

CHAPTER 10
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CHARACTER
AND CULTURE

In prevalent individualistic and utilitarian political thinking in western modern industrial states, the terms “self-realization,” “self-expression,” “self-interest” are used (in ways that assume) the ultimate and extensive incompatibility of the interests of different individuals. In opposition to this trend there is another, which is based on the hypothesis (that) self-realization cannot develop far without sharing joys and sorrows with others, or more fundamentally, without the development of the narrow ego of the small child into the comprehensive structure of a Self that comprises all human beings. The ecological movement—as many earlier philosophical movements—takes a step further and asks for a development such that there is a deep identification of people with all life.

—Arne Naess (1977)

In the previous chapter we suggested that one question to be discussed in stating an ecotopian vision is, how can imperfect persons reach toward self-realization within the larger ultimate norms of self-realization and biocentric equality?

We seek to encourage development of mature persons who understand the immutable connection between themselves and the land community or person/planet. We need a theory of acting which acknowledges the way culture impacts on or directs personal growth. And we need a theory of acting that recognizes the way the dominant worldview, as defined in this book, has conditioned our psyches and contributed to our predicament. Finally, we need some suggestions for acting in this culture which serve both the vital needs of persons and nonhumans.

The relation between psychological development and culture or religious tradition has been discussed by many great thinkers in different traditions. In the Christian tradition, the self-discipline and practice required for growth is discussed by, among others, Augustine, the great mystics St. John of the Cross and Meister Eckhart, Soren Kierkegaard, and the anonymous author of *The Cloud of Unknowing*. In philosophy, theories of psychological growth are articulated by Plato, Spinoza, Rousseau, and many others. Eastern traditions abound with theories and practices for psychological-spiritual growth.

During the twentieth century, major work on psycho-social development grounded in extensive empirical observations has been presented by Sigmund Freud, Carl Jung, Jean Piaget, Karen Horney, Erik Erikson, Erich Fromm and C. Wright Mills. Edith Cobb and Joseph Pearce have given special attention to children and their relation to nonhuman nature.¹ The ways in which our culture inhibits the development of psychological maturity in women is brought forth in the works of Dorothy Dinnerstein, Susan Griffin and Jesse Bernard.² This body of work is large and provides many valuable insights and theories which can contribute to our understanding of psycho-social development.

However, we contend that, generally speaking, these theories are either too internal, relying only on the narrow psycho-social theories of self, or too external, by conceding too much to cultural determinism. Furthermore, the external environment tends to be defined as the community of other persons, especially the immediate family or kin group and school. Even some of the most recent texts which

incorporate what they call an "ecological" or "systems model" use as their main reference the "social system."

Nature, in the broad sense used in this book, or even nonhuman animals and natural settings, have been frequently absent from these theories altogether, although some recent work by psychologists and sociologists has begun to explore the importance of wilderness and other natural settings for personal growth.³

One other exception to the general rule of the exclusion of nonhumans from the community is the recent surge of articles on "pet therapy," on relations between domestic animals as pets and "special populations of lonely children and retarded or older people." In keeping with the dominant modern worldview, this literature tends to be anthropocentric.

One theory which suggests how to achieve the balance between internal (psyche) and external nature is the provocative theory of Paul Shepard. Shepard gave special attention to relations between humans and wild animals in his book *Thinking Animals*, and returned to this theme in *Nature and Madness*.⁴ His basic theory is that our culture, with its dynamics of education, dominant messages in the mass media and from the family, encourages persons to remain stuck in a period of early adolescence, psychologically, throughout their lives.

Before presenting Shepard's thesis in more detail, we will summarize some of the commentary by several perceptive critics on the way the educational system in our culture encourages this predicament. We then review Shepard's theory of cultural history in the West, and discuss the dilemma of persons raised and socialized in technocratic-industrial culture. In the concluding section we make a few suggestions, drawing particularly from the work of Dolores LaChapelle, which can encourage maturity based on deep ecological norms in our culture.

Our major theme is that direct action is necessary to develop human ecological consciousness and maturity in its fullest sense.

I. CRITICISMS OF THE EDUCATIONAL SYSTEM UNDER THE DOMINANT WORLDVIEW

Many educational critics have pointed to the consequences of educating children within the framework of the dominant worldview.

Contemporary educational overspecialization has led to a decline in the liberal arts requirements and programs in which Western humanistic values and ideals have traditionally resided. The rise in

influence of social scientists in the educational establishment has helped enshrine the positivist fact/value distinction in educational decision-making processes. This has led to an educational value relativism and subjectivism in which one value is no better than any other—the pursuit of truth and wisdom is educationally of no more value than, for example, taking a real estate degree. Plato's analysis of the mob rule of the undisciplined, indiscriminating democratic masses has come to pass in the educational establishment. One of the most perceptive and influential novels of the 1970s, Robert Pirsig's *Zen and the Art of Motorcycle Maintenance*, was a search for *quality* in our lives in a society which was rapidly losing any sense of quality. Having succumbed to the value relativism and the business mentality of the “give-the-customers-whatever-they-want-so-long-as-it-makes-a-profit” of the society-at-large, the educational establishment is no longer in a position to make sound judgments concerning a quality education. As one critic points out, “Once considered an essential enterprise for the improvement of American society, higher education has become the handmaiden of successful career planning.”⁵

The rise of academic and vocational overspecialization, together with the new “democratic” value relativism and the decline of the influence of the liberal arts, has thus played into the hands of certain governmental and corporate business interests. Liberal educational reformers, and even some radicals, are of the opinion that if we can disentangle government and corporate business influences from the schools, and if we can reestablish the pursuit of knowledge and liberal arts orientation at the center of the educational process once again, all will be well. While there is considerable merit to these proposals, this analysis only begins to scratch at the surface of our malaise. While the reestablishment of the centrality of the liberal arts may help overcome pervasive value relativism and reassert basic Western humanistic ideals, these same values are, in part, under attack from a different quarter. *That is, the humanistic anthropocentrism of the Western liberal arts orientation has been deeply implicated in the global environmental crisis.*

We cannot conclude that contemporary education is ignoring values. Education is surely teaching values both explicitly and implicitly; it is teaching the worldview and values of the scientific/technological society. It is teaching by precept and example that values (and maybe facts as well) are all subjective and relative, that it is “rational” to compromise on all issues, and that Nature exists as but a commodity to be enjoyed and consumed by humans. It teaches that there is a technological solu-

tion to all problems. Education is preparing young people for careers in the highly exploitive, ecologically disastrous technological society.

The educational establishment is itself now infected with the values and procedures of the technological worldview, from the training of administrators and the rise of huge bureaucracies to the attempt to teach using electronic gadgets and computers whenever possible. The rise of teacher labor unions has brought technocratic politics onto the campus; teachers are often seen as just another special interest group in their battles with that other special interest group, the management. Further, education is now seen as a “commodity” and the students as “consumers.” Management techniques are used to “sell the product.” The suggestion by liberal educational reformers to reinstitute the liberal arts core might help mitigate the worst of the vulgarization and commercialization of contemporary education. But this suggestion does not go to the roots of the anthropocentric technological social worldview itself.

Resource Conservation and Development is the official technological version of environmental education that has been taught in schools throughout most of the twentieth century. As a high school student during the 1950s in the rich agricultural San Joaquin Valley of California, one of the authors experienced “Conservation Week,” sponsored by the school each year. His memories are of movies depicting scientific forestry management for “sustained yields,” extolling the virtues of huge hydroelectric dams spewing water sky-high as the wild rivers were “harnessed” and put to work for a growing, productive California.

