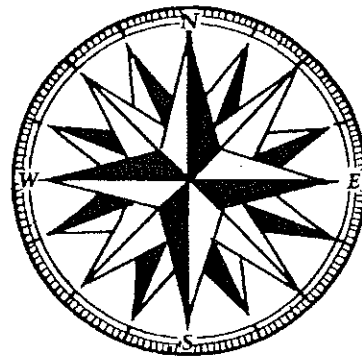


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ENVIRONMENTAL CHALLENGES TO BUSINESS



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ENVIRONMENTAL CHALLENGES TO BUSINESS

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PARTNERSHIP ETHICS: BUSINESS AND THE ENVIRONMENT

Carolyn Merchant*

Partnership is a word that is experiencing a renaissance in the discourse of the business and environmental communities. Successful environmental partnerships, focused on resolving policy conflicts surrounding local issues, are forming among corporations, local communities, government agencies, and environmental organizations. Trees, rivers, endangered species, tribal groups, minority coalitions, and citizen activists all find representation along with business at the negotiating table. The partnership process offers a new approach to collaboration.¹

Equally innovative is the idea that partners refer not only to societal entities and institutions, but to individuals and even natural entities. Domestic partners with legal status may include not only married couples but stable relationships between men and women, women and women, and men and men. A partnership ethic may offer guidelines for moving beyond the rhetoric of environmental conflict and toward a discourse of cooperation. And as I will argue here, the term partner can also be used to represent gnatcatchers, coho salmon, grizzly bears, and checkerspot butterflies. Indeed nonhuman nature itself can be our partner.

Partnership ethics differs from the three major forms of environmental ethics that currently dominate human-environment relations—egocentric, homocentric, and ecocentric. Each ethic reflects a different discourse stemming from conflicts among underlying modernist institutions. The 1992 Earth Summit in Rio de Janeiro illustrates the underlying assumptions of the three ethical frameworks and their associated discourses. The egocentric ethic is exemplified by GATT—the General Agreement on Tariffs and Trade; the homocentric by UNCED—the United Nations Commission on Environment and Development and its Agenda 21 program; and the ecocentric by many environmental organizations involved in sustainable development. While conflicts arise from the different discourses associated with the institutional arrangements of capitalism, the state, and environmentalism, a new transcendent ethic of partnership may help to resolve them. Partnership should include not only human-human relationships, but human-nature interactions as well.²

Egocentric ethics: The Uruguay round of GATT, which began in 1986 and by 1994 was concluded and undergoing ratification, assumes a free market model of world trade and an egocentric ethic. Based on the idea of trickle-down economic benefits, an egocentric ethic is the idea that what is good for

the individual, or the corporation acting as an individual, is good for society as a whole. Here a discourse of individual freedom to act in one's own self-interest, rhetoric that lies at the very heart of modernism, promotes human actions in which nature is represented as mere "raw material." Nature comprises resources that can be turned into commodities for trade. It consists of free goods from an inexhaustible tap whose wastes go into an inexhaustible sink. Based on the model of a factory, nature is conceptualized as a dead machine, isolated from its environment, whose parts are manipulated for assembly-line production. Resource depletion (the tap) and environmental pollution (the sink) are not part of the profit-loss accounts, hence there is no accountability to or for nature. Because the individual, or individual corporation, is free to profit, there are no ethical restraints on nature's "free" goods or on free trade. The result is the Hobbesian Good Society, an egocentric ethic, and a discourse rooted in individual gain.³

Homocentric ethics: In contrast to GATT's egocentric ethic, the ethic of UNCED's sustainable development program is a homocentric ethic. Here new terms of discourse enter the vocabulary of national representatives. A utilitarian ethic based on the precept of the greatest good for the greatest number promotes a discourse whose terms of debate are in potential conflict with those of individualism. Developed by Jeremy Bentham and John Stuart Mill in the nineteenth century, utilitarian ethics became the conservation ethic of Theodore Roosevelt and Gifford Pinchot during the Progressive Era in the early twentieth century with the addition of the phrase "for the longest time." The idea of "the greatest good for the greatest number for the longest time," is a public-interest, social-interest ethic that considers conservation of natural resources to be consistent with the needs and interests of the majority over those of the individual. In Bentham and Mill's formulations it promotes the general good, the greatest happiness for the greatest number, and freedom from pain and suffering. In its purest form, it is the ethic of federal and state agencies, acting free of political forces and private lobbyists, on behalf of the people for the common good. The utilitarian calculus of benefits and costs, rather than the bottom line of profits, guides the ethical choices made. In reality, however, the discourse of homocentric ethics is always in conflict with the egocentric discourse of private individuals and lobbyists who promote monopoly-capitalist interests. Conflicts of interest stem from underlying institutions and are expressed in the rhetoric of GATT versus the rhetoric of UNCED.

