

Glossary of Selected Terms

- anthropocentrism** The assumption or view that the interests of humans are of higher priority than those of nonhumans. Often used as an antonym for biocentrism or ecocentrism. Anthropocentrism actually covers a multitude of possible positions, from the positive conviction (strong anthropocentrism) that human interests should prevail, to the belief that zero-degree anthropocentrism is not feasible or desirable (weak anthropocentrism). So it is entirely possible without hypocrisy to maintain biocentric values in principle while recognizing that in practice these must be constrained by anthropocentric considerations, whether as a matter of strategy or as a matter of intractable human self-interestedness. Insofar as anthropocentrism might imply other primates as well as *homo sapiens*, homocentrism is more precise, yet much more rarely used. See also anthropomorphism, biocentrism, deep ecology, ecocentrism.
- anthropomorphism** The attribution of human feelings or traits to nonhuman beings or objects or natural phenomena. Anthropomorphism implies an anthropocentric frame of reference, but the two do not correlate precisely. For example, a poet's choice to personify a bird or tree might betoken what Victorian critic John Ruskin called the "pathetic fallacy," a projection of human desire to make nature sympathize with humankind; or, oppositely, it might be done in the interest of dramatizing the claims or plight of the natural world. Often, both motives are at play in, say, animal stories and animal folklore. See also anthropocentrism.
- biocentrism** The view that all organisms, including humans, are part of a larger biotic web or network or community whose interests must constrain or direct or govern the human interest. Used as a semi-synonym for ecocentrism and in antithesis to anthropocentrism. But even most self-identified biocentrists or ecocentrists recognize these ethical paradigms as ideals toward which to strive, rather than actualities likely to be implemented in practice. See also anthropocentrism, ecocentrism.

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bioregion, bioregionalism Bioregionalism is a philosophy or vision, originating in the American west during the 1970s, of life in place conducted in so far as possible in deference to the ecological limits of the place where one lives. From the perspective of ecology, a bioregion or ecoregion is a geographical area of similar climate where similar ecosystems and groups of species are found on similar sites. Bioregionalism, however, views a bioregion not only as a territory defined by natural markers, such as watersheds, but also as a domain of consciousness and as a focus of citizenly allegiance that challenges conventional political boundaries. Bioregionalism aspires to respect and restore natural systems while satisfying basic human needs in sustainable ways, believing that geographical units of relatively small scale are likeliest to promote such engagement. Chapter 3 discusses the concept (and its vulnerabilities) in more detail. *See also* ecology, place, reinhabitation, sustainability.

brownfields A term coined by environmental analysts in the early 1990s to denote toxic sites, the opposite of affluent suburban and exurban "greenfields," particularly in inner-city areas, that pose health hazards and require remediation (Shutkin and Mores 2000: 57-75). "Brownfields" is also used more loosely to characterize anthropogenically degraded landscapes, particularly in urban and industrial zones. The maldistribution of brownfields sites in poor and minority neighborhoods, and the threat of further degradation, has been key to galvanizing the environmental justice movement. As ecocriticism has taken an increasing interest in urban environments, brownfields as well as "greenfields" have become more important to its agenda as well. *See also* environmental justice.

culture Raymond Williams (1983: 87) rightly calls culture "one of the two or three most complicated words in the English language." "What is culture, anyway?" Jamaica Kincaid shrewdly asks. "In some places, it's the way they play drums; in other places, it's the way you behave out in public; and in still other places, it's just the way a person cooks food."¹ Environmental critics often emphasize its derivation from Latin *colere*, whose denotations include "cultivate, respect, till, take care of." From this standpoint, "a culture is a network of neighborhoods or communities that is rooted and tended" (Snyder 1990: 179). "In all its early uses," culture "was a noun of process: the tending of something, basically crops or animals" (Williams 1983: 87), or "skilled human activities through which non-human nature is encompassed and transformed."² In this sense culture can be seen as arising from (if not dependent on) agriculture (Berry 1977: 39-48).

Culture's beginnings as a noun, denoting a life-state as distinct from life-process, and its association with institutions of various strata of civility (as in high culture or folk culture), seem to date from the early modern period but not to have become fully institutionalized until the nineteenth century

(Williams 1983: 88–90). Culture as noun has thus during the past several centuries evolved in increasing distinction from nature (considered as non-built environment): from an understanding of the two domains as symbiotic, to the notion of culture as a marker of the divergence of the social from the natural. Nature writer Edward Abbey encapsulates the traditional understanding of culture-as-noun in defining culture as “the way of life of any given human society considered as a whole,” “an anthropological term referring always to specific, identifiable societies,” and including “all aspects” of such – economy, art, religion, etc.³ This holistic “one society, one culture” mentality now looks simplistic, however, in light of contemporary recognition that actual societies are at least as likely to be marked by cultural difference and/or hybridization as by “a” common culture. By the same token, although culture has tended to be thought of in terms of traditions passed down through the generations, clearly cultures also evolve, whether one thinks of them in holistic or in multi-stranded terms. Williams usefully distinguishes between three cultural phases or dispensations, which typically also overlay: the residual, the dominant, and the emergent (Williams 1977: 121–7).

