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## Aldo leopold the land ethic citation

pt. 1. Sand County almanac: --April: Come high water --May: Back from the Argentina --July: Great possessions --September: Choral copse --November: If I were the wind --pt. 2. Landscape Quality: Wisconsin: -- At a memorial to Pigeon -- Illinois and Iowa: Illinois on a bus ride -- Arizona and New Mexico: above -- thinking like a mountain --Chihuahua and Sonora: Guacamaja --Oregon and Utah: Cheating takes --pt. 3. Taste for the country: Country -- round river, equal -- wildlife in American culture --pt. 4. The result: Earth Ethics -- This article requires additional citations to confirm. Please help improve this article by adding citations to reliable sources. Unse sourced materials may be challenged and removed. Sourcing: Earth Ethics – News · newspapers · books · scholar · JSTOR (November 2012) (Learn how and when to remove this format message) A earth ethics a philosophy or theoretical framework on how, ethically, humans should consider the earth. The term was coined by Aldo Leopold (1887–1948) at A Sand County Almanac (1949), a classic text of the environmental movement. There, he argues, there is a critical need for a new morality, a morality that deals with man's relationship with the earth and the animals and plants on which they grow. [1] Leopold offers an ecologically based earth ethics that rejects fully human-centered environmental views and focuses on maintaining healthy ecosystems and self-modernization. A Sand County Almanac was the first systematic presentation of a holistic or ecocentre approach to the environment. Although Leopold is credited with coining the term earth ethics, there are many philosophical theories that speak to how humans treat the earth. Some of earth's most prominent ethics include those rooted in economics, usivism, freedomism, equality, and ecology. Economics based on earth ethics this earth ethics is based entirely on the interests of the economy itself. Leopold sees two flaws in this kind of morality. He first argues that most members of an ecosystem have no economic value. That's why such morality can ignore or even destroy these members when it is actually necessary for the health of the earth's bio-community. And second, it tends to take back the protection necessary for healthy ecosystems to the government, and these tasks are too large and fragmented to be adequately addressed by such an institution. It links directly to the field in which Leopold wrote almanac county sand. For example, when the American Forest Service was founded by Gifford Pinchot, Otis was the dominant economic and consumer. Leopold argued for an ecological approach and became one of the first to popular with the term coined by Henry Chandler Cowles of the University of Chicago during his early 1900s research at the Indiana Dons. Protection became the preferred term The more human-centered model of resource management, while leopold writing and his inspiration, John Muir, led to the development of environmentalism. [3] The use of ground ethics based on the most prominent use was defended by British philosophers Jeremy Bentham and Jon Stewart Mill. Although there are many types of uidivism, it is generally the view that a morally correct practice is an action that produces maximum good for people. [4] Utilitarianism is often used when deciding how to use the land and is closely related to an economics-based ethic. For example, it formes the foundation of industrial agriculture; increasing yields, which increases the number of people able to get goods from farmland, is judged from this perspective to be a good action or approach. In fact, a common argument in favor of industrial agriculture is that it is a good practice because it increases benefits for humans; benefits such as food abundance and falling food prices. However, a profitable land-based ethic is different from purely economic ethics because it can be used to justify limiting a person's rights to make a profit. For example, in the case of the farmer planting crops on the slope, if soil runoff into the community creek leads to the damage to the properties of several neighbors, then the good of the individual farmer would be too damaging caused by their neighbors. In this way, while a land-based ethics can be used to support economic activity, it can also be used to challenge this activity. Librethre-based earth ethics is another philosophical approach often used to guide acts when making (or not) changes in the earth are libertarian. Almost libertarianity is the moral view that agents own themselves and have certain moral rights, including the right to own property. [5] In a looser sense, freedom is usually identified by the belief that each individual has the right to maximum freedom or freedom when this freedom does not interfere with the freedom of other people. A well-known freedom theorist is John Huspers. For freedom-seekers, property rights are natural rights. In this way, planting on the slope will be acceptable for the above farmer until this measure restricts the freedom of his neighbors. This view is closely related to usivism. Libertarians often use utilitarian arguments to support their arguments. Garrett Hardin, for example, used this philosophy on land issues in 1968 when he argued that the only solution to the tragedy of the commons was to put soil and water resources in the hands of private citizens. [6] Hardin offered used