After his conversion from anthropocentric resource management to a biocentric perspective, Aldo Leopold pointed out in 1949:

*Despite nearly a century of propaganda, conservation still proceeds at a snail's pace; progress still consists largely of letterhead pieties and convention oratory. . . . The usual answer to this dilemma is “more conservation education.” No one will debate this, but is it certain that only the volume of education needs stepping up? Is something lacking in the content as well?*⁶

Paul Shepard draws on the work of psychologists Erik Erikson, Erich Fromm and others. His theory is that there is a natural, psychogenetic development for humans. Some cultures foster this more than others. In particular, primal peoples, hunters/gatherers, encourage passage through this normal process which includes intimate relating to wild nature and wild animals.⁷

Our present urban-techno-industrial lifestyles tend to preclude such processes of intimate relationship with nonhuman Nature, restrict-

ing our experiences primarily to the fabricated environment, massive in scale and unprecedented in history. According to Shepard, this failure to properly relate to wild Nature and thus to develop into more fully mature humans may be one of the root causes of vandalism, destructive behavior and excessive intervention by humans into natural processes.

Shepard boldly presents a theory linking the history of Western culture and the psychosocial history of the individual in contemporary technocratic society. He asserts that the domination of Nature in Western cultures began with the waning of hunter/gatherer societies. He traces the beginnings of mental disorientation and emotional impoverishment to the development of agriculture and the "desert edge" conditions of the Middle East. Agriculture and the rise of Judeo-Christian monotheism broke the bonds of sacredness with the Earth. According to Shepard, the "desert fathers" who defined the major stream of Christian thought denied the cyclic pattern of events and insisted on linear time and the pursuit of abstract, self-confirming truth.

Contrasting polytheism and monotheism, Shepard concludes that "Monotheism socially becomes fascism, imperialism or capitalism; philosophically is unmetaphorical, unambiguous and dichotomous; and psychologically is rigid, fixed and linear." Most damaging in Shepard's view, it is an ideology which makes art and science into data-making enterprises instead of tools for myth and ritual.

For Shepard, the Protestants who founded the European experience in North America were the most fanatical, extreme version of Christian dualism and the denial of the sacred bonds with Earth.

However, Shepard reserves his strongest words for his description of the impact of the city experience on modern or contemporary consciousness. "Let us suppose, with some evidence, that the city is typically a sink of psychological problems. In the individual these are partly caused by city life, but in the long view they cause the city."

He is also especially critical of secular social science as taught in modern cultures. "A typical [social science] textbook does not deal with the nonhuman living world at all." In schools, the child sees Nature only as "data" in courses on geology or biology, and on the streets rarely, if ever, sees "free Nature."

Shepard admits that his theory is very tentative, especially the thesis of parallel development of culture in the West and the psychological development of individuals. Much further work is required by intellectuals, historians and social scientists, especially those using non-positivist methodology, to explore the cultural history of the West. The

relation of monotheism and personal development, although studied by many thinkers from the time of Freud's seminal work, remains controversial.

. . . Careless of waste, wallowing in refuse, exterminating the enemies . . . despising age, denying human natural history, fabricating pseudotraditions, swamped in the repeated personal crises of the aging preadolescent; all are familiar images of American society. They are signs of private nightmares of incoherence and disorder in broken climaxes where technologies in pursuit of mastery create ever-worsening problems—private nightmares expanded to a social level.

—Paul Shepard, *Nature and Madness* (1982)

The irony, Shepard remarks, is that our technocratic-industrial society "works" because many, if not most, of its members are "ontogenetically stuck," encouraged, if not outright condemned, to remain in the human developmental stage of early adolescence.

This phase of the natural life cycle and psychological development is marked by intense emotion, "masculine" characteristics (aggressiveness, striving to "show others" through outward action, playing "king of the mountain") rather than "feminine" (being more receptive, cooperative, introspective), and also by rapid alterations between regressive, infantile behavior and bold, striving behavior which is pseudo-mature. Phrases frequently repeated in advertisements and by many people in casual conversation illustrate this: "Me first," "I want . . .," "Give me . . .," "I don't give a damn," "All I know is my own preferences."

Advertisements appeal to this as narrow immediate ego gratification: "Do something special for yourself today, buy . . .," "Our _____ is powerful. A real man feels its responsiveness when he challenges the wide open countryside," "Come to where the action is." Or the frank opening statement of a credit card advertisement: "Mastercharge, I'm bored. Take me away today to . . ."

In terms of the dominant worldview and the dominant behaviors which flow from this worldview, large outdoor spaces, deserts, even officially designated wilderness areas, public beaches, parks and Nature reserves are seen by many people as places to have aggressive, egotistical fun, frequently by consuming large quantities of drugs and alco-

hol, racing huge congregations of vehicles (up to 5,000 at a time across parts of the fragile ecosystem of the southern California desert), using all-terrain vehicles to “master” delicate sand dunes and penetrate the swamps and everglades trying to capture rare animals. In the unrestrained human attitudes of extreme subjectivity, this approach to one’s spare time can be summarized by a student who said, “Who the hell are you to tell me I can’t ride my motorcycle on the sand dunes. That’s my way of having fun!”

Many people devote much of their time participating in recreational, urban-based “scenes” in natural areas. These social encounters, sometimes involving millions of people in, say, the “surfing scene,” or “skiing scene,” or “recreational travel scene,” are trendy and characterized by ever-changing wardrobes and equipment. Vehicles such as jet-skis, snowmobiles, and off-road three-wheelers have been invented only during the last decade or so and they often become “instant traditions.” Heavily marketed and easily available, these noisy and destructive vehicles give participants motorized entry into natural areas previously protected because of their inherently difficult access to older, more cumbersome vehicles. The participants leave tracks and often trash in their wake, disturbing the serenity and destroying the ecology of delicate plant and wildlife habitats.⁸

This situation has made it difficult for reform environmentalists to get even the most fragile ecosystems officially closed to off-road vehicles. Some defenders of a place have spent most of their adult lives trying to protect the biological diversity and natural processes of some small valley or mountain. Mary DeDecker is an example of such a person. She lived near the Eureka Sand Dunes, northwest of Death Valley National Monument, for thirty years. Seeing the impact of off-road vehicle users on the valley, she began a one-woman campaign to ban off-road vehicles and “save the valley.” In 1984, the Bureau of Land Management, the federal agency officially holding management responsibility for the area, declared the area a National Natural Landmark, a site deemed “nationally significant, possessing exceptional values as an illustration of nature’s heritage.” But off-road vehicle users continue to protest the closure and some threaten to ride their vehicles into the area anyway.

II. A WAY TO ENCOURAGE MATURITY

Paul Shepard, in *Nature and Madness*, suggests:

Perhaps we do not need new religious, economic, technological, ideological, aesthetic, or philosophical revolutions. We may not need to start at the top and uproot political systems, turn life-ways on their heads, emulate hunters and gatherers or naturalists, or try to live lives of austere privation or tribal organization. The civilized ways inconsistent with human maturity will themselves wither in a world where children move normally through their ontogeny.

Shepard states that if we let go of the efforts of the educational system, the mass media and the propaganda of egotistical cultural heroes, we can open the way to passage through the natural progression of stages to more mature persons in terms such as we have defined in this book. We urge people to really assess their vital needs and come to the understanding that these needs are connected to the vital needs of all other beings.

Until now, hunter/gatherer communities do seem the best model of the community which allows such passage to maturity and facilitates it, but the minority tradition generally contains many suggestions for such passage. Small-scale communities, living in but not commanding their bioregion, can understand the vital needs of the place and vital needs of the human members of the land community.

