

By JAMES FALLOWS

The literature of the Apocalypse, which has grown into quite a substantial corpus in the last few years, has especially prided itself on the width of its conceptual grasp. Nothing is separate from anything else, the ecologists have told us: fish in the sea are affected by farmers in Missouri, and no solution, which ignores the connections, can hope to succeed. Yet many of these same writers, dugged in their pursuit of DOIT through the third chain, have been surprisingly quiet about similar inquiries into the political implications of environmental control. To the extent they have discussed politics at all, most of the environmental writers have either urged more government regulation of the evil corporations, or lauded good-hearted appeals for vague new ethics of cooperation and frugality.

Judged by these standards, Robert Malthus's new book is an impressive achievement. At the very least, it is the first distinct representation of a second generation of environmental thinking. The conclusion Malthusian reaches when he carries his political theories to their limits are not always convincing, but to leave the reader confident that his important argument has been fully considered.

The book's first premise is a future of restricted horizons, as growing population and diminishing resources reduce the world's per-capita wealth. While some writers have portrayed the "no-growth" society as a means of restoring Eden, to Malthusian it is a prolegomenon of the future New World. In the best part of his book, he demonstrates that the end of economic expansion will pose two additional strains to the death which protect individual rights from governmental authority. First, the need to regulate nearly every activity from pleasure-driving to recreation will dramatically enlarge the range of interference with private lives. An unpleasant dilemma then arises: either the world's governments will not be able to control environmental problems before Malthus works his revenge, or else they will, in which case, "Malthus compels me to suggest that the passage through the gateway [sic] ahead may be possible only under governments capable of requiring obedience far more effectively than would be possible in a democratic setting. If the latter for mankind is survival, such governments may be unavoidable, even necessary."

Second, economic limitations will deprive governments of an important social buffer: the steady, dependable expansion of the general economic pie, which increases the size of every-



Robert L. Malthus

An Inquiry Into The Human Prospect

By Robert L. Malthus.
120 pp., New York: W. W. Norton & Co.,
Cloth, \$12.95. Paper, \$7.95.

man's else without altering the proportions. The Western nation must nearly approximate this condition in England, and its narrow escape from the most threat of general paralysis is all too apt an illustration of Malthusian's warning: "In bluntest terms, the question is whether the Malthusian struggle that is likely to arise in such a drastically reduced economic society would not impose intolerable strains on the representative democratic political apparatus."

Malthusian is not the first to outline these implications, but he examines them more thoroughly than others have done, and he carries out the project with his usually reserved skill in exposition. But the book would have been far more persuasive if Malthusian had been tougher on himself

about choosing his evidence and setting his own narrative tone. The central Malthusian case is built, for one is generally quite familiar, even stale. (He does, though, deserve credit for reminding us of the risk of nuclear war, which is the great unquestioned topic of the day.) I cannot imagine whom he thinks he is "surprising" with his long point that socialist governments are so confused and powerless in dealing with environmental constraints as are we the capitalists. In a long section on "human nature," Malthusian makes one good point—about our inability to "identify" with people of other nations or future generations, and the consequent difficulty of affecting our behavior on their behalf—but overweighs it with a lot of specious and

unconvincing talk about adolescent authoritarianism.

There are qualities—compared to a more serious student's proposal, with more close-fitting lines to the prose, evoked by the title itself and the jacket illustration of Adam supporting the globe, and reinforced by the numerous text references to "the human prospect"—where "economic difficulties" would have sufficed. While Malthusian's conclusions are vastly different from the cheerful visions produced by the likes of Herman Kahn and Donald Bell, his book suffers from the attitude of over-inflation, certainly that can apply those authors at their worst. The difficulty with such inflationary prognostications is this: at just the time when problems have remained enough of themselves to be understood and written about, the forces that affect their development have often changed in a basic way. What looks like tomorrow's problem today is nearly the real problem when tomorrow rolls around. Just a little more than 10 years ago, a reputable publisher was putting out a book called "Population and Progress," which predicted that America's happy days were at an end because the more forward nations of the north would soon overtake us.)

Malthusian is certainly aware of the hazards of "straight-line" reasoning—the misconception that what's happened for the last 10 years will keep happening, at the same rate, for the next 10—and he picks his text with reminders that no prediction is certain. But that does not keep him from leading specific arguments in a cumulatively misleading way. To choose one example from many: "Obviously, there is an absolute limit to the ability of the earth to support or sustain the process of industrial activity, and there is reason to believe that we are now moving toward that limit very rapidly." When we learn about this "absolute limit," it turns out to be the earth's capacity for absorbing heat from industrial processes—a limit we would reach some 100 years from now in the unlikely event that industrial activity kept growing until then at the fervent pace of the last 50 years.