justifications to support his argument. However, it could be argued that this abandoned ground ethics-based freedom-teller open to high criticism lodged against economy-based Even so, the freedom-seeker view has been challenged by the critique that numerous people who make self-interested decisions often cause major ecological disasters such as the Dust Bowl disaster. [7] However, freedom is a philosophical view that is usually held inside the United States, especially by American ranchers and farmers. [Dubious – debate] earth ethics based on equality-based earth ethics based on e-equality often develops as a response to freedom. This is because while freedom guarantees the maximum amount of human freedom, there is no need for people to help others. It also leads to an uneven distribution of wealth. The well-known equality philosopher is John Rawls. When focusing on land use, equality assesses its uneven distribution and uneven distribution of fruits in that land. [7] While both land-based and freedom-based ethics can rationally conceive this mis-distribution, an e folding approach typically favors equality, whether it is equal entitlement to land or access to food. [8] However, there is also the issue of negative rights when keeping an equality-based ethic. In other words, if it is recognized that a person has the right to something, then someone has a responsibility to provide this opportunity or item, whether it is a person or a government. In this way, an equality-based earth ethic could provide a strong argument for preserving soil fertility and water because it links land and water with the right to food, the growth of human populations, and the reduction of soil and water resources. [7] Ecologically based earth ethics may also be based on the principle that the Earth (and creatures living outside the Earth) have intrinsic value. These ethics are based almost on an ecological perspective or systems. This position was first raised by Iers Brenser in our use of the earth, published in 1939. Brenser argued that white settlers have brought with them the seeds of civilization that have grown by land consumption, that is, a civilization that has used the earth in the same way as a coal furnace. Later, Aldo Leopold was post-death published A Sand County Almanac (1949) popular with the idea. Another example is a deep ecological perspective that argues that human societies are built on a foundation of nearby ecosystems or bio-communities, and that all life has intrinsic value. [9] Similar to equality-based earth ethics, the above-mentioned earth ethics was developed as an alternative to usage-based and freedom-based approaches. Leopold's ethics are one of the most popular ecological approaches in the early 21st century. Other writers and theorists who have this view include Wendell Berry (1934), Ann Scott Momadi, J.Bird Calicott, Paul B. Thompson and Barbara Kingswellor. In his classic essay Earth Ethics, published after death in a Sund County Almanac (1949), Leopold's Earth Ethics suggests that the next step in the evolution of ethics is to expand ethics to include inhumane members of the bio-society, collectively referred to as land. Leopold states the basic principle of his earthly ethics: One thing is right when it tends to preserve the integrity, stability and beauty of the bio-society. This is wrong when it tends otherwise. He also describes it this way: The ethics of the earth simply enlarge the boundaries of society to include soils, waters, plants, and animals, or collectively, land. [A] Earth's ethics change the role of Homo Sapiens from capturing the earth's community to its simple member and citizen. It shows respect for its fellow members, as well as respect for the community as such. [Page required] Leopold was a naturalist, not a philosopher. There is a lot of scholarly debate about exactly what Leopold's earth ethics are and how he argued for it. At its core, Earth Ethics claims (1) that humans should look at themselves as simple members and citizens of biological communities, not as land conquerors; (2) that we should pay moral attention to the entire ecological (soils, waters, plants, and animals), (3) that our primary moral concern should not be with individual plants or animals, but with the healthy functioning of entire biological communities, and (4) that the maximum moral summary of ecological ethics is this We must seek to preserve the integrity, stability, and beauty of the biological community. Beyond this, researchers disagree on how far Leopold rejected traditional human-centered approaches to the environment and how much he literally intended to adopt his basic moral maxim. They also debate whether Leopold has based his earthly ethics primarily on human-centered interests, as many passages suggest in a Germanac county document, or whether it places considerable weight on nature's intrinsic value. One of Leopold's leading students, J. Brad Calicott, has suggested that Leopold has grounded his earthly ethics on various scientific claims, including Darwin's view of ethics as rooted in special affections to Keith and Kane, Copernicus's view of man as simple members of nature and cosmos, and finding modern ecology where ecosystems are complex, entirely connected. [10] However, this interpretation has recently been challenged by Roberta Milstein, who has provided evidence that Darwin's influence on Leopold was not related to Darwin's views on moral feelings, but rather to Darwin's views on reciprocal