All suggestions will be less than pure, less than perfect, but they are at least possible, based on existing traditions in our own culture. For example, deep ecologists recognize the vital need for outdoor recreation, rather than the more artificial need for entertainment. But there are several criteria for outdoor recreation which are consistent with the goal of increasing psychological maturity and identification with all life.

First is the principle of taking care of the place. Minimum impact camping is now widely practiced by many wilderness users. No littering means taking care of the garbage you bring into parks, wilderness areas, beaches, sand dunes, deserts, mountains, rivers. Respect for the place itself and its nonhuman inhabitants is a basic attitude to take in approaching a park, river, mountain one wants to climb, an ocean beach, a desert.

Second, it means bringing an attitude of watchful attentiveness to one’s recreation and one’s responses to the environment, alert to possibilities which are different from the preconceptions one brought to

the place. This can be summarized by the phrase “listening with the third ear.”⁹

Third, it means a kind of psychological removal of self from the urban scene or the discussion and intense focus of technology that one brought to the place for recreational purposes. Instead of focusing on the social status of the four-wheel drive vehicle one brought to a fishing hole, or the brand name of one’s fishing pole, there should be attention to the relationship between the person and the equipment and the environment in a more direct fashion. The goal of surfing, for example, is to keep the surfer and surfboard as one in a certain relationship to the incoming wave, knowing when to time the ascent and retreat from the wave. This is the “action.” The rest is just the “surfing scene”— beach fashions, language, equipment-status watching.

Fourth, from this theory of growing maturity, we realize that the usual admonishment in our culture to “have fun” is somewhat shallow if not compulsive: “I must have fun or something is wrong with me.” From the theory of naturalness and growing maturity, joyfulness is a deeper, celebratory emotion, an *affection*, as termed in Spinoza’s theory of psychology.

Fifth, as indicated in our chapter on wilderness, the use of rituals and celebratory expressions of place—painting, dancing, expressive writing, poetry—drawn from the emotions and observations of persons who feel the rhythms of the place, are themselves direct action of the sort which further encourages ecological consciousness.

Some of the activities which are especially useful, in our estimation, if done with the proper attitude, include fishing, hunting, surfing, sun bathing, kayaking, canoeing, sailing, mountain climbing, hang gliding, skiing, running, bicycling and birdwatching. There is a very large body of literature coming from people who have participated in some of these activities, especially mountain climbing and fishing, which attest to possibilities for developing a sense of place and intuitive understanding of the connections between humans and nonhumans together with a respect for the principle of biocentric equality.

Indeed, fishing as a meditative exercise might be one of the most direct actions of all, as the ancient Chinese poet Li Po realized:

*Since water still flows, though we cut it with swords
And sorrow returns, though we drown it with wind,
Since the world can in no way answer to our craving,
I will loosen my hair tomorrow and take to a fishing boat.*

Besides suggestions for outdoor recreation, Dolores LaChapelle offers specific ways of letting the curiosity for Nature develop naturally during each stage of the physical life cycle, thus cultivating ecological consciousness and acceptance of the ultimate norms of deep ecology. LaChapelle explicitly uses a deep ecology context for her own teaching while drawing from Native American as well as Eastern traditions. She discusses four general physical phases of life.¹⁰

During the first phase of life, children would spend most of their time in untrammelled landscapes, stimulated by the body rhythms of swinging, watching, touching. LaChapelle gives a simple example from her own life:

During the first few years of my life I spent a great deal of time hanging in aspen trees. My father was allergic to certain types of pollen so my family spent considerable time in the mountains, where lowland weeds did not grow. I was put into a canvas seat, suspended from a spring, which was hooked onto a tree limb. In this way I was imprinted on aspen leaves. To this day, when autumn begins I have a compelling urge to be among the aspen and silently watch the play of golden light and shadow among the constantly flickering leaves.

Children around the age of nine or ten may be most receptive to initiation into the larger sense of organic wholeness through experiences of play in streams, rivers, mountains, oceans.

The second stage, adolescence, is a time for risk-taking and alternation between desire for solitude (to “think things out”) and intensive play activity with one’s own age group. Allowing what Paul Shepard calls the “karma of adolescence” to be expressed through ritual and long, close, intimate experiences in mountaineering, sailing, etc., is a natural way to allow development.

The third stage of life, LaChapelle says, is that time of growing responsibility in the sense of taking time to help one’s kin, friends, community and understanding the vital needs of the larger community of nonhuman species.

The fourth stage, aging, reveals the advantage of mortality. LaChapelle provides a summary of what she means by this:

The advantage of mortality is that it permits ever new manifestations of Being to occur. For example, the components (atoms, cells, etc.) which go to make up the temporary organism which is my self at this moment, have been contained in many other beings in the past and will be part of many new, as yet unknown beings in the future. But the parts which go to make up my self have always been around and always will be as long as there is life on Earth. What changes is the relationships involved.

Pollution, defilement, squalor are words that never would have been created had man lived conformably to Nature. Birds, insects, bears die as cleanly and are disposed of as beautifully. . . . The woods are full of dead and dying trees, yet needed for their beauty to complete the beauty of the living. . . . How beautiful is all Death!

—John Muir, *John of the Mountains* (1938)

Rachel Carson provides advice to parents on awakening a sense of wonder in children in her essay “Sense of Wonder”:

If I had influence with the good fairy who is supposed to preside over the christening of all children I should ask that her gift to each child in the world be a sense of wonder so indestructible that it would last throughout life, as an unfailing antidote against the boredom and disenchantments of later years, the sterile preoccupation with things that are artificial, the alienation from the sources of our strength.

If a child is to keep alive his inborn sense of wonder without any such gift from the fairies, he needs the companionship of at least one adult who can share it, rediscovering with him the joy, excitement and mystery of the world we live in. Parents often have a sense of inadequacy when confronted on the one hand with the eager, sensitive mind of a child and on the other with a world of complex physical nature, inhabited by a life so various and unfamiliar that it seems hopeless to reduce it to order and knowledge. In a mode of self-defeat, they exclaim, “How can I possibly teach my child about nature—why, I don’t even know one bird from another!”

I sincerely believe that for the child, and for the parent seeking to guide him, it is not half so important to *know* as to *feel*. If facts are the seeds that later produce knowledge and wisdom, then the emotions and the impressions of the senses are the fertile soil in which the seeds must grow. The years of early childhood are the time to prepare the soil. Once the emotions have been aroused—a sense of the beautiful, the excitement of the new and the unknown, a feeling of sympathy, pity, admiration or love—then we wish for knowledge about the object of our emotional response. Once found, it has lasting meaning. It is more important to pave the way for the child to want to know than to put him on a diet of facts he is not ready to assimilate.

We have suggested that the minority tradition is an appropriate type of community, especially focused on bioregion, for cultivating maturity and ecological insights, and we encourage the belief that it is possible to develop toward more advanced stages of psychological and

emotional maturity, toward identification with all life, even within our technocratic-industrial society.

*The Sacred Books of the East are nothing but words.
I looked through their covers one day sideways.
Kabir talks only about what he has lived through.
If you have not lived through something, it is not true.*

—Kabir

CHAPTER 11
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ECOLOGICAL
RESISTING

I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. I did not wish to live what was not life, living is so dear; nor did I wish to practice resignation, unless it was quite necessary. I wanted to live deep and suck out all the marrow of life, to live so sturdily and Spartan-like as to put to rout all that was not life, to cut a broad swath and shave close, to drive life into a corner, and reduce it to its lowest terms, and, if it proved to be mean, why then to get the whole and genuine meanness of it, and publish its meanness to the world; or if it were sublime, to know it by experience, and be able to give a true account of it in my next excursion. For most men, it appears to me, are in a strange uncertainty about it, whether it is of the devil or of God, and have somewhat hastily concluded that it is the chief end of man here to “glorify God and enjoy Him forever.”

