

These areas were also among the most significant research programs in Australian philosophy in the 80's (see my 'Prospects for regional philosophy in Australasia'). To set out very briefly why these programs did not flourish. Essentially the power-^{yet}structure in philosophy decided it did not care for the developments that appeared to be occurring in parts of Australian philosophy, and in ANU philosophy in particular. Among other things, a small campaign was run against my regional themes and research project ideas. I was blocked in advancement and in any power acquisition and appropriate support ^{at} of ANU. Australian philosophy has been lately turning back to a subservient empiricism, concentrating again on such established topics as philosophy of mind. In the main I ^{abandoned}dropped out of attempting to organise philosophy and other projects at or through ANU. (7)

3. Chief past research accomplishments:-

My past research divides into two broad categories: logic and metaphysics, and other, other comprising, to begin with, environmental philosophy and issues. In the 1960s my research fell almost entirely into the first category, whence I (or Routley at any rate) have been typed ever since as a logician. As the 1970s progressed my other research broadened from environmental ethics and issues (initially mainly forestry and nuclear topics) to include relevant social theory, environmental politics and economics, and naturally enough, the point of all the activity involved, that is almost to say, ultimate questions.

A. Logic and metaphysics:-

- **Object-theory:** Development of the general theory of all items, with special emphasis upon nonexistent objects and among them impossible items. From an interdisciplinary viewpoint, important kinds of nonexistent items comprehended by the theory are fictional items generally and theoretical objects; but there are many other kinds: historic objects, mental and perceptual items, vague objects, variable items, processes, and so on. This work, which established the general theory, *sistology*, as a viable logical enterprise, began in early 1960s; investigations up to 1980 were collected in *Exploring Meinong's Jungle and Beyond*. Investigations continue; an improved theory has been found, and further kinds of items better comprehended.

- **Relevant logics:** Advances in intensional logic, especially modal logics and relevant logics, and their applications. Much of my work in the 1960s was devoted to studies of the properties of non-normal modal logics and implicational variants thereof, and their applications. This work was initiated independently of European and American work, which I only learnt about while I progressed in a somewhat different direction. More significant results include semantics and algebras for relevant logics, resolution of many open questions, as well as new ranges of systems, and interesting results concerning them. Many of the results reached up to 1982 are recorded in *Relevant Logics and Their Rivals*.

In the 1980s more and more of my technical work went into syntheses of and applications of sociative (i.e. broadly relevant) logics, systems that matter both for critical notions in philosophy of science and for a satisfactory theory of reasoning.

- Discovery of *universal semantics*, for all logical systems. Corollaries include general theories of denotation and truth; applications include rehabilitation of several damaged or defunct metaphysical theories.

- *Paradoxes and dialethic logic*: Investigation of paradoxes, and ensuing therefrom two broad lines of work: first, significance and context theories and a study of incompleteness, and second, paraconsistent and dialethic (i.e. explicitly inconsistent) theories and a study of inconsistency. Both lines lead to much work determining the extent and character of such theories, and establishing important results concerning them. Both lines of pursuit issued in large books (one with Leonard Goddard, the other with Graham Priest); but in both lines much unfinished business remains. My first research in Australia in the early 1960s focussed on paradoxes; perhaps I am at last in a position to outline main details of the theory.

- *Deep Plurallism*: By the 1980s it had become difficult, in philosophy, to escape the fashionable issue of realism and its main rivals, anti-realism and relativism. I soon realised that I could (for object-theoretic reasons) be satisfied with none of the stock options, and so began investigation of a radical pluralism, which in due course deepened into deep plurallism. On the way I undertook investigations of limitations regarding realism, limits to knowledge, of ontological and alethic relativity, and of idealism and coherence.

A* Other: from environmental ethics to ultimate questions.

- *Environmental ethics*, and removal of human chauvinism. None of the prevailing ethical theories were satisfactory, all succumbed to environmental counter-examples (which is one reason why environmental ethics is not applied ethics); all were unduly chauvinistic. New theoretical investigation was required, and was undertaken through the 1970s (though the resulting theory has never been assembled in one source). This foundational work centered on value theory, was broadened in the 1980s to include, for instance, a new deontic theory accommodating moral dilemmas, a critique of rational decision theory and development of a satisfying alternative.

- *Environmental philosophy* and related social topics, including nuclear energy and obligations to future generations, war and peace, population and immigration, predation and cannibalism, animal intentionality, environmental interference and management. One topic merits separate listing.

- Studies concerning forests and *forestry*. While much of this investigatory work concentrated on plantation forestry and other intensive forestry such as clearfelling and woodchipping, it also included studies on forest practices in neighbouring countries, alternative forestry, forestry economics, forest typology, down to details of specific forests.

- *Environmental* and philosophical *metatheory*. Topics, encroaching on theoretical sociology, included rival social paradigms, the bearings of culture on environmental attitudes, cultural and regional impacts on ideology, regional philosophy. The last topic led naturally into