In modern times, culture has also become a term for characterizing the socialization-effect of particular roles, as in the “culture of professionalism” or the “culture” of the corporate world. One of the marks of the culture(s) of environmental criticism today is that the place of culture in relation to nature has become a matter of lively debate. Many join Snyder and Berry in pushing to redefine culture and cultural practices so as to reconnect them more closely with nature; but as noted especially in chapter 4 (above) an increasing number of critics approach environmental issues from the standpoint of cultural studies, conceiving of nature, particularly under modernization, predominantly in terms of its manipulation or reinvention by human culture. *See also* ecocriticism, nature.

cyborg A mid-twentieth-century coinage, deriving from “cybernetics,” denoting an organic (typically, human) being altered by mechanical means. Since the mid-1980s the idea has been given greater circulation and bite through the influence of Donna Haraway’s “Cyborg Manifesto” (1991: 149–81), in which “cyborg” signifies not one but three “crucial boundary breakdowns”: between organisms and machines, between humans and nonhumans, and between the physical and the nonphysical. Haraway’s vision of a cyborg as “a kind of disassembled and reassembled, postmodern collective and personal self” (p. 163) is framed particularly as a socialist-feminist myth of identity to liberate women from the bonds of the natural; but its intended reach is more sweeping: to envisage “a way out of the maze of dualisms in which we have explained our bodies and our tools to ourselves” (p. 181). In this view, we are all cyborgs now.

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deep ecology As discussed in chapter 4, a term introduced by Norwegian philosopher Arne Naess to distinguish Naess's biotically egalitarian vision of "organisms as knots in the biospherical net or field of intrinsic relations" from "shallow" environmentalist campaigns against "pollution and resource depletion" chiefly for "the health and affluence of people in the developed countries" (Naess 1973: 95). (Naess further distinguishes deep ecology from "ecosophy," meaning a personalized version of the former.)

Deep ecology envisages, then, a relational understanding of selfhood "based on active identification with wider and wider circles of being" (Mathews 2001: 221). This biospherical inclusiveness, together with deep ecology's rapid transformation from a philosophical position to a movement that has tended "to avoid philosophical honing" (Hay 2002: 42), has been responsible for its being sometimes used as a synonym for ecocentric persuasions generally. Yet the emphasis deep ecology typically attaches to realization of (a transformed) self through identification with nature has provoked some to argue that it is actually anthropocentric relative to ecosystem-based or respect-for-nature ethics (Katz 2000). Ecofeminists have also criticized the lumping tendency in deep ecology's conception of humanness that leads it to elide or marginalize gender difference and the history of patriarchy, though some have also tried to mediate between the two (e.g., Mathews 1999; Salleh 2000).

Deep ecology's biotic egalitarianism, together with the recognition of affinities between deep ecology and Heidegger's thought, and pronouncements by some deep ecologists that overpopulation and ecosystemic imperilment are more pressing problems than human poverty and disease, have incurred charges of antihumanism or ecofascism (e.g., Ferry 1995). Zimmerman (1997) has persuasively replied to these, both by acknowledging that Nazism *did* combine "eugenics with mystical ecology" (p. 241), from which Heidegger cannot be shielded, and contending that charges of ecofascism against latter-day deep ecology are groundless, that deep ecologists from Naess on who have engaged in activism have done so from the left rather than the right. *See also* ecocentrism, ecofascism.

ecocentrism The view in environmental ethics that the interest of the ecosphere must override that of the interest of individual species. Used like the semi-synonymous biocentrism in antithesis to anthropocentrism, but whereas biocentrism refers specifically to the world of organisms, ecocentrism points to the interlinkage of the organismal and the inanimate. Ecocentrism covers a range of possible specific ecophilosophies (Hay 2002: 34–5 identifies at least five). In general, ecocentrists hold that "the world is an intrinsically dynamic, interconnected web of relations" with "no absolute dividing lines between the living and the nonliving, the animate and the inanimate" (Eckersley 1992: 49). The origins of modern ecocentric ethics are traceable to Aldo Leopold

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(Merchant 1992: 75), inventor of the concept of the "land ethic," which "enlarges the boundaries of the community to include soils, waters, plants, and animals" (Leopold 1949: 204). *See also* biocentrism.

ecocriticism Ecocriticism is an umbrella term (see chapter 1 for more detail), used to refer to the environmentally oriented study of literature and (less often) the arts more generally, and to the theories that underlie such critical practice. Thus, for example, an ecocritic *may* be an ecofeminist, but only a fraction of ecofeminists would generally be thought of as ecocritics. It can apply to hybrid genres of "narrative scholarship" (Slovic 1994) that blend the "creative" and the "critical" (e.g., Snyder 1990; Elder 1998; Marshall 2003). First (and still most commonly) used in the US, the term has spread worldwide. Insofar as ecocriticism gestures toward biological science and to the "natural" as against the "built" environment, it might be thought too restrictive to encompass the actual range of critical practices, relative to such terms as literature-and-environment studies (which does not explicitly signal "natural" environment) or environmental criticism (which better implies the wide interdisciplinary range of methods so-called ecocritics employ). Notwithstanding, ecocriticism remains the preferred term for environmental literary studies worldwide, although green studies is sometimes favored in the UK. It also has the intrinsic advantage of implying the tendency of such work for thinking ecologically in the metaphorical as well as scientific sense of focusing on how artistic representation envisages human and nonhuman webs of interrelation.