—Henry David Thoreau, Walden

We began this book by suggesting a variety of specific actions which people can take directed at reforming public policy, developing bioregional communities, and cultivating ecological consciousness. We return in this concluding chapter to the theme of direct action. We have demonstrated that deep ecology is not just a game of abstract theorizing. As a perspective it is lived, danced, celebrated. It has resonance.

Cultivating ecological consciousness means, in part, cultivating what Theodore Roszak calls *rhapsodic intellect*. Rhapsodic intellect is engaged in the process of integrating intellect, body, and joyous emotion.¹

Based on the insights, ultimate norms, principles and theories of deep ecology, the central practical question is how do we become more mature persons, given the constraints of this culture?

We suggest there is an interplay between outward direct action and inward direct action, between acting on one's self and acting in the world, with the result of further and deeper maturity in the deep ecological sense of identification with all life. There is no sharp break between inward and outward. People take direct action from deep ecological principles and they become more mature through direct action. The label we use for the type of direct action in its outward form is *ecological resisting*.

I. ACTING FROM DEEP PRINCIPLES

The central principle of Ecological Resistance is the conviction that diversity is natural, good, and threatened by the forces of monoculture. . . . If there is a base model it is that of the ecosystem. . . . The image of humanity in Ecological Resistance is more holistic and participatory, "Man" does not stand over against "his environment" as manager, sight-seer, or do-gooder; he is an integral part of the food chain . . . a microcosm of the cosmos who takes very personally the wounds inflicted on his/her androgynous body.

—John Rodman, "Theory and Practice in the Environmental Movement" (1978)

Perhaps we may now begin to see why men have an almost universal tendency to seek relief from their own kind among the trees and plants, the mountains and waters. There is an easy and rather cheap sophistication in mocking the love of nature, but there is always something profound and essential in the universal theme of poetry, however hackneyed. For hundreds of years the great poets of East and West have given expression to this basically human love of "communing with nature," a phrase which in present-day intellectual circles seems to have acquired a slightly ridiculous tone. Presumably it is regarded as one of those "escapes from reality" so much condemned by those who restrict reality to what one reads about in newspapers.

But perhaps the reason for this love of nonhuman nature is that communion with it restores to us a level of our own human nature at which we are still sane, free from humbug, and untouched by anxieties about the meaning and purpose of our lives. For what we call "nature" is free from a certain kind of scheming and self-importance. The birds and beasts indeed pursue their business of eating and breeding with the utmost devotion. But they do not justify it; they do not pretend that it serves higher ends, or that it makes a significant contribution to the progress of the world.

This is not meant to sound unkind to human beings, because the point is not so simple as that the birds are right and we are wrong. The point is that rapport with the marvelously purposeless world of nature gives us new eyes for ourselves—eyes in which our very self-importance is not condemned, but seen as something quite other than what it imagines itself to be. In this light all the weirdly abstract and pompous pursuits of men are suddenly transformed into natural marvels of the same order as the immense beaks of the toucans and hornbills, the fabulous tails of the birds of paradise, the towering necks of the giraffes, and the vividly polychromed posteriors of the baboons. Seen thus, neither as something to be condemned nor in its accustomed aspect of serious worth, the self-importance of man dissolves in laughter. His insistent purposefulness and his extraordinary preoccupation with abstractions are, while perfectly natural, overdone—like the vast bodies of the dinosaurs. As means of survival and adaptation they have been overplayed, producing a species too cunning and too practical for its own good, and which for this very reason stands in need of the "dead cat's head" philosophy. For this is the philosophy which, like nature, has no purpose or consequence other than itself.

—Alan W. Watts, *Nature, Man and Woman* (1958)

Ecological resisters do not accept that there are only narrow technical solutions to narrowly defined social problems (such as air pollution). These problems are seen only as symptoms of the larger issues.

There are three main dangers to technocratic solutions. First is the danger in believing there is a complete or acceptable solution using modern dominant ideologies and technology. The second danger is the presentation of an impression that something is being done when in fact the real problem continues. Tinkering distracts from the "real work." Finally, there is the danger of assuming there will be new experts—such as professional ecologists—who will provide the solution but who may in fact be constrained to be public relations spokespersons for the agenda of profit or power of some corporation or agency.

Ecological resistance is action from central principles of doing what is necessary, of witnessing nonviolently. It arises from a shift in consciousness. Ecological resisting is deeper, some would say more radical, than just reformism. Some of the reformist actions to mitigate some of the worst forms of air and water pollution (due to auto exhaust, for example) are motivated by concern only for human health and safety and not by the intrinsic values of the biosphere. But the limits of reformism are by now well known.

CATHEDRAL FOREST WILDERNESS DECLARATION

The last significant stands of Oregon's old growth cathedral forests are being destroyed. The so-called 1984 Oregon Forest Wilderness Bill not only fails to protect the major remaining forested wilderness in Oregon, but opens it to accelerated development by removing even the flimsy protection of the RARE II planning process: therefore, we offer our own protection for these lands.

We believe that all things are connected, that whatever we do to the earth, we do to ourselves. If we destroy our remaining wild places, we will ultimately destroy our identity with the earth: wilderness has values for humankind which no scientist can synthesize, no economist can price, and no technological distraction can replace.

We believe that we should protect in perpetuity these wild places, not only for our own sake, but for the sake of the plants and animals and for the good of the sustaining earth. The forests, like us, are living things: wilderness should exist intact solely for its own sake; no human justification, rationale, or excuse is needed.

We perceive the earth is dying. We pledge ourselves to turning this process around, to stopping the destruction, so that the earth can become alive, clean, and healthy once again.

We call on the United States government to preserve the forests of the Pacific Northwest as some of many irreplaceable treasures of our great continent.

On behalf of all citizens of the earth community, we declare the Oregon Cathedral Forest—all that which remains of Oregon's old-growth ecosystems—an inviolable wilderness for all time.

*The Cathedral Forest Action Group was formed in 1984 to make a stand in the Santiam Cathedral Forest, an 80,000 acre wilderness which includes both the Middle Santiam and the Old Cascades Wilderness proposals in the central Oregon Cascade mountains. The land is managed by the United States Forest Service. Group members placed themselves in front of logging trucks and bulldozers sent by the Forest Service to clear-cut the wilderness area. Several resisters were arrested. Their statement refers to attempts to work with the Forest Service in the Roadless Area Review and Evaluation (RARE II) process.

Deeply committed persons in the ecology movement sense the vulnerability of natural processes to human intervention, and the fundamental necessity of maintaining biological diversity. Affirmation of the integrity of ecosystems frequently involves a campaign to save from development some river or canyon or wilderness area.

In a real sense, ecological resistance involves becoming friends with another species or a river or a mountain, for example. In general, the resister takes up the burden of responsibility, the burden of witnessing for the other as Self. The hero of Romain Gary's novel *The Roots of Heaven* (1958) takes up responsibility for the elephant herds of Central Africa. He urges tribes, nations, and the United Nations to take up the burden of responsibility to protect these creatures in their habitat from poaching and destruction of habitat by humans. This process of befriending may be based on Aristotle's criteria for friendship: the promotion of the other's good for the other's own sake. Or friendship can be the extension of self. When Gandhi was asked if his good deeds in a village expressed his humanitarianism, he replied he worked "to serve no one else but myself. . . ." Gandhi's statement defines maturity. Altruism was unnecessary because his self embraced the whole village.

