²⁴ C K Chapple, Hinduism, Jainism, and Ecology, in The Forum on Religion and Ecology at Yale University. <http://fore.yale.edu/religion/hinduism> (accessed 06/10/16).
- ²⁵ P Jain, 10 Hindu Environmental Teachings. *The Huffington Post* (10/06/11). http://www.huffingtonpost.com/pankaj-jain-phd/10-hindu-environmental-te_b_846245.html (accessed 08/10/16).
- ²⁶ J Rowlett, India's dying mother. BBC News (12 May 2016) <http://www.bbc.co.uk/news/resources/idt-aad46fca-734a-45f9-8721-61404cc12a39> (accessed 08/10/16).
- ²⁷ M J Hodson and M R Hodson, *A Christian Guide to Environmental Issues* (Bible Reading Fellowship, Abingdon, 2015).
- ²⁸ L P Pojman, *Environmental Ethics, Readings in theory and application*. 4th Edition (Belmont CA: Wadsworth, 2005).
- ²⁹ R Bauckham, *Bible and Ecology*, (London: DLT Ltd, 2010).
- ³⁰ Clough, *op cit*.
- ³¹ H Marlow, *The Earth is the Lord's: A Biblical Response to Environmental Issues*. (Grove Books Limited, Cambridge, 2008).
- ³² M R Hodson, *Uncovering Isaiah's Environmental Ethics*. (Grove Books Limited, Cambridge, 2011).
- ³³ P Ede, *Urban Eco-mission: Healing the Land in the Postindustrial City* (Grove Books Limited, Cambridge, 2013).
- ³⁴ R D Sluka, *Hope for the Ocean: Marine Conservation, Poverty Alleviation and Blessing the Nations* (Grove Books Limited, Cambridge, 2012).
- ³⁵ M J Hodson and M R Hodson, *The Ethics of Climatic Scepticism* (Grove Books Limited, Cambridge, 2015).