This book distinguishes between "first-wave" ecocriticism and "second-wave" or revisionist ecocriticism, in recognition of a growing diversification of critical method and a broadening of focus from an original concentration on such genres as nature writing, nature poetry, and wilderness fiction toward engagement with a broader range of landscapes and genres and a greater internal debate over environmental commitment that has taken the movement in a more sociocentric direction, as discussed in chapters 1 and 4. It would be a mistake, however, to suppose that ecocriticism has unfolded in a tidy, sequential manner, with a new dispensation displacing the old. For example, new-wave environmental justice ecocriticism both takes issue with and builds upon earlier ecocritical practice (e.g., Adamson 2001).

ecofascism A term used to stigmatize a social Darwinist biologization of the human that countenances authoritarian regulation of society according to the supposed laws of nature. Though often (and reductively; see Bramwell 1985, 1989) associated specifically with Nazism, ecofascism has recurringly marked Western and particularly German thought since Ernst Haeckel, a Darwinist who coined the term "ecology" in 1866 (Biehl and Staudenmaier 1995). *See also* deep ecology.

ecofeminism (or ecofeminist) A theoretical and practical approach to the study of women and nature, first instituted in antiquity and intensified by the epistemological shifts of scientific and technological revolutions. In French feminist Françoise Vergès and the United States in the work of Val Plumwood, a great "variety of mental issues, ecofeminism is both anthropocentric, from a perspective of essentialism vs. constructionism, to consider gender differences in constructionism's increasing sense of strategic value (Carla Freeman 1994) between cultural ecology and deep ecology, placing more primary emphasis on those that tend to presume a natural order on "a socioeconomic system that is constructed, rooted in nature" (Freeman 1994).

ecological consciousness A term used to describe the awareness of the interconnectedness of all life forms and the environment, and the recognition of the need for ecological justice and sustainability. It is a congeries of theories and practices, including environmentalism, restoration ecology, and deep ecology.

Meanwhile, especially in the context of political connotation, the term has been seized upon by various social movements (Worster 1987) as a warrant, or may, like a warrant, or may, like a warrant, or may, like a warrant, or value having no ground in the example of the interrelatedness of all life forms.

Even as non-scientific theories about environmental science have charged the system theory itself, grounded scientific

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ecofeminism (or ecological feminism) is an umbrella term for a range of theoretical and practical positions that share the view that the "twin dominations of women and nature" (Davion 2001: 234) are artifacts of patriarchal culture instituted in antiquity and (as argued most influentially in Merchant 1980) intensified by the epistemological dualism and rational instrumentalism of the scientific and technological revolutions. The term was coined in the 1970s by French feminist Françoise d'Eaubonne, but the movement first developed in the United States in the 1980s and has since spread worldwide to comprehend a great "variety of regional, ethnic, and cultural ecofeminisms."⁴ On environmental issues, ecofeminist persuasions range from anthropocentric to anti-anthropocentric, from liberal to radical. As in feminism generally, the question of essentialism vs. constructivism has been much debated (e.g., whether to consider gender difference as innate or culturally contingent), with the tilt tending in constructionism's favor when the argument takes an either/or form, but with an increasing sense that the dichotomy may be a false one if only because in certain instances essentializing either cannot be avoided or may be of positive strategic value (Carlassare 1999; Sturgeon 1997). An analogous divergence holds between cultural ecofeminism and social/socialist ecofeminisms, the former placing more primary emphasis on transformation of values and consciousness that tend to presume "woman" or "motherhood" as a fixed category, the latter on "a socioeconomic analysis that treats nature and human nature as socially constructed, rooted in an analysis of race, class, and gender" (Merchant 1992: 194).

ecological conscience, ecological consciousness See ecology.

ecology, ecologism Ecology is the study of the interactions between organisms and the environment. During the past century, the field has evolved into a congeries of theoretical and applied foci, including such disciplines as population biology, ecosystem ecology, conservation biology, landscape ecology, and restoration ecology.

Meanwhile, especially for non-scientists, ecology has also taken on an ethico-political connotation as its premise of the interconnection among life forms has been seized upon by environmentalists as the basis of various green reform movements (Worster 1977). These may, like social ecology, claim scientific warrant, or may, like deep ecology, be attempted revolutions in consciousness or value having no ground in science except for the general ecological principle of the interrelatedness of things.