Malthusian also makes, and overstates, the familiar cities-are-burning argument: we had better do something for the poor before they do something to us. Those of us who sympathize with Malthusian's ends may wish this to be true; it would at least provide a concrete reason for charity. But experience to date shows that the general cities-burn argument already beyond our best, puts the severely mobile (Africans) or those at the commands of empire (Vietnamese) can justify the wealthy nations in their struggles.

Even with these problems, it is better to have the book than not to be waiting for it, because it advances the debate another large step. ■

The Human Prospect

Kirk R Smith



The Human Prospect:

The Human Prospect, 1970 *THE HUMAN PROSPECT/ ED. BY H. T. MOORE & K. W. DEUTSCH.* Lewis Mumford, 1956 *An Inquiry Into the Human Prospect* Robert L. Heilbroner, 1974 *The Human Prospect*, 19?? The Human Prospect ... Edited by Harry T. Moore and Karl W. Deutsch. [A Selection from the Writings of L. Mumford.] Lewis Mumford, Karl Wolfgang DEUTSCH, Harry Thornton Moore, 1955 **An Inquiry Into the Human Prospect** Robert L. Heilbroner, 1975 **An Inquiry Into the Human Prospect** Robert L. Heilbroner, 1991 An Inquiry Into the Human Prospect: Looked at Again for the 1990s Robert L. Heilbroner, 1991-08-17 Is there hope for man That terrible question was posed by Robert L Heilbroner in the original version of An Inquiry into the Human Prospect In this third edition of a book that has become a classic Professor Heilbroner leaves the question in place on the first page believing some twenty years later that that interrogative sounds the themes of the 1990s as well The main components of the global predicament he described in the first edition are still with us today runaway populations oblitative weaponry and a closing environmental vise Writing now in the aftermath of the extraordinary events that caused communism as a challenger to capitalism to vanish like a puff of smoke Professor Heilbroner traces out the difficulties that beset those attempting centrally planned economics He shows how Soviet style systems became mired in bureaucratic swamps But he warns that the triumph of profit driven market directed economies will not delay the looming encounter with the ecological barrier The absorption capacities of the environment writes Professor Heilbroner whether in terms of the greenhouse effect or the overrunning of other physico chemical capabilities of the planet still determine the limits of the economic expansion Trenchant and unflinching Professor Heilbroner s look at the sum and substance of our prospects for the remaining years of this century is provocative and indispensable reading for those who prefer not to avert their gaze from the hard realities of our times **The Human Prospect and the "Lord of History"** Ralph Wendell Burhoe, 1977 **An Inquiry Into the Human Prospect** Robert L. Heilbroner (Wirtschaftswissenschaftler), 1980 **Second Thoughts on the Human Prospect** Robert L. Heilbroner, 1975 **The Human Organization of Time** Allen C. Bluedorn, 2002 Particularly valuable to those involved in the management and organizational sciences since much material from those fields informs the discussion this book considers several answers to the question of the true nature of time It demonstrates that humanity creates a variety of times and the times affect the experiences of life as times vary so does life **The Human Prospect and Architecture** Lewis Mumford, 1959 The Culture of Biomedicine Dewey Heyward Brock, 1984 This wide ranging but well integrated anthology is the first volume in a new series sponsored by the Center for Science and Culture at the University of Delaware The theme of this book is the possibility of developing a unified worldview in which the perspectives of science and the humanities work together in the effort to understand the human condition Earth And The Human Future Kirk R Smith, 2019-09-17 During the second half of the twentieth century great changes have occurred in the natural sciences spawned by the leap forward in physics during

the war years and the growth in understanding of earth's history and place in the cosmos. Also with the new and terrible consequences of full fledged war the nuclear age has brought to the fore the need for a new world order.