communication in the struggle for existence. [11] Leopold's land ethics attraction Leopold ecocentric earth ethics is popular today with mainstream environmentalists for a few reasons. Unlike more radical environmental approaches, As deep ecology or biocentrism, it does not require huge sacrifices of human interests. Leopold, for example, does not believe that humans should stop eating or hunting, or experimenting on animals. Nor does it call for a massive decline in the human population, or allowing humans to interfere in nature only to meet vital human needs (regardless of economic or other human costs). As an environmental ethic, Leopold's earth ethics is a relatively moderate view that seeks to balance human interests and a healthy, diverse natural environment. Many of the things that mainstream environmentalists favor - preferring for native plants and animals over invasive species, hunting or eliminating a choice for controlling populated species that harm the environment, and focusing on maintaining healthy, self-rebuilding natural ecosystems both for the benefit of humans and for their intrinsic jibe value with Leopold's ecocentric earth ethics. The relevant understanding is framed as the world land as a commonality. In this view, biodiversity and terrestrial carbon storage - an element of climate change reduction - are global public goods. Earth must therefore be governed on a global scale as a commonality that requires increased international cooperation on nature conservation. [12] Some critics criticize Leopold's fault for the lack of clarity on the spelling of exactly what earth's ethics are and its specific implications for how humans should think about the environment. [13] It is clear that Leopold did not intend his basic normative principle (one thing is true when the desire to maintain the integrity, stability, and beauty of the bio-society) is regarded as a moral absolute. So construed, it clears land to build barned homes, schools, or farms, and generally requires a hands-off approach to nature that Leopold does not openly benefit. Presumably so, Maxim saw him as a general guideline for valuing natural ecosystems and trying to achieve what he calls a stable state of harmony between men and the earth. But this is vague and, according to some critics, terribly unhelpable. The second common criticism of Leopold is that he fails to clearly state why we should adopt earth ethics. He often cites examples of environmental damage (such as soil erosion, pollution, and deforestation), caused by traditional human-centered attitudes, possessing nature. But it is unclear why such examples specifically support earth ethics, versus biocentrism or some other nature-friendly environmental ethics. Leopold also repeatedly appeals to modern ecology, evolutionary theory and other scientific discoveries to support his earthly ethics. Some critics have suggested that such revisions may include an illegal move of facts to values. [14] At the very least, such critics claim, it should be said more about it. The normative basis of earth ethics is Leopold. Other critics object to Leopold's ecological holism. According to animal rights advocate Tom Reagan, Leopold's earth ethics condons, which sacrifice the good of individual animals as well as the whole, are thus a form of environmental fascism. [15] In the opinion of these critics, we rightly reject such comprehensive approaches to human affairs. Why, they ask, should we adopt them in our treatment of inhuman animals? Ultimately, some critics have questioned whether Leopold's earth ethics may require unacceptable interference with nature to protect current, but transient, ecological balances. [16] If the essential environmental imperative is to maintain the integrity and stability of natural ecosystems, does this not require repeated and costly human interventions to prevent naturally occurring changes in natural environments? In nature, the stability and integrity of ecosystems is disrupted or destroyed all the time due to droughts, fires, storms, ahal, newly invasive predators, etc. Should humans act to prevent such ecological changes, and if so, at what cost? Why should we place such high value on current ecological balances? Why do we think it's our role to be nature stewardesses or police? According to these critics, Leopold's stress on maintaining existing ecological balances is too human-centered and fails to treat nature with the respect it deserves. See Also Environmental Ecology Portal Earth Sciences Portal Biology Portal Agrarianism Biology Conservation Biology Conservation Ethics Ecology Deep Ecological Ecology Movement Environmental Protection Environmental Protection Management Glenn Albrecht Habitat Conservation Land Conservation Natural Capital Natural Resources Natural Resources Solastalgia South Agrarians Sustainability Water Conservation Resources ^ b c Leopold, A. 1949. A Sand County Almanac. Oxford University Press, New York. ^ DesJardins, Joseph R. Environmental Ethics: An Introduction to Environmental Philosophy, 5th ed. Boston: Wadsworth, 2013, p. 179 ^ ^ Stanford Encyclopedia of Philosophy/ History of Utilitarianism ^ Vallentyne, Peter, Libertarianism, The Stanford Encyclopedia of Philosophy (Fall 2010 Edition), Edward N. Zalta (ed.) ^ Harden, Garrett. (1968) The Tragedy of the Commons. Science, 162, 1243-1248 ^ a b c Thompson, Paul. (2010) Land. Life Science Ethics. ed. Gary L. Comstock. 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