Patterns of defending a place are illustrated by Sigurd Olson's defense of the north woods of Minnesota, Pete Gunter's defense of the Big Thicket of Texas, David Brower's defense of the Grand Canyon, and Edward Abbey's defense of the American southwest. John Muir's prototypical defense of Hetch Hetchy has been called a "spiritual watershed" in American history, much like the spiritual watershed the nation faces in the 1980s.²

There are many different tactics of individuals and organizations in political campaigns which seek to “save the river” or “save the Earth,” but there is one overriding or basic norm of ecological resisting: non-violence.

Sailing in small boats, but supported by the good cheer and donations of large numbers of people in Canada and the United States in the 1960s and 1970s, volunteers for Greenpeace sailed to the South Pacific to protest atmospheric testing of nuclear devices by the French, to Alaskan water (from Vancouver, B.C.) to protest proposed nuclear testing by the U.S. Department of Defense, and to many waters to place themselves between whalers and endangered whales.

Many people are beginning to witness and affirm a sane society of humans in balance with the Earth. The Greenpeace philosophy summarizes many of the major points of witnessing as a tactic of ecological resisting:

We are ecologists, actively working to protect our fragile world. We have fought nuclear testing in French Polynesia, and won. We have confronted the Russian whaling industry at sea, and driven them from North American waters. We have helped to publicize the slaughter of dolphins by tuna fishermen. And we have helped to expose the brutality of baby seal hunting in Newfoundland. In the name of ecology.

Ecology teaches us that mankind is not the center of life on the planet. Ecology has taught us that the whole earth is part of our “body” and that we must learn to respect it as we respect ourselves. As we feel for ourselves, we must feel for all forms of life—the whales, the seals, the forests, the seas. The tremendous beauty of ecological thought is that it shows us a pathway back to an understanding and an appreciation of life itself—an understanding and appreciation that is imperative to that very way of life.

As with the whales and the seals, life must be saved by nonviolent confrontations, by what the Quakers call “bearing witness.” A person bearing witness must accept responsibility for being aware of an injustice. The person may then choose to do something or stand by, but he may not turn away in ignorance. The Greenpeace ethic is not only to personally bear witness to atrocities against life; it is to take direct action to prevent them. While action must be direct, it must also be non-violent. We must obstruct a wrong without offering personal violence to its perpetrators. We must know that our greatest strength is life itself, and the commitment to direct our lives to protect others.

In Australia, ecological resisters protested attempts by government agencies to build dams on free-flowing rivers of Tasmania, blockaded logging trucks which were removing logs from some of the last subtropical rain forests in New South Wales, and repeatedly petitioned the federal government to cease exporting uranium used in building nuclear bombs.

John Seed founded the Rainforest Information Centre and began a worldwide campaign to alert all people to the intrinsic value and worth of rain forests. In an interview he explained his own psychological development from passive observer to participant. “I am protecting the rain forest,” he said, “develops into ‘I am part of the rain forest protecting myself.’ I am that part of the rain forest recently emerged into thinking.” What a relief, he said. “The thousands of years of (imagined) separation are over and we begin to recall our true nature. That is, the change is a spiritual one, thinking like a mountain, sometimes referred to as ‘deep ecology.’”

During one action to protect the Nightcap Rainforest in New South Wales, Seed and many others were arrested on charges of trespassing and “obstruction.” When he was brought to trial on these charges, Seed read the following statement to the Court:

I respectfully submit, your Worship, that the defendants in front of this court were a key to saving rain forests. In the light of the ecological evidence, and the expressed desire of the people of this state, I suggest we should be receiving medals, not the maximum penalty under the law!

I was arrested while attempting to show the police evidence of crimes committed by the Forestry Commission and the loggers. These crimes included the removal of unmarked trees, failure to follow the Standard Erosion Mitigation Conditions and logging without an Environmental Impact Statement. The latter charge has since been proved by the Supreme Court. Not only did the loggers lose the case, the costs were awarded against them. I was arrested while attempting to show the police evidence of these crimes. When they refused to investigate, I allowed them to arrest me in protest.³

II. EMBRACING YOUR OPPONENT

Ecological resisting could be defined as keeping the peace of the neighborhood. Rarely are vandals or violent neighbors welcome in the neighborhood. When the neighbors include rivers and mountains, seashores and prairie, then the integrity of the ecosystem is maintained.

Sometimes even witnessing with one's life for a place may arouse undesired actions in opponents. Mark Dubois chained himself in a section of the Stanislaus River of California scheduled to be flooded behind the New Melones Dam. He said he would stay until drowned or until the Corps of Engineers agreed to halt the filling of the reservoir. When the Corps agreed to halt filling until a court hearing could be held, he came out of the canyon, but some persons in the Central Valley of California on irrigated farms were outraged by Dubois's action. Dubois tried to talk to the farmers and explain his motives on a speaking tour of the farmers' groups.

In his explication of Gandhi's theory of nonviolence, Arne Naess lists several norms for nonviolent political campaigns. These include:

1. Announce your case and the goal of your campaign explicitly and clearly, distinguishing essentials from nonessentials.
2. Seek personal contact with your opponent and be available to him. Bring conflicting groups into personal contact.
3. Turn your opponent into a believer in and supporter of your case, but do not coerce or exploit him.
4. You provoke your opponent if you deliberately or carelessly destroy his property.⁴

Empirical studies of specific political campaigns of ecological resisting could determine which norms are followed by resisters. While nonviolent campaigns have been studied by some social scientists, few have applied these theories to the ecology movements. One study of the antinuclear movements did include some discussion of the dilemmas of nonviolent witnessing and confrontations at nuclear power plants. Sociologist Steve Barkan suggests that messages such as the random violence that frequently accompanies mass demonstrations are frequently given top billing by media, rather than the intended message of questioning technology or the decision to build the nuclear power plant.⁵

Case studies of specific campaigns, such as Greenpeace's campaigns to save the whales, would generate more explication of the premises of nonviolent action. For example, are whalers led to questioning of the companies for which they work? Do the resisters clearly articulate who the primary decision makers are and who is accountable for continued whaling? Do ecological resisters clarify their understanding of their resistance through group processes and through meditation? Allen Ginsberg, arrested while meditating on a railroad

track leading to the plutonium facility at Rocky Flat, Colorado, said to reporters:

My contention is, if done with the proper human dignity and lightness, meditation can be appropriate in a protest situation. But are you really being mindful of your breath while sitting there, or are you sitting there thinking of what you look like on the television camera? Buddhist practice doesn't lead to inactivity and passivity. It leads to more open minded activity, where you're fighting your illusions less. To the extent that protest against evil is anger at your father, or anger at the universe itself, or resentment of being born, then it would be dissolved by meditation. (San Francisco Chronicle, September 18, 1979)

Leading theorists of ecological resisting denounce violence versus nonviolence as tactics. But as Robert Aitken Roshi wrote:

Non-violence is not just a tactic for people who make it a practice. . . . The end is the means, in other words. Look at political history or at the history of any movements. When we work for certain goals, those goals tend to betray us. We defeated L. B. Johnson only to get Richard Nixon. We got rid of the B-1 Bomber (temporarily) and the Cruise Missile appeared. We have to make our action the goal. Our action must itself be the truth. Our action must be its own defense, its own proclamation, its own purpose. (Letter to the author, June 1982)

Both on practical and ethical grounds, violence is rejected as a mode of ecological resistance. Terrorist attacks on nuclear plants or missile sites could cause "red" alerts and violent responses from government agencies.