Even as non-scientists have looked to ecology as authorizing holistic thinking about environmental interrelatedness, some scientists and historians of science have charged ecology with an excess of such thinking, including ecosystem theory itself (see Golley 1993: 185-205), as being insufficiently grounded scientifically, even if fertile heuristically. On the other hand, some

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practicing ecologists have sought to energize lay environmentalism by applying ecology's master metaphors of interrelatedness to the social sphere. Particularly influential here has been Aldo Leopold, who defined ecology as "the science of communities" and coined the term "ecological conscience" to refer to "the ethics of community"; that is, the ethics of living in accord with the welfare of the ecological community (Leopold 1991: 340). Whether or not you question the soundness of such cross-disciplinary transfers (see Phillips 2003: 3-82), or take satisfaction in the fecundity of ecological frames of reference for thinking in other fields, will depend a good deal on the relative importance you place on precision of thinking vs. historical impact.

Etymologically, the Greek *oikos* - signifying "household" in the comprehensive sense of residence and grounds, as well as family - is the root of both "ecology" and "economy." This provenance, together with economy's originally cosmic implication, connoting the divinely appointed order of things, has prompted some modern environmental writers like Wendell Berry to call for a reorientation of the secular (or "little") economy in accountability to the "great" economy (Berry 1987: 54-75). See also deep ecology, ecofeminism, environmental justice, social ecology.

ecology movement See environment, environmentalism, social ecology.

economy See ecology.

ecosophy See deep ecology.

ecotone A transition area, of varying size, between two adjacent ecological zones, particularly different plant communities, such as forest and grassland. The ecotone has some of the characteristics of each zone and often additional species not found in either. Also used in a metaphorical sense by ecocritics (as in the journal, *Ecotone*, ed. David Gessner) to imply the synergy of discrepant perspectives.

environment, environmentalism, ecology movement The verb *environ* ("to surround") is of medieval provenance. Environment as noun was introduced during the first third of the nineteenth century (*OED* credits Thomas Carlyle with first usage: see chapter 3, above), initially to denote cultural milieu but then often with primary reference to physical surroundings specifically. Environment can denote the surroundings of an individual person, a species, a society, or of life forms generally. To Estonian biologist Jakob von Uexküll we owe the related concept *Umwelt*, denoting the individual organism's perceptual world (Evernden 1985: 79-83).

Environment and environmentalism are widely used, as in ecological science, to apply to natural environment(s) specifically. But, more commonly (as in this book), environment comprehends both "built" and "natural." For this same reason, however, and/or because environment is thought by some to imply an anthropocentric center (e.g., Serres 1995: 33), some critics prefer to use

"nature" or "natural" as significant or pivotal in the environment implied by "landscape." The landscape becomes a complex mixture of

"Environmentalism" in the twentieth century, environmentalism is working on the interior (165), and environmentalism's character is determined by the *only* denotation of the word, which is eclipsed, however, by the word's use, which may stretch to encompass a geocentric or ecocentric environmental justice implication that extends to such as poverty and racism.

The borderline between the umbrella term that encompasses environmentalism is also blurry. Ecology is associated with the radical edge of social movements in the United States. More radical edge of social movements, including peace or movement, environmentalism, and environmentalism, mere establishment, mere establishments, including reformism (Naess, who coined the term "environmental outlook" in 1973), environmental justice, environmental crisis, environmental justice, rapidly growing global environmental justice, a series of movements and the siting of environmental justice against poor and

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"nature" or "natural environment" to specify what they take to be especially significant or pivotal about the environing world. Yet in no ecocritical use does environment imply the same degree of controlled arrangement usually implied by "landscape." Thus, Richard Kerridge observes how, in Hardy's novels, "landscape becomes environment, constantly developing and being seen from a complex mixture of perspectives."⁵

"Environmentalism" is a term of ethically dubious origin. In the early twentieth century, environment "referred mainly to the external social influences working on the individual (as opposed to genetic endowment)" (Worster 1999: 165), and environmentalism was coined to denote the view that culture and/or character is determined by environment rather than heredity. This is ironically the *only* denotation given in the 1987 *OED* Supplement. It has long since been eclipsed, however, by the use of environmentalism as an umbrella term that may stretch to cover any environmental reform movement, whether anthropocentric or ecocentric, radical or moderate, although some activists, such as environmental justice advocates, would want to disassociate themselves from any implication that environmental ills are more fundamental than social ills such as poverty and racism.