For the homocentric ethic of UNCED, as for the egocentric ethic of GATT, nature is viewed primarily as a resource for humans and as a source of commodities. But in contrast to GATT, the United Nations is dedicated to promoting the general good of all nations and all peoples in the world community. Its policies reflect the principle of the greatest good for the greatest number. Like the Progressive Era's conservation ethic, UNCED's sustainable development ethic adds the principle of the longest time. Sustainable development is development that fulfills the needs of the present generation without compromising the needs of future generations. This principle brings future generations into

majority, environmental racism), and ecocentric ethics for privileging the whole at the expense of the individual (holistic fascism). Egocentric and homocentric ethics are often lumped together as anthropocentrism (by deep ecologists, for example). But this approach masks the role of economics and particularly of capitalism, placing the onus on human hubris and domination rather than the capitalist appropriation of both nature and labor. Moreover, it fails to recognize the positive aspects of the social-justice approach of homocentric ethics. On the other hand, the ecocentric approach of many environmentalists suggests the possibility of incorporating the intrinsic value of nature into an emancipatory green politics.⁷

Partnership ethics: An alternative that transcends many of these problems is a partnership ethic. A partnership ethic sees the human community *and* the biotic community in a mutual relationship with each other. It states that "*the greatest good for the human and the nonhuman community in to be found in their mutual, living interdependence.*"

A partnership ethic draws on the principles and advantages of both the homocentric social-interest ethic and the ecocentric environmental ethic, while rejecting the egocentric ethic associated with capitalist exploitation of people and nature. The term partnership avoids gendering nature as a mother or a goddess (sex-typing the planet), avoids endowing either males or females with a special relationship to nature or to each other (essentialism), and admits the anthropogenic, or human-generated (but not anthropocentric, or human-centered) nature of environmental ethics and metaphor. A partnership ethic of earthcare means that both women and men can enter into mutual relationships with each other and the planet independently of gender and does not hold women alone responsible for "cleaning up the mess" or individual men of creating male-dominated science, technology and capitalism.

Just as egocentric ethics is grounded in the principle of self-interest, homocentric ethics in the concept of utility, and ecocentric ethics in intrinsic value, so partnership ethics is grounded in the concept of relation. A relation is a mode of connection. This connection can be between people or kin in the same family or community, between men and women, between people, other organisms, and inorganic entities, or between specific places and the rest of the earth. A relation is also a narrative; to relate is to narrate. A narrative connects people to a place, to its history, and to its multileveled meanings. It is a story that is recounted and told, in which connections are made, alliances and associations established. A partnership ethic of earthcare is an ethic of the connections between a human and a nonhuman community. The relationship is situational and contextual within the local community, but each community is also embedded in and connected to the wider earth, especially the national and global economies.⁸

A partnership ethic has the following precepts:

1. Equity between the human and nonhuman communities.
2. Moral consideration for humans and nonhuman nature.

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3. Respect for cultural diversity and biodiversity.
4. Inclusion of women, minorities, and nonhuman nature in the code of ethical accountability.
5. Ecologically sound management is consistent with the continued health of both the human and nonhuman communities.

A partnership ethic goes beyond egocentric and homocentric ethics in which the good of the human community wins out over the good of the biotic community (as in egocentric and homocentric ethics). It likewise transcends ecocentric ethics in which the good of the biotic community may take precedence over the good of the human community. In contrast to Leopold's extensionist ethic, in which the community is extended to encompass nonhuman nature, partnership ethics recognizes both continuities and differences between humans and nonhuman nature. It admits that humans are dependent on nonhuman nature and that nonhuman nature has preceded and will postdate human nature. But also it recognizes that humans now have the power, knowledge, and technology to destroy *life as we know it* today.