Placing one's own life at risk, such as sitting in front of bulldozers or police cars at a demonstration to protest destruction of the rain forest, may be illegal but not violent. And spontaneous acts such as the decommissioning of a power generator or bulldozer may dramatize the continuing destruction of a special ecosystem.

Ecological resistance also means defending natural diversity through education, public speaking, and use of lawsuits; trying to convert public opinion to the cause; and informing politicians and decision makers. Resistance is another name for affirmation—joyful affirmation of the integrity of Nature, natural diversity, and minimum human impact on place.

Frequently there are alliances between ecological resisters and native peoples working for traditional sacred places. An excellent example is the Native Hawaiian Movement and the attempt to reclaim Kaho'olawe Island from the U.S. Navy, which has used it for bombing practice. Kaho'olawe was important, historically, for sweet potato

cultivation and as a sacred site where the gods were brought from Tahiti.

In his paper on the Native Hawaiian Movement, Robert Aitken Roshi describes the meeting of a U.S. Navy officer and representatives of the Hawaiian group visiting Kaho'olawe. "Don't ask me what I think about Kaho'olawe," the officer said, "I am here as a representative of the Navy, carrying out American policy."

Aitken concludes:

Confronted with people with profound religious convictions, the bureaucrat can only give way. On Kaho'olawe the Navy is fighting a losing battle because it lacks the armament of truth.

*Along with the process of finding the truth and of becoming Hawaiian again goes a deep rejection of all the values, if they can be called values, which brought the people to their present state of personal and social disorganization.*⁶

Thus the process of ecological resistance is both personal and collective. Changing the foundations of our minds and seeking help from others of like mind as well as understanding from natural processes is the challenge of living.

One of the outcomes of this process is modesty. This modesty is a virtue nearly lost in the dominant technocratic-industrial society. It is personal modesty which finds no reward in egotistical domination over other people or some aspect of wild Nature. It is the collective modesty of the species or the nation. As Arne Naess concludes:

*As I see it, modesty is of little value if it is not a natural consequence of much deeper feelings, and even more important in our special context, a consequence of a way of understanding ourselves as part of nature in the wide sense of the term. This way is such that the smaller we come to feel ourselves compared to the mountain, the nearer we come to participating in its greatness. I do not know why this is so.*⁷

III. JOHN MUIR: AN EXAMPLE OF RESISTANCE, LEADERSHIP AND CHARACTER

Muir's theory of leadership seems best described by the following quote from the *Tao Te Ching*: "Rivers and seas dominate the landscape because, by being good at seeking the lowest places, they fill and occupy and spread over everything. Likewise the intelligent man is superior to others because he admits that he is inferior, and he is a leader of others because he is willing to be a follower. Thus, although he is actually superior to others, they do not feel that they are being

forced to obey. So all are happy to give him their support. Since he competes with no one, no one competes with him."⁸

Muir had faith that others could appreciate beauty as he did. Bringing flowers back to San Francisco after a hike in Marin County, he encountered a group of children and saw the delight in their faces when he gave them the flowers. ". . . Their dirty faces fairly glowed with enthusiasm while they gazed at them and fondled them reverently as if looking into the faces of angels from heaven. It was a hopeful sign and made me say: 'No matter into what depths of degradation humanity may sink, I will never despair while the lowest love the pure and beautiful and know it when they see it.'"⁹

Muir cultivated friendships with diverse people, men and women, who encouraged him and whom he encouraged in his political campaigns. Some of these friends were politically powerful, such as President Roosevelt and the railroad baron Edward Henry Harriman. Muir needed all the friends he could get to wrestle the mountains away from the miners, loggers, and other resource developers. Certainly his friend Harriman was able to intervene both with the California state legislature and with the federal Congress at crucial times during various political debates over the future of the national parks, and Muir remained his friend until Harriman's death in 1909.

Muir was never enthusiastic about abstract political causes or campaigns. He was specific and personal. In his early adulthood, Muir was concerned with the suffering of victims of the Civil War. But he was also a pacifist and decided to go to medical school to help those who were suffering. The delay in the mails due to the war prevented his letter of acceptance to medical school from reaching him, and he left his home to travel in Canada. Muir was never a misanthrope. His friendships with Jeanne Carr, with Harriman, and with others he met on his travels attest to that. He was gracious even in his most bitter defeat over Hetch Hetchy. He understood why some opposed him and said, after the Hetch Hetchy vote in congress, "They will see what I meant in time. There must be places for human beings to satisfy their souls. Food and drink is not enough. There is the spiritual. In some it is only a germ, of course, but the germ will grow!"

The issue of damming the Hetch Hetchy valley involved many subissues: public versus private water development in California, the integrity of the new national park system, the national interest versus regional interests, the "greatest good for the greatest number in the long run," and most important, for Muir, right livelihood, the way we should live, relating to places beyond civilization. If Hetch Hetchy

was dammed, Muir realized, all the rivers in California were open to scientific management, to economic development to serve the perceived needs of some humans rather than letting the river be.

In William Everson's perceptive theory, Hetch Hetchy became:

... One of the main turning points in the spiritual life of the nation, perhaps the chief turning point, as far as the future was concerned. It marked the real closing of the concept of unlimited expansion, and insisted on the point that man was going to have to think of depriving himself rather than abusing his environment. But more than that, it marked the moment when the implicit religious attitudes of the people gained explicit status, and though by a kind of reflex America violated its conscience, dammed the Hetch Hetchy, opted for the norms of the past rather than those of the future, a blow that sent Muir to his grave, nevertheless the corner was in fact turned.¹⁰

Although it could be concluded that Muir lost Hetch Hetchy to what some people *thought* was the vital need to provide water to the city of San Francisco with its rapidly increasing human population, the larger context is more sanguine. Muir was resisting, or in more positive language, he was affirming the integrity of Hetch Hetchy. He had touched the Earth. He was experiencing his own self beyond the narrow social self and his style of resistance, his persistence, and even his personal expressions of frustration and inadequacy in the face of the overriding concerns of political leaders and developers, inspires us to seek a way for our own ecological consciousness to develop.

IV. CONCLUSION

From a deep, long-range ecology perspective, whatever is to be done, we are the people to do it; the only people to do it.

Direct action means giving active voice to deep ecological intuitions, encouraging more intuitive insights, as well as acquiring more knowledge and understanding of our bioregion, homeland, Nature and ourselves.

Much of the process of direct action means attuning our rhapsodic intellect and physical bodies more fully to Heidegger's "round dance of appropriation," that quality of living fully in the space between Earth, sky, gods and our own mortal flesh, realizing the danger, in

our technocratic-industrial society, that acting in such a way is risking our socially-defined self. But we provide an opening to being, to receiving answers to questions we have not yet begun to ask.

From a deep ecology perspective there is a fascination, a deep engagement with living, and yet a simplicity and joy in this serious undertaking. Muir, near the end of his very active life, once said, "I only went out for a walk and finally concluded to stay until sundown, for going out, I discovered, was actually going in."

Inward and outward direction, two aspects of the same process. We are not alone. We are part and parcel of the larger community, the land community. Each life in its own sense is heroic and connected. In the words of the Bodhisattva, "No one is saved until we are all saved."

This perspective encompasses all notions of saving anything, whether it be an endangered species, the community, or your own self. Each life is a heroic quest. It is a journey of the spirit during which we discover our purpose. We have only to embark, to set out in our own hearts, on this journey we began so long ago, to start on the "real work" of becoming real and of doing what is real. Nothing is labored, nothing forced.

The process of developing maturity is simpler than many think. Like water flowing through the canyons, always yielding, always finding its way back, simple in means, rich in ends.