The borderline between environmentalism and "ecology movement," another umbrella term that covers a range of environmentalist issues and ideologies, is also blurry. Ecology movement seems to be a term of European origin, associated with the rise of green party movements, but still uncommon in the United States. More consistently than environmentalism it is identified with a radical edge of some sort, whether politicized and confrontational like Greenpeace or movements still more incendiary, or countercultures like Wiccan neopaganism. Even though some would consider it redundant to speak of "radical environmentalism," environmentalism as a general noun is often chastised as mere establishmentarian incrementalism by those staking out more radical positions, including mutually antithetical critics, such as Norwegian philosopher Arne Naess, who coined the term "deep ecology," and American eco-anarchist Murray Bookchin, who claims to have invented "social ecology." For Naess, what is conventionally called environmentalism is a "shallow" mode of reformism (Naess 1973: 95); for Bookchin, it connotes "a mechanistic, instrumental outlook" (Bookchin 1999: 154). *See also* deep ecology, ecology, environmental justice, landscape, social ecology.

environmental criticism *See* ecocriticism.

environmental justice As discussed in chapter 4, environmental justice is a rapidly growing grassroots movement, which started in the US around 1980 as a series of community-based resistances against toxification of local environments and the siting of waste dumps and polluting industries that discriminate against poor and otherwise disempowered communities, particularly minority

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communities seen as victimized by what has come to be called environmental racism. In contrast to mainstream environmentalism, whose traditional support base has been predominantly the white educated middle class, with the leadership of major organizations until quite recent times predominantly male, the public health and anti-discrimination agendas of environmental justice activism have enlisted strong leadership and support from minority groups and from women across the color line. US environmental justice advocates do not see this movement as narrowly national, but as part of a worldwide "attempt to broaden the definition and scope of environmentalism to include the basic needs of poor and politically less powerful groups."⁶ These many international environmental justice movements, however, have their own distinct histories, in many if not most cases evolving independently of the American movement (e.g., see Guha 1989a; Shiva 1988), with race sometimes figuring as a less salient issue in global context relative to poverty and human rights claims than in American struggles (Martínez-Alier 2002). *See also* ecology, environment, social ecology.

environmental racism *See* environmental justice.

environmental unconscious A neologism (introduced by Buell 2001: 18–27) to refer to the necessarily partial realization of one's embeddedness in environment as a condition of personal and social being. Environmental unconscious implies both the potentiality for a fuller coming-to-consciousness and a limit to that potentiality.

environmental writing, environmental literature Terms sometimes used as virtual synonyms for nature writing, but always with the intent of suggesting a more encompassing range of reference, if not also a wider range of genres. Environmental writing usually (though not always) denotes nonfictional prose. Texts in any genre can count as environmental literature. *See also* ecocriticism, nature writing.

factish A neologism (introduced by Latour 1999), compounded from "fact" and "fetish," designed particularly as a reinterpretation of the former: to make "obvious that the two have a common element of fabrication." Factish is not meant to imply the reduction of facts to "mere" constructs, but rather "to take seriously the role of actors in all types of activities" (ibid: 306).

Georgic *See* pastoral.

green studies *See* ecocriticism.

homocentrism *See* anthropocentrism.

land ethic *See* ecocentrism, ecology.

landscape A polysemic term whose chief modern usage in English derives from early modern Dutch *landschap* painting. Landscape may refer "to the appearance of an area, the assemblage of objects used to produce that appearance, [or] the area itself."⁷ Landscape typically refers to rural rather than urban contexts,

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and typically implies a certain amplitude of vista and degree of arrangement, whether the referent is an artifact or an actual locale. But what is called landscape *may* be messy or chaotic rather than orderly, foreshortened as well as panoramic, urban as well as exurban. In all cases, landscape implies the totality of what a gaze can comprehend from its vantage point. Although the "scape" of the English noun implies a reified "thereness," landscape should also be thought of as shaped by the mind of the beholder, as well as by sociohistorical forces, a connotation that the German *Landschaft* captures better. *See also* environment.

narrative scholarship *See* ecocriticism.

nature, naturalize Raymond Williams rightly deems nature "perhaps the most complex word in the language" (Williams 1983: 219). He identifies three principal denotations: nature as essential character of something; nature as the "inherent force which directs the world," as in the capitalized Nature of classical mythology or eighteenth-century Deism; and nature as the material world, sometimes but not invariably including human beings. In this third sense (our main concern here), nature is loosely used to denote "what man has not made, though" (Williams shrewdly adds) "if he made it long enough ago – a hedgerow or a desert – it will usually be included as natural" (p. 223). What looks like nature, then, is in fact often naturalized.

Especially after two centuries of industrial revolution, nature may no longer exist any more in the traditional sense of entities unmodified by human influence. Indeed, for millennia nature has been subject to such modification. So to insist that a thing is natural in the sense of being primordial is arguably to mythologize or obfuscate. On the other hand, arguably nature still has value as a relative term, in the sense that (say) icebergs are more "natural" than statues of national heroes in public squares, even though the former may have broken off from glaciers as a consequence of anthropogenically induced global warming and the latter may be constructed entirely from "natural" substances like granite.