Human Rights and World Order Abdul Aziz Said, 1978-01-01 This anthology is an exciting and vibrant contribution to the ongoing debate about international human rights. Drawn largely from materials published in the Fifteenth Anniversary issue of Society magazine but incorporating outside essays as well, the editor has assembled a collection of articles written by noted scholars and policymakers. The articles approach the theme of human rights from a variety of perspectives including the United Nations and nongovernmental organizations, children's rights, media coverage of human rights conflicts, and the interplay between human rights and world resources. Specific essays focus on Soviet Jewish emigration, foreign nationals and American law, and terrorism. General pieces discuss the nature and prospects of human rights in a changing international context. Contributors: Elise Boulding, Adda B. Bozeman, Tom J. Farer, A. Belden Fields, Irving Louis Horowitz, James Frederick Green, Chalmers Johnson, Henry A. Kissinger, William Korey, Diane Edwards LaVoy, A. Glenn Mower Jr., John Crothers Pollock, Alejandro Portes, Marcus G. Raskin, David Riesman, James Lee Robinson Jr., Abdul Aziz Said, Harry M. Scoble, Laurie S. Wiseberg.

Heart and Mind Mary Midgley, 1981 Midgley addresses herself to the problems of moral philosophy and psychology, examining the way we think of ourselves and how this affects our lives.

What is the Human Being? Patrick R. Frierson, 2013-02-11 Philosophers, anthropologists, and biologists have long puzzled over the question of human nature. It is also a question that Kant thought about deeply and returned to in many of his writings. In this lucid and wide-ranging introduction to Kant's philosophy of human nature, which is essential for understanding his thought as a whole, Patrick R. Frierson assesses Kant's theories and examines his critics. He begins by explaining how Kant articulates three ways of addressing the question: what is the human being—the transcendental, the empirical, and the pragmatic. He then considers some of the great theorists of human nature who wrestle with Kant's views, such as Hegel, Marx, Darwin, Nietzsche, and Freud; contemporary thinkers such as E. O. Wilson and Daniel Dennett, who have sought biological explanations of human nature; Thomas Kuhn, Michel Foucault, and Clifford Geertz, who emphasize the diversity of human beings in different times and places; and existentialist philosophers such as Sartre and Heidegger. He argues that whilst these approaches challenge and enrich Kant's views in significant ways, all suffer from serious weaknesses that Kant's anthropology can address. Taking a core insight of Kant's—that human beings are fundamentally free but finite—he argues that it is the existentialists, particularly Sartre, who are the most direct heirs of his transcendental anthropology. The final part of the book is an extremely helpful overview of the work of contemporary philosophers, particularly Christine Korsgaard and Jürgen Habermas. Patrick R. Frierson explains how these philosophers engage with questions of naturalism, historicism, and existentialism while developing Kantian conceptions of the human being. Including chapter summaries and annotated further reading, *What is the Human Being?* is an outstanding introduction to some fundamental aspects of Kant's thought and a judicious assessment of leading theories of human nature. It is essential reading.

for all students of Kant and the philosophy of human nature as well as those in related disciplines such as anthropology politics and sociology **Humanist Manifesto 2000** Paul Kurtz,2009-12-04 Drafted with the help of a 12 person committee this manifesto promotes a humanistic ethics based on reason and a planetary bill of rights and responsibilities It proposes a new global agenda stresses the need for international institutions and concludes on a note of optimism about the human prospect The Human Relationship to Nature Matthew R. Foster,2016-11-02 Growing alarm over the harm done by humans to the natural world and even to the viability of our own industrial civilization compels us to ask the deeper moral question What should be the human relationship to nature Matthew R Foster starts by assessing three contrasting patterns of moral reasoning the Progress Ethic that created the world we live in the biblically inspired Stewardship Ethic and the Connection Ethic based on scientific understanding of the interdependence of all natural entities Critical analysis reveals that none of these ethics is able to sustain the values it advocates due to two unsupportable presumptions that the norms of human morality are commensurate with the natural world and that the value of an entity is an intrinsic property Foster argues that in order for a future environmental ethic to be both logically coherent and environmentally constructive it must start from unconventional notions First because nature will never be commensurate with human moral reasoning non rational resources must be employed despite the risks involved Second value resides in the relationship of one entity to another and does not belong intrinsically to either in short value is foremost a verb rather than a noun Foster proposes a new paradigm attentive to the realm of value relations among all natural entities one which offers mediating opportunities between nature and morality In this new ethic there are no shoulds Rather moral responsibilities to the natural entities around us are elective placing us in an unfamiliar yet potentially liberating network of relationships This book will be of interest to scholars both instructors and students of environmental ethics philosophy religion and intellectual history and all who are concerned about the environmental challenges of our time

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