For millennia, Nature held the upper hand over humans. People were subordinate to nature and fatalistically accepted the hand that nature dealt. Since the seventeenth century, the balance of power has shifted and humans have gained the upper hand over Nature. We have an increasing ability to destroy nature as we know it through mechanistic science, technology, capitalism, and the Baconian hubris that the human race should have dominion over the entire universe. In the late twentieth century, however, the environmental crisis and developments in postmodern science and philosophy have called into the question the efficacy of the mechanistic worldview, the idea of Enlightenment progress, and the ethics of unrestrained development as a means of dominating nature.

A partnership ethic calls for a new balance in which both humans and nonhuman nature are equal partners, neither having the upper hand, yet cooperating with each other. Both humans and nature are active agents. Both the needs of nature to continue to exist and the basic needs of human beings must be considered. As George Perkins Marsh put it in 1864, humanity should "become a co-worker with nature in the reconstruction of the damaged fabric," by restoring the waters, forests, and bogs "laid waste by human improvidence or malice." While thunderstorms, tornados, volcanos, and earthquakes represented nature's power over humanity to rearrange elementary matter, humans equally had the power "irreparably to derange the combinations of inorganic matter and of organic life, which through the night of aeons she had been proportioning and balancing. . . ."9 In the 1970s, Herbert Marcuse conceptualized nature an opposing partner, emphasizing the differences, as well as the continuities that people share with nature. Nature is an ally, not mere organic and inorganic matter—a "life force in its own right," appearing as "subject-object." Nature as subject "may well be hostile to man, in which case the relation would be one of struggle; but the struggle may also subside and make room for peace, tranquility, fulfillment." A nonexploitative relation would be a "surrender, 'letting-be,' acceptance."¹⁰

A partnership ethic therefore has two components—a homocentric social-interest ethic of partnership among human groups and an ecocentric ethic of partnership with nonhuman nature. The first component, the idea of a partnership among human groups, is reflected in both the preamble to UNCED's *Agenda 21* of "a global partnership for sustainable development" and in the opening paragraph of the "Rio Declaration on Environment and Development" proclaiming that the conference met "with the goal of establishing a new and equitable global partnership through the creation of new levels of cooperation among states, key sectors of societies, and people." Article 7 of the Rio Declaration asserts that "States shall cooperate in a spirit of global partnership to conserve, protect, and restore the health of the the Earth's Ecosystem." The concept of partnership is also called forth in the title of the Miami "Global Assembly of Women and the Environment—Partners in Life."¹¹ The document from the second Miami conference, the World Women's Congress for a Healthy Planet, exemplifies ways of actually putting the human side of the partnership into practice.

But a partnership ethic also entails a new consciousness and a new discourse about nature. Living with and communicating with nature as a partner, rather than as a passive resource, opens the possibility of a nondominating, nonhierarchical mode of interaction between humanity and nature. Rather than speaking about nature as a machine to be manipulated, a resource to be exploited, or an object to be studied and transformed, nature becomes a subject. As in any partnership, nature will sometimes win out; in other cases, humanity's needs will receive greater consideration. But both will have equal voice and both voices will be heard. The new postmodern sciences of ecology, chaos, and complexity theory help to make this partnership possible.

Postmodern science reconstructs the relationship between humans and nature. While mechanistic science assumes that nature is divided into parts and that change comes from external forces (a billiard-ball model), ecology emphasizes nature as continuous change and process. Chaos theory goes a step further, suggesting that the human ability to predict the outcome of those processes is limited. Disorderly order, the world represented by chaos theory, becomes a component of the partnership ethic.¹²

While a certain domain of nature can be represented by linear, deterministic equations, and is therefore predictable (or can be subjected to probabilities, stochastic approximations, and complex systems analysis), a very large domain can be represented only through nonlinear equations that do not admit of solutions. The closed systems and determinism of classical physics described by Isaac Newton and Pierre Simon Laplace gives way to a postclassical physics of open complex systems and chaos theory. These theories suggest that there are limits to the knowable world. This is not the same as saying there is a non-knowable noumenal world behind the phenomena. It says there is a real, material, physical world, but a world that can never be totally known by means of mathematics. It is a world that is primarily chaotic and unpredictable and therefore cannot be totally controlled by science and technology. Science can no longer

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perform the god-trick—imposing the view of everything from nowhere. It cannot offer the totalizing viewpoint associated with modernism, the Enlightenment, and mechanistic science. The real world is both orderly and disorderly, predictable and unpredictable, controllable and uncontrollable, depending on context and situation.¹³

This disorderly, ordered world of nonhuman nature must be acknowledged as a free autonomous actor, just as humans are free autonomous agents. But Nature limits human freedom to totally dominate and control it, just as human power limits Nature's and other humans' freedom. Science and technology can tell us that an event such as a hurricane, earthquake, flood, or fire is likely to happen in a certain locale, but not when it will happen. Because nature is fundamentally chaotic, it must be respected and related to as an active partner through a partnership ethic.

If we know that an earthquake in Los Angeles is likely in the next 75 years, a utilitarian, homocentric ethic would state that the government ought not to license the construction of a nuclear reactor on the faultline. But a partnership ethic would say that, we, the human community, ought to respect nature's autonomy as an actor by limiting building and leaving open space. If we know there is a possibility of a 100 year flood on the Mississippi River, we respect human needs for navigation and power, but we also respect nature's autonomy by limiting our capacity to dam every tributary that feeds the river and build homes on every flood plain. We leave some rivers wild and free and leave some flood plains as wetlands, while using others to fulfill human needs. If we know that forest fires are likely in the Rockies, we do not build cities along forest edges. We limit the extent of development, leave open spaces, plant fire resistant vegetation, and use tile rather than shake roofs. If cutting tropical and temperate old-growth forests creates problems for both the global environment and local communities, but we cannot adequately predict the outcome or effects of those changes, we need to conduct partnership negotiations in which nonhuman nature and the people involved are equally represented.

Each of these difficult, time-consuming ethical and policy decisions will be negotiated by a human community in a particular place, but the outcome will depend on the history of people and nature in the area, the narratives they tell themselves about the land, vital human needs, past and present land-use patterns, the larger global context, and the ability or lack of it to predict nature's events. Each human community is in a changing, evolving relationship with a nonhuman community that is local, but also connected to global environmental and human patterns. Each ethical instance is historical, contextual, and situational, but located within a larger environmental and economic system.

Consensus and negotiation should be attempted as partners speak together about the short and long-term interests of the interlinked human and nonhuman communities. The meetings will be lengthy and may continue over many weeks or months. As in any partnership relationship, there will be give and take as the needs of each party, including those representing nonhuman nature, are expressed,

heard, and acknowledged. If the partners identify their own egocentric, homocentric, and ecocentric ethical assumptions and agree to start anew from a partnership ethic of mutual obligation and respect for each other and for non-human nature, there is hope for consensus. A partnership ethic does not mean that all dams must be blasted down, electrical production forfeited, and irrigation curtailed for the sake of salmon. It means that the vital needs of humans and the vital needs of fish and their mutually linked aqueous and terrestrial habitats must both be given equal consideration. Indeed there is no other choice, for failure means a regression from consensus, into contention, and thence into litigation.

A partnership ethic offers a new approach to relationships between the business community and the environment that can transcend the egocentric ethic's emphasis on the domination of nature and the get-ahead, individualistic mentality. Environmental partnerships are "voluntary collaborations among organizations working toward a common objective." Partnerships are formed, often among formerly contesting parties, to solve a specific problem and to avoid the acrimony and costs of litigation. Furthermore, the cooperative agreement that emerges from the process is one to which all parties have agreed and in which all have a stake. Hence the outcome may have the prospect of lasting longer than one settled through a series of courtroom battles.¹⁴

For example, a manufacturing company in the midwestern United States is approached by a wildlife conservation organization about creating a wildlife reserve on 3200 acres of company owned grounds. The company has recently decided not to use the area for a formerly planned expansion. Employees are enthusiastic about developing the land for jogging, wildlife-viewing, photography, and perhaps limited seasonal fishing and hunting. Schools and local Audubon societies are eager to have an educational wildlife area. The company and the conservation organization agree to form a voluntary partnership and begin to hold regular meetings with the specific goal of "protecting, restoring, and enhancing the 3200 acres as a wildlife conservation area with recreational facilities." Seated at the table (situated off of each of the partners' home grounds) are not only company representatives, wildlife biologists, planners, and employees who wish to hunt and fish, but also people who speak on behalf of deer and trout.¹⁵ The discourse begins by asking questions:

1. Will the partnership project solve or significantly impact a problem?
2. Are the goals consistent with the company's mission and objectives?
3. Are cooperation and collaboration needed to do the project?
4. Do the partners' all have a reason to participate in the partnership?
5. Has the partnership identified all groups needed for the project to succeed?
6. Will the partnership be voluntary and equitable?¹⁶

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After much discussion, the partners decide that a wildlife area will be established on the 3200 acre plot for a minimum of twenty years. The company's image will be enhanced within the community; employees will have an area for jogging and hiking; wildlife viewing areas will be set aside. The interests of deer and fish have been heard and, after an intensely passionate discussion, their needs for survival are made compatible with limited hunting and fishing through a well-defined management plan. The conservation group has acquired an addition to a migratory bird flyway, an educational site for school children, a refuge for birdwatchers, and a recreational area for the surrounding community. While it has not set aside the area in perpetuity, it has achieved a green zone in place of potential concrete and pollution and time to become involved in and respond to a longer-term company and community planning-process.¹⁷

What are some examples of actual, successful environmental partner-
ships and how has business participated in them?

- On the Cooper River, near Charleston, S.C. the Wildlife Habitat Enhancement Council (WHEC) worked with the Amoco and DuPont Chemical companies to develop wildlife management programs on company lands. Landholders in the vicinity then developed a "wildlife corridor" running 10 miles between the two companies.¹⁸
- In 1989, a group of leading corporations that use CFCs as solvents collaborated with each other and the U.S. Environmental Protection Agency in order to become CFC-free in advance of the time-lines established by regulaton. Several companies have used the new technologies to replace CFC use in plants in developing countries.¹⁹
- In the Columbia River Basin, where salmon runs have declined from 16 million per year in the 1800s to less than two million in the early 1990s, the Northwest Power Planning Council (NPPC) initiated a partnership negotiating group comprising American Indian tribes, environmental groups, corporations, and agencies to plan and implement harvesting reductions, habitat restoration, hatchery projects, water flow changes, and other means of enhancing the salmon's survival.²⁰
- The East Bay Conservation Corps of the San Francisco Bay Area formed a partnership with public agencies that resulted in funds for developing an environmental ethic in minority and lower income youth through a summer program employing young people to assist with public land maintenance work.²¹

In these examples, the partnership process focuses mainly on human-human interactions, but it opens the way for the inclusion of persons representing nonhuman entities and the chaotic patterns of nature. Partnerships are a new form of cooperative discourse aimed at reaching consensus rather than creating winners and losers. Partnerships can be formed between women and women, men and men, women and men, people and nature, and North and South to

solve specific problems and to work toward a socially-just, environmentally-sustainable world.

The partnership process draws on many of the skills and goals long advocated and practiced by women's groups. While not essentialist (i.e., the position that cooperation is an essential trait of being female), partnership discourse is nevertheless rooted in many women's social experiences and attitudes toward problem-solving. But this cooperative discourse does not claim that women have a special knowledge of nature or a special ability to care for nature. Nor is it a case where "some" women are speaking for "all" women or for "other" women who are capable of speaking for themselves. Here women and minorities participate in the process. But "nature," which often speaks in a different voice, is also heard at the table.

In addition to feminist discourse, partnership ethics draw on social and socialist ecology in making visible the connections between economic systems, people, and the environment in an effort to find new economic forms that fulfill basic needs, provide security, and enhance the quality of life without degrading the local or global environment. Finally, a partnership ethic relates work in the sciences of chaos and complexity to possibilities for non-dominating relationships between humans and nonhuman nature.

Many difficulties exist in implementing a partnership ethic. The free market economy's growth-oriented ethic that uses both natural and human resources inequitably to create profits presents the greatest challenge. The power of the global capitalist-system to remove resources, especially those in Third World countries, without regard to restoration, reuse, or recycling is a major roadblock to reorganizing relations between production and ecology. Even as capitalism continues to undercut the grounds of its own perpetuation by using renewable resources, such as redwoods and fish, faster than the species or stock's own recruitment, so green capitalism attempts to bandaid the decline by submitting to some types of regulation and recycling. Ultimately new economic forms will need to found that are compatible with sustainability, intergenerational equity, and a partnership ethic.

Another source of resistance to a partnership ethic is the property rights movement, which in many ways is a backlash against both environmentalism and ecocentrism. The protection of private property is integral to the growth and profit-maximization approaches of capitalism and egocentrism and to their preservation by government institutions and laws. While individual, community, or common ownership of "appropriate" amounts of property is not inconsistent with a partnership ethic, determining what is sustainable and hence appropriate to the continuation of human and nonhuman nature is both challenging and important.

So, as we move into the twenty-first century, the idea of a partnership between human beings and the nonhuman community in which both are equal and share in mutual relationships is the ethic that I would propose. A partnership ethic will not always work, but it is a beginning, and with it there is hope.

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Notes

* Department of Environmental Science, Policy, and Management, University of California, Berkeley. This paper elaborates on Carolyn Merchant, "Partnership Ethics: Earthcare for a New Millennium," in Merchant, *Earthcare: Women and the Environment* (New York: Routledge, 1996), pp. 209-224.

1. Frederick J. Long and Matthew Arnold, *The Power of Environmental Partnerships* (Fort Worth, Tex.: Dryden Press, 1994); *Environmental Partnerships: A Field Guide for Governmental Agencies* (Fort Worth, Tex.: Dryden Press, 1994); *Environmental Partnerships: A Field Guide for Nonprofit Organizations and Community Interests* (Fort Worth, Tex.: Dryden Press, 1994); Alan R. Beckenstein, Frederick J. Long, Matthew B. Arnold, and Thomas N. Gladwin, *Stakeholder Negotiations: Exercises in Sustainable Development* (Chicago, Ill.: Richard D. Irwin, 1995).

2. On egocentric, homocentric, and ecocentric ethics see Carolyn Merchant, "Environmental Ethics and Political Conflict," in Merchant, *Radical Ecology* (New York: Routledge, 1992), pp. 63-82.

3. Environmental News Network, "GATT, the Environment, and the Third World: An Overview," (Berkeley, Calif.: The Tides Foundation, 1992); GATT vs. UNCED: Can Free Trade and Sustainable Development Coexist? (San Francisco, Calif.: Rainforest Action Network, 1992); World Wide Fund for Nature, "The GATT Report on Trade and Environment: A Critique" (Gland, Switzerland: WWF International, 1992); Third World Network, *Earth Summit Briefings*, (Penang, Malaysia, 1992); Marcia Stepanek, "GATT Group Turns up the Heat," *San Francisco Examiner*, August 7, 1994, B-1, 9; Kristin Dawkins, *NAFTA, GATT and the World Trade Organization: The Emerging World Order*, (Westfield N.J.: Open Pamphlet Series, 1994).

4. The Preamble to UNCED's Agenda 21 states: "[the] integration of environment and development concerns and greater attention to them will lead to the fulfillment of basic needs, improved living standards for all, better protected and managed ecosystems and a safer, more prosperous future. No nation can achieve this on its own; but together we can—in a global partnership for sustainable development." Quoted in Michael Grubb, et al., *The Earth Summit Agreements: A Guide and Assessment* (London: Earthscan, 1993), p. 101.

5. On Aldo Leopold's land ethic and ecocentric ethics more generally see Aldo Leopold, *A Sand County Almanac* (New York: Oxford University Press, 1949); J. Baird Callicott, *In Defense of the Land Ethic: Essays in Environmental Philosophy* (Albany: State University of New York Press, 1989); Holmes Rolston III, *Philosophy Gone Wild: Essays in Environmental Ethics* (Buffalo, N.Y.: Prometheus Books, 1986).

6. Harold Gilliam, "The Real Price of Free Trade," and Gilliam, "The Bottom Line for Indigenous Cultures," *This World*, *San Francisco Examiner*, January 2, 1994, pp. 13-14.

7. On the land ethic as a case of "environmental fascism," see Tom Regan, *The Case for Animal rights* (Berkeley, Calif.: University of California Press, 1983), p. 262. For a response see J. Baird Callicott, *In Defense of the Land Ethic* (Albany, N.Y.: State University of New York Press, 1998, pp. 92-94 and Callicott, "Moral Monism in Environmental Ethics Defended," *Journal of Philosophical Research*, 19 (1994): 51-60, see p. 53. On ecocentrism as the ground for an emancipatory green politics,

see Robyn Eckersley, *Environmentalism and Political Theory: Toward an Ecocentric Approach* (Albany: State University of New York Press, 1992).

8. The idea of a partnership between women and men as the basis for a new society, but without explicit attention to environmental ethics, has been developed by Riane Eisler in *The Chalice and the Blade* (San Francisco: Harper and Row, 1988). The concept of relation as a foundation for ecofeminism and the relational self has been developed by Val Plumwood in *Feminism and the Mastery of Nature* (London: Routledge, 1993). On the connections between ethics and narrative, see Jim Cheney, "Postmodern Environmental Ethics: Ethics as Bioregional Narrative," *Environmental Ethics*, 11 (1989): 117-134. On the importance of seeing the local community as connected to a global capitalist system see, James O'Connor, "Socialism and Ecology," *Capitalism, Nature, Socialism*, 2, no. 3 (1991): 1-12.

9. George Perkins Marsh, *Man and Nature* (New York: Charles Scribner's, 1864), pp. 35, 36.

10. Herbert Marcuse, "Nature and Revolution," in *Counterrevolution and Revolt* (Boston: Beacon Press, 1972), pp. 65, 69.

11. "Preamble to Agenda 21" and "The Rio Declaration on Environment and Development," in Grubb, et al., *The Earth Summit Agreements*, pp. 101, 87.

12. On chaos theory see, James Gleick, *Chaos: The Making of a New Science* (New York: Viking, 1987); Edward Lorenz, *The Essence of Chaos* (Seattle, Wash.: University of Washington Press, 1993); N. Katherine Hayles, *Chaos Bound: Orderly Disorder in Contemporary Literature and Science* (Ithaca, N.Y.: Cornell University Press, 1990); N. Katherine Hayles, ed., *Chaos and Order: Complex Dynamics in Literature and Science* (Chicago: University of Chicago Press, 1991); Ralph Abraham, *Chaos, Eros, and Gaia* (San Francisco: Harper and Row, 1994). On the difference between chaos theory and complexity theory, see Mitchell Waldrop, *Complexity: The Emerging Science at the Edge of Order and Chaos* (New York: Simon and Schuster, 1992).

13. On the god-trick of seeing everything from nowhere, see Donna Haraway, "Situated Knowledges," in Haraway, *Simians, Cyborgs, and Women: The Reinvention of Nature* (New York: Routledge, 1991), pp. 183-201, esp. pp. 189, 191, 193, 195.

14. Management Institute for Environment and Business, *Environmental Partnerships: A Business Handbook*, quotation on p. 3.

15. In constructing this example I have drawn on a hypothetical case presented in Management Institute for Environment and Business, *Environmental Partnerships: A Business Handbook*, pp. 11-12, but I have added representatives of affected natural entities.

16. Management Institute for Environment and Business, *Environmental Partnerships: A Business Handbook*, pp. 11-12.

17. Management Institute for Environment and Business, *Environmental Partnerships: A Business Handbook*, p.12.

18. Management Insitiute for Environment and Business, *Environmental Partnerships: A Field Guide for Nonprofit Organizations and Community Interests*, p. 11.

19. Long and Arnold, *Environmental Partnerships*, p. 5.

20. Long and Arnold, *Environmental Partnerships*, p. 5.

21. Management Institute for Environment and Business, *Environmental Partnerships: A Field Guide for Government Agencies*, p. 32.