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landscape; 4.1 Introduction; 4.2 Instrumentalist circumstances; 4.3 Neutrality arguments; 4.4 Neutrality analogies; 4.5 Otherness and instability; 4.6 Not just "following nature"; 4.7 My enemy's enemy is my friend: shared anti-expressivism; 4.8 Reasonable virtues
4.9 Extensions: universalist, perfectionist and comprehensive liberalisms
5 Some objections; 5.1 Introduction; 5.2 Is all value instrumental value?; 5.3 No foundation for an environmental ethic?; 5.4 Realism, fundamentalism, reformism and anarchism; 5.5 Carter's eco-anarchism; 5.6 Reformism is reformism is reformism; Notes; Bibliography; Index

Sommario/riassunto

It is often claimed by environmental philosophers and green political theorists that liberalism, the dominant tradition of western political philosophy, is too focused on the interests of human individuals to give due weight to the environment for its own sake. In *How to be a Green Liberal*, Simon Hailwood challenges this view and argues that liberalism can embrace a genuinely "green", non-instrumental view of nature. The book's central claim is that nature's "otherness", its being constituted of independent entities and processes that do not reflect our purposes, is a basis for value and can be incorporated within liberal political philosophy as a fundamental commitment alongside human freedom and equality. Hailwood argues that the conceptual resources already exist within mainstream liberalism for a thoroughly non-instrumental perspective. Adopting a rigorous philosophical approach Hailwood tackles a wide range of themes across environmental ethics, including holistic theories, deep ecology, eco-feminism and eco-anarchism, as well as issues in value theory and political philosophy more generally. In making the case for liberalism's green credentials *How to be a Green Liberal* is a formidable challenge to recent green political theory and will be required reading not only for students of political philosophy but for all those interested in the natural world and man's relationship to it.