Philosopher Kate Soper usefully distinguishes three levels of thinking about nonhuman nature: nature as a "metaphysical" concept ("through which humanity thinks its difference and specificity"), as a "realist" concept (referring to the structures, processes, and powers "operative within the physical world"), and as a "lay" or "surface" concept (referring to "ordinarily observable features of the world"). She argues that green thinking invokes the last especially, but at different points all three are invoked (Soper 1995: 155–6 ff.).

Cicero was the first to contrast "first" (or primordial) nature with the "second nature" that humans create by irrigation, damming, and so forth (*De Natura Deorum*, ii. 152). In modern times this distinction has been reinvented and updated by (certain) Marxist thinkers in recognition that under capitalism nature is more complexly mediated, by exchange value as well as use value. But

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neo-Marxists have since argued that global capitalist hegemony has made the first/second nature distinction obsolete, that "the production of nature, not first or second nature in themselves, [is] the dominant reality" (Smith 1984: 58; he wisely adds that "the production of nature should not be confused with *control* over nature"). Second nature continues to be used, however, in a related but nontechnical sense to denote action or attitudes that habit and/or culture have naturalized. Meanwhile, the advent of sophisticated imaging and information technology has led to the introduction of the concept of a "third nature," or nature as technologically reproduced (Wark 1994).

Distinctions between first, second, and third nature make best sense in language-cultures where there is a strong tradition, whatever the empirical facts, of dualistic thinking about nature as an autonomous domain. This is by no means universally the case, however. It is not true, for example, of many non-western traditions (see Silko 1986: 87, 92-4), which imply more of a fusion of the human and nonhuman than does the English "nature" (in Williams' third sense).

nature writing Succinctly definable as "literary nonfiction that offers scientific scrutiny of the world (as in the older tradition of literary natural history), explores the private experience of the individual human observer of the world, or reflects upon the political and philosophical implications of the relationships among human beings and the larger planet."⁸ Nature writing has been of central interest for ecocriticism from the movement's beginnings, particularly during what I have called its first wave. Historically, nature writing has focused on exurban locales, though it can be practiced in urban contexts too, as ecocritics increasingly stress (e.g., Bennett and Teague 1999; Dixon 1999, 2002). See also environmental writing, environmental criticism.

pastoral, anti-pastoral, post-pastoral Traditional pastoral, dating from the poetry of Theocritus, is a stylized representation of rusticity in contrast to and often in satire of urbanism, focusing in the first instance on the life of shepherds. In the early modern and romantic eras, as in seventeenth-century English country house poems and in Wordsworthian lyric, pastoral becomes more mimetically particularized, and more given over to representation of country ways that are being displaced by enclosure and/or urbanization. A concurrent instance of this turn from fictive Arcadia toward material referent was for the sites of European colonization to be conceived in pastoral terms, as areas of natural and even edenic possibility. This pastoralization of "new worlds," in time, helped give rise to different forms of pastoral nationalism on the part of post-colonial intelligentsias, such as the US cult of wilderness and the Négritude movement in Francophone Africa and the Caribbean (Buell 1995: 53-82). Such practices, however, particularly in the case of European settler cultures, are also reflective of and historically interdependent with "old world" tendencies from Britain to Russia to imagine nation in terms of country or hinterland.

Pastoral's ideological increasingly complicated with. Pastoral is origination; but oral epic *Iliad*, contains lyric p of early modern nature James Thomson's *The* poetics of work, but that canonical Anglo landscapes that are sp than working landscape to enhance the idyll. sure of pastoral euphe Marx (1964) distingu between a dominant s complicit with the ad pastoral to politically some extent on this a really "about" nature b or prepare the way fo similarly charts in mo recuperate nature wit informs our sense of c tionship with our nei

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Pastoral's ideological valence, as these last reflections suggest, has become increasingly complicated, though it was never wholly straightforward to begin with. Pastoral is originally and predominantly a high-cultural, hegemonic formation; but oral epic tradition, starting as early as the traces of it in Homer's *Iliad*, contains lyric passages that celebrate the natural world. In the literature of early modern natural history and travel and in such Neoclassical poems as James Thomson's *The Seasons* (1730–48), pastoral starts to fuse with a georgic poetics of work, but in high culture they tend to fuse on pastoral terms, such that canonical Anglophone poetry and painting, for example, typically imagine landscapes that are spaces of aesthetic pleasure contemplated at leisure rather than working landscapes, landscapes indeed that tend to delete workers in order to enhance the idyll. This has given rise to a tradition of anti-pastoral exposure of pastoral euphemism (Gifford 1999: 116–45). On the other hand, Leo Marx (1964) distinguishes in the history of British–American literary culture between a dominant strain of simple pastoral, wishfully oblivious to and tacitly complicit with the advance of technoculture, and complex pastoral, which uses pastoral to politically oppositional ends; and Buell (1995) argues, building to some extent on this analysis but disputing Marx's judgment that pastoral is not really "about" nature but about culture, that US pastoral imagination can embed or prepare the way for ecocentric thinking. Gifford (1999: 146–74) somewhat similarly charts in modern Anglophone literature a "post-pastoral" aspiration to recuperate nature without false consciousness, recognizing both that "retreat informs our sense of community" and that humankind must "improve our relationship with our neighbors on this planet."

place, placeness, non-place Discussed extensively in chapter 3, place is succinctly definable as space that is bounded and marked as humanly meaningful through personal attachment, social relations, and physiographic distinctiveness. Placeness, then, is co-constituted environmentally, socially, and phenomenologically through acts of perception. Place connotes not simply bounded and meaningful location but also dynamic process, including the shaping of place by outside as well as internal influences (Agnew 1987: 28–37). By contrast, "non-place" (a term introduced by Augé) is neutrally engineered space such as an airport or a hotel, designed to provide security for the displaced without the thick platial identity connoted by place. Place and space are not antonyms, either. Although arguably they "require each other for definition" (Tuan 1977: 6), and although from the standpoint of humanistic geography "the experienced richness of the idea of place" stands in contrast to "the detached sterility of the concept of space," space does not in and of itself require the idea of place (as a physical geographer would be quick to point out), whereas physical place is located within space. Nor does place always bear a positive connotation relative to space. Contemporary theorists agree that place can become regressive

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and repressive when it is thought of in essentialized terms as an unchanging unitary entity, as in ethnocentric appeals to *Heimat* or local patriotism. See chapter 3 for more specific discussion of dimensions of place. See also space.

reinhabitation A term coined in the 1970s to denote "learning to live-in-place [sic] in an area that has been disrupted and injured through past exploitation [by generations of settler culture.] It involves becoming native to a place through becoming aware of the particular ecological relationships that operate within and around it. It means undertaking activities and evolving social behavior that will enrich the life of that place, restore its life-supporting systems, and establish an ecologically and socially sustainable pattern of existence within it" (Berg and Dasmann 1977: 399). This gloss has proven durable. In environmental criticism, poet-ecocritic Gary Snyder has been particularly influential as a definer and spokesperson (e.g., Snyder 1995: 183–91). Reinhabitation presupposes a prior indigenous dispensation (hence the "re-" prefix and the "becoming native" stipulation) that lived more lightly on the land and in that sense should be looked back to as a model, and a commitment to an ecologically sustainable lifestyle that involves both ecological literacy and involvement in a place-based community. See also bioregionalism, place.

restoration ecology (ecological restoration) The theory and practice of remediating anthropogenically modified landscapes so as to make them better approximate an earlier, more unspoiled condition. This involves not only historical and technological challenges, but also ethico-philosophical ones (Higgs 2003). For example, what should be the *status quo ante* to which the landscape is to be restored? Who is to have ownership over such decisions? See also ecology.

social ecology, ecological socialism Social ecology is a tradition of theory and reform practices that view "societies and their environments as biophysically linked systems."¹⁰ It disowns industrial capitalism, but advocates enlisting science and technology to the end of creating ecologically sustainable human communities. It has strong regionalist as well as eco-communitarian tendencies. In the past half-century, social ecology was especially associated with American eco-anarchist Murray Bookchin, who in fact claimed to have "formulated" the "discipline" (Bookchin 1999: 154). But its roots go back at least a century earlier (Clark 1997: 4–8), and arguably Lewis Mumford deserves to be called the "pioneer American social ecologist" (Guha and Martínez-Alier 1997: 200). John Clark, one of social ecology's emerging spokespersons, has sought to build bridges with deep ecology as well as socialism, replacing Bookchin's insistence on humankind's superiority on the evolutionary ladder with a holistic vision of "evolutionary processes of human and planetary self-realization."¹¹

"Socialist" ecology or ecological socialism (or ecosocialism) is by contrast more squarely rooted in Marxist thinking, though also in critique of preexist-

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ing state socialisms that have ignored or worsened ecological crisis, as well as the ecological destruction wrought by capitalism. It insists that "the basic socialist principles – egalitarianism, eliminating capitalism and poverty, resource distribution according to need and democratic control of our lives and communities – are also basic environmental principles" (Pepper 1993: 234). As such, ecological socialism is more avowedly anthropocentric than social ecology and more antithetical to "the bioethic and nature mystification" of deep ecology (ibid: 232). "Environment" is seen as "socially determined rather than something before which we must humbly 'submit'" (Eckersley 1992: 127). See also deep ecology.

space Considered relative to place (as chiefly in this book), space denotes areal form in the abstract, whether literal territory or metaphorical (as in "a space of meditation"), carrying the implication of locational specificity of some sort without any particular affect. But space is not value-neutral. Spatial practices – cartography, territorial definition, and land apportionment, for instance – inevitably express the values and agendas of those in charge of them, as for instance with medieval European maps centering on Jerusalem, modern world maps that center on Europe, and the "democratic social space" made possible by the late eighteenth-century mapping of the US hinterland into rectilinear parcels. In colonization of the hinterlands of the US, Australia, and elsewhere, the concept of *terra nullius* – the land as "empty" or pure space – was historically used as a pretext for conquest and denial of aboriginal land rights.

In a similar spirit, modern social theory uses space to refer to socially institutionalized conceptions and practices in the marking and apportioning of territory. One influential formulation is Henri Lefebvre's account of space as a "product" of sociohistorical processes such that premodernity's landscape of what Lefebvre calls "absolute space" (comprised from socially sanctified "fragments of nature located at sites which were chosen for their intrinsic qualities") has been reproduced by the forces of modern capitalism into "abstract space," which is at once homogenized ("the earth, underground resources, the air and light above the ground – all are part of the forces of production") and fissured according to innumerable specialized functions (Lefebvre 1991: 48, 347).

According to this way of thinking, space, spatial practice, and even place acquire a taint of suspicion. Even the creation of benign sites of refreshment like health facilities or environmental sanctuaries are seen as hegemonic manipulations. A notable instance is Michel Foucault's theory of "heterotopias," defined as "real" places which (he suggests) can probably be found within every culture, that function "as something like counter-sites," as "a sort of simultaneously mythic and real contestation of the space in which we live." Although one might think of heterotopias as counter-cultural sanctuaries (and to some extent Foucault does), the paradigmatic modern cases for him are "heterotopias

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of deviation," institutions like rest homes, hospitals, and prisons "in which individuals whose behavior in relation to the required mean or norm are placed" (Foucault 1984).

sustainability, sustainable development "Sustainable" and "sustainability" are terms long used in both applied ecology and economics to denote a mode of subsistence and more specifically a rate of agricultural or other crop-yield that can be maintained without detriment to the ecosystem. In the 1930s, Leopold writes of the "sustained yield" of responsible forestry practice as against over-harvesting (Leopold 1991: 186). So-called sustainable agriculture is a latter-day initiative that envisages more rigorously ecosystem-responsible practices than traditional conservationist measures.

The 1987 "Brundtland Report" by the World Commission on Environment and Development, *Our Common Future*, fuses the economic and ecological connotations in its influential outline of a scenario for sustainable development to ensure that humanity "meets the needs of the present without compromising the ability of future generations to meet their own needs." This formulation has proven both influential and controversial. One key point at issue is whether what is called sustainable development can meet the requirements of sustainability. As discussed in chapter 3, sustainable development has become a mantra for eco-economic optimists, a source of concern for those in the developing world who fear that an ethic of sustainability may be invoked to keep their economies down, and a target of attack by environmentalists who hold that the term is oxymoronic and in practice gives permission for economic interests (development) to override sustainability. With such disputes in mind, some distinguish between "strong" and "weak" sustainability in recognition that the economic and ecological perspectives do not easily line up.

UMWELT See environment, environmentalism.

wild, wildness, wilderness Wild, wildness, and wilderness all share the sense of "undomesticated." Wildness and wilderness can be used synonymously, as in Gerard Manley Hopkins' poetic plea that the burn and braes of Inversnaid be preserved: "O let them be left, wildness and wet; / Long live the weeds and the wilderness yet."¹² But wilderness literally refers to a spatial area, whereas wildness is a term of quality rather than location. Wildness is arguably "everywhere: ineradicable populations of fungi, moss, mold, yeasts, and such that surround and inhabit us" (Snyder 1990: 14).

As a descriptor of human rather than animal traits, "wild" traditionally bears the equivocal or pejorative connotation of "disarranged" or "bewildered" (as in "driven wild"), or implying unfitness for civil society ("wild man"). Wild's modern usage as a term of value, as in the passage from Snyder's "Etiquette of Freedom" just quoted, deliberately inverts these senses. Hence the bite of Henry Thoreau's assertion: "In Wildness is the preservation of the world,"¹³ which later

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became the motto of the Sierra Club, co-founded by John Muir and now one of the leading US mainstream preservationist organizations. Thoreau is often misremembered as having written "wilderness," but his primary interest was not in wilderness as such but in discovering and honoring the evidences of the wild near at home, in "the tonic of wildness" as an antidote to hypercivilization.¹⁴ Wildness is a quality humans share with nonhuman entities ("We are wildness – soil, water, oxygen, sunlight": K. D. Moore 2004: 95), whereas wilderness denotes *terra incognita*, typically of large size, the abode of beasts rather than humans: a place where civilized people supposedly do not (yet) dwell. Before white settlement, Europeans notoriously viewed the Americas and Australia as "empty" wilderness, whether fearsome or edenic, and therefore ripe for the plucking.

In modern times, wilderness has also acquired a statutory definition, as codified in the US by the 1964 Wilderness Act, to denote large parcels of basically undisturbed land without permanent human inhabitants – in order to create which, aboriginal dwelling, hunting, and religious practices have often been abridged. In the Anglophone world, the US has taken the lead in setting aside large tracts as wilderness areas (Dunlap 1999: 275–305).