In this book we have looked at many aspects of the ultimate norms of deep ecology, self-realization and biocentric equality. We have seen how these norms can apply to our individual lives, to the development of maturity, and to public policy. We have presented a tentative platform or set of basic principles of deep ecology derived from these norms which applies to our predicament in technocratic-industrial society. We have discussed various paths to better public policy from a deep ecology perspective to the development of bioregional communities as we reinhabit the land, and various ways to greater maturity in the individual. And we have suggested that we need more ecotopian visions of living in mixed communities of humans, rivers, deer, wolves, insects and trees.

A final suggestion comes from Arne Naess: "In the long run, in order to joyfully and wholeheartedly participate in the deep ecology movement, you have to take your own life very seriously. People who successfully maintain a low material standard of living and successfully cultivate a deep, intense inner life are much better able to consis-

tently maintain a deep ecological view and to act on behalf of it. And I sit down and breathe deeply and just feel where I am.”

Ah to be alive

*on a mid-September morn
fording a stream
barefoot, pants rolled up,
holding boots, pack on,
sunshine, ice in the shallows,
northern rockies.*

*Rustle and shimmer of icy creek waters
stones turn underfoot, small and hard on toes
cold nose dripping
singing inside
creek music, heart music,
smell of sun on gravel.*

I pledge allegiance.

*I pledge allegiance to the soil
of Turtle Island
one ecosystem
in diversity
under the sun—*

With joyful interpenetration for all.

—Gary Snyder from Axe Handles (1983)

EPILOGUE

The Ohlone people, people living simply in means, rich in ends, on the shores of San Francisco Bay and Monterey Bay in what is now California, were “discovered” by the Spanish in the 1770s. Within fifty years of this discovery, the Ohlone were almost gone—dead of European diseases, murdered and raped by white men, deprived of their best hunting and fishing areas. We know little of the richness of their myths, rituals, and lifestyles, but one haunting line is enough to call us, in the present generation, into awareness: “Dancing on the brink of the world.”

The line may refer to dancing on the edge of the continent with the great western ocean, the western spirit gate to many Indian peoples, stretching onward from their dancing grounds. It may refer to a particularly painful pessimism that some commentators say overwhelmed them after contact with Europeans. It may refer to the dance of living beings in that land between existence and being.

It may mean all that and more. For us, living under the shadow of nuclear holocaust and the relentless conversion of Nature into commodities and managed tree farms, it has an evocative calling, a feeling.

We are dancing on the brink of our little world of which we know so little; we are dancing the dance of life, of death; dancing the moon up in celebration of dimly remembered connections with our ancestors; dancing to keep the cold and darkness of a nuclear winter from chilling our bones; dancing on the brink of ecological awareness; dancing for the sake of dancing without analyzing and rationalizing and articulating; without consciously probing for meaning but allowing meaning in being to emerge into our living space.

Dancing has always been part of living for primal peoples. For us, the dance may be a Ghost Dance for all that is lost: condor, bison, redwood, watershed, wolf, whale, and passenger pigeon. Or it may be the dance of a new revelation of Being, of modesty and Earth wisdom on the turning point.

CHAPTER 1

NOTHING CAN BE DONE,
EVERYTHING IS POSSIBLE

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CHAPTER 5 DEEP ECOLOGY

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CHAPTER 6 SOME SOURCES OF THE DEEP ECOLOGY PERSPECTIVE

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CHAPTER 7

WHY WILDERNESS IN THE NUCLEAR AGE

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5. Devall, "John Muir as Deep Ecologist."
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13. John V. Krutilla and Anthony C. Fisher, *The Economics of Natural Environments: Studies in the Valuation of Commodity and Amenity Resources* (Baltimore: Johns Hopkins Press, 1975). Some resource economists understand their dilemma. Stephen Kellert, a member of the School of Forestry and Environmental Studies at Yale University, writes, ". . . we are confronted by the dilemma of generating prices for the priceless, of quantifying the unquantifiable, of creating commensurable units for things apparently unquantifiable. Yet what are the alternatives? Our society tends to be governed by a tyranny of numbers, both in custom and mandated by legal requirement. To ignore the challenge of empirical measurement is to engender, by default, decisions inherently biased toward the quantifiable." Kellert proceeds to develop a system of value not based on dollars but "units of value." He believes he can do so for all human uses except spiritual meaning of place. This is of course a frankly and honestly anthropocentric form of argument but this kind of argumentation may win converts to 'saving' some important areas and other species. See Stephen R. Kellert, "Assessing Wildlife and Environmental Values in Cost-benefit Analysis," *Journal of Environmental Management* 18 (1984), pp. 355-363.
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15. Roderick Nash, *Wilderness and the American Mind*, chapter 16.
16. E. F. Schumacher, *Small Is Beautiful: Economics as if People Mattered* (New York: Perennial Library, Harper & Row, 1975), p. 53.
17. Gwen Bell, ed., *Strategies for Human Settlements: Habitat and Environment* (Honolulu: University Press of Hawaii, 1976).
18. Mark Sagoff, "On Preserving the Natural Environment," *The Yale Law Journal* 84, 2 (Dec. 1974), p. 228. See also Sagoff, "Do We Need a Land Use Ethic?" *Environmental Ethics* 3, 4 (Winter 1981) pp. 293-308. In the latter article Sagoff criticizes the remedies and stratagems by which economists have tried to defend market-based and property-based solutions to environmental problems. He says the "last refuge of the liberal mind" is the attempt to make "shadow pricing" of "intangible" or "soft" variables. "This is the attempt to price not only our interests but our principles and beliefs as market externalities. It may be understood, in the context of the Lockean tradition, as the last effort to interpret political issues in economic terms. It is a way of representing contradiction as competition." (p. 306)
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20. Michael Harrington, "To the Disney Station," *Harpers* (Jan. 1979), pp. 35-44; see also R. Schickel, *The Disney Version* (New York: Simon and Schuster, 1968).
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25. James Lovelock, *Gaia: A New Look at Life on Earth* (New York: Oxford, 1979).
26. *Ibid.*, p. 121.
27. Roy Silen, "The Care and Handling of the Forest Gene Pool," *Pacific Search* (June 1976), pp. 7-9; Alastair S. Gunn, "Why Should We Care About Rare Species?" *Environmental Ethics* 2, 1 (Fall 1980), pp. 17-38; R. Michael McGonigle, "The 'Economizing' of Ecology: Why Big Rare Whales Still Die," *Ecology Law Review* 9, 1 (1980), pp. 119-238; David Ehrenfeld, "The Conservation of Non-Resources," *American Scientist* 64 (1976), pp. 648-656; Paul and Anne Ehrlich, *Extinction: The Causes and Consequences of the Disappearance of Species* (New York: Random House, 1983); Norman Myers, *The Sinking Ark* (Oxford: Pergamon Press, 1979); G. M. Woodwell, et al., "Global Deforestation Contribution to Atmospheric Carbon Dioxide," *Science* (9 Dec. 1983), pp. 1081-1086.
28. Hugh H. Iltis, "Tropical Forests: What Will Be Their Fate?" *Environment* 25, 10 (Dec. 1983); Val Plumwood and Richard Routley, "World Rainforest Destruction: The Social Factors," *Ecologist* 12, 1 (Jan. 1982), pp. 4-22. See also *The Tenth Annual Report of the Council on Environmental Quality* (1979), chapter 11; Ira Rubinoff, "Tropical Forests: Can We Afford Not to Give Them a Future?" *The Ecologist* 12, 6 (1982). Forty years ago the visionary ecologist Richard St. Barbe Baker was calling for conservation of the world's forests, including the Redwoods of northwest California. It seems to be difficult to remember these lessons. See his *Green Glory: The Forests of the World* (New York: A. A. Wyn, 1949).
29. *The Eleventh Annual Environmental Report to the President* (Washington, D.C., 1980), p. 7.
30. Cheryl E. Holdren and Anne E. Ehrlich, "The Virunga Volcanoes: Last Redoubt of the Mountain Gorilla," *Not Man Apart* (June 1984), pp. 8-9. Their concluding paragraphs summarize the situation in many Third World nations: *Although the Pac des Volcans has been reduced to a tiny fraction of the country's land area—about 0.5 percent—those still forested high slopes are critically important to the hydrological regime of the entire country, serving as the principal watershed. The reductions of forest area that have occurred in recent decades have led to the drying up of streams and irregularities of rainfall. Further losses would cause serious problems with floods and droughts. The small gain in cropland would be more than offset by losses in productivity elsewhere. Rwanda thus stands to gain much more than a profitable tourist industry by protecting the Pac des Volcans.*
- But whether a nation so poor can successfully defend the park in the face of the intensifying local pressures for more farmland remains to be seen. Rwanda*

must grapple with the whole array of population-resource problems: rapid population growth, agricultural development, land use, resource management, and social and economic development. On its success in meeting this enormous challenge hang the fates of the Rwandese population and their endangered cousins, the mountain gorillas.

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32. For example, Gwen Struik, "Commercial Fishing in New Zealand: An Industry Bent on Extinction," *Ecologist* 1, 3, 6 (1983), pp. 213-221. See also the *International Union for the Conservation of Nature Bulletin* 15, 4-6 (April-June 1984), pp. 42-457.
33. Judieth Wright et al., eds., *Reef, Rainforest, Mangroves, Man* (Brisbane: Wildlife Preservation Society of Queensland, 1980); *Australia's Wilderness* (Australian Conservation Foundation, 1978).
34. E. D. Suten, *World Law and the Last Wilderness* 2d ed. (Sydney: Friends of the Earth, 1980); Richard Laws, "Antarctica: A Convergence of Life," *New Scientist* 99, 1373, (1 Sept. 1983), pp. 608-616; Roger Wilson, "Antarctica: The Last Continent Faces Exploitation," *Ecologist* 13, 2/3 (1983), pp. 74-83; William Y. Brown, "The Conservation of Antarctica Marine Living Resources," *Environmental Conservation* 10, 3 (1983), pp. 187-196.

CHAPTER 8

NATURAL RESOURCE CONSERVATION OR PROTECTION OF THE INTEGRITY OF NATURE: CONTRASTING VIEWS OF MANAGEMENT

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2. *Ibid.*, p. 261.
3. Stephen Fox, *John Muir and His Legacy*, (Boston: Little, Brown and Co., 1981), chapter four.
4. Theodore Roszak, *Where the Wasteland Ends* (New York: Anchor, 1972), pp. 26-67.
5. John Rodman, "Resource Conservation: Economics and Beyond" (Unpublished paper, Claremont, Ca.: Pitzer College, 1976).
6. Remarks by Robert Broadbent, Commissioner of Reclamation, U.S. Department of the Interior, National Cotton Outlook Conference, South Padre Island, Texas (16 June 1982).
7. See J. P. Milton and M. T. Favor, *The Careless Technology* (New York: Natural History Press, 1971).
8. William Burch, Jr., *Daydreams and Nightmares* (New York: Harper & Row, 1971), p. 154.
9. Karl Polyani, *The Great Transformation* (Boston: Beacon, 1944), p. 72.
10. Terry Daniel and Ron Boster, "Measuring Landscape Esthetics: The Scenic

- Beauty Estimation Method," USFS Research Paper RM-167 (Rocky Mountain Experimental Station, May 1976).
11. René Dubos, *The Wooing of the Earth* (New York: Scribner's, 1980), p. 79.
 12. W. D. Hagenstein, "The Old Forest Maketh Way for the New," *Environmental Law* 8 (Summer 1978), p. 485.
 13. Marilyn Ferguson, *The Aquarian Conspiracy: Personal and Social Transformation in the 1980s* (New York: St. Martin's, 1980).
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 15. Dick Russell, "The Tree of Knowledge Grows on Wall Street," *The Amicus Journal* (Summer 1983).
 16. J. Peter Vayk, *Doomsday Has Been Cancelled* (Menlo Park, Ca.: Peace Publishers, 1978), p. 61.
 17. Dubos, *The Wooing of the Earth*.
 18. Thomas Berry, *Teilhard in the Ecological Age* (Chambersburg, Pa.: Anima Books, 1982), pp. 9-25.
 19. James Christian, *Philosophy*, 3d ed. (New York: Holt, Rinehart & Winston, 1981), pp. 357, 375, 381-382.
 20. For a discussion of "hands-on" versus "hands-off" wildlife management, see David Phillips and Hugh Nash, eds., *The Condor Question* (San Francisco: Friends of the Earth, 1982); John Livingston, *The Fallacy of Wildlife Conservation*; A. Larkin, "Maybe You Can't Get There from Here: A Foreshortened History of Research in Relation to Management of Pacific Salmon," *Journal of Fisheries Board, Canada*, 36 (1979), pp. 98-106; R. McGonigle, "The 'Economizing' of Ecology: Why Big Rare Whales Still Die"; for an account of the sorry state of wildlife management in Africa, see Peter Matthiessen, *Sand Rivers* (New York: Viking Press, 1981); for the National Parks crisis, see Eugenia Connally, ed., *National Parks in Crisis*; Joseph Sax, *Mountains without Handrails* (Michigan: University of Michigan Press, 1980); for the Taoist view of management, see Russell Goodman, "Taoism and Ecology," *Environmental Ethics* 2 (Spring 1980), pp. 37-80.
 21. "The San Joaquin Valley," *The Eleventh Annual Report of the Council on Environmental Quality*, (Washington, D.C., 1980), pp. 352-359.
 22. Arne Naess, "Self Realization in Mixed Communities of Humans, Bears, Sheep and Wolves," *Inquiry* 22 (1979), pp. 231-242.
 23. Richard Conviser, "Toward an Agriculture of Context," *Environmental Ethics* 6, 1 (Spring 1984), pp. 71-86.
 24. Masanobu Fukuoka, *The One-Straw Revolution: An Introduction to Natural Farming* (Emmaus, Pa.: Rodale Press, 1978).
 25. Denzel and Nancy Ferguson, *Sacred Cows at the Public Trough* (Bend, Or.: Maverick Publications, 1983).
 26. Wendell Berry, *The Unsettling of America* (San Francisco: Sierra Club Books, 1977), p. 9.
 27. J. Baird Callicott, "Traditional American Indian and Western European Attitudes Toward Nature."

28. Paul Shepard, "A Sense of Place in American Culture," *North American Review* 262 (1977), pp. 22-32.
 29. John Cairns, Jr., ed., *The Recovery Process of Damaged Ecosystems* (Ann Arbor, Mi.: Ann Arbor Science, 1981), p. 2.
 30. *Ibid.*, p. 9.
 31. *Watershed Rehabilitation in Redwood National Park and Other Pacific Coastal Areas* (Washington, D.C.: National Park Service, 1981), p. 1.
 32. Robert Lake, *Chilula* (Washington, D.C.: University Press of America, 1982).
 33. Public Law 95-250, Sec. 01 (a) (b).
 34. *Watershed Rehabilitation*, pp. 24-28.
 35. Phillips and Nash, *The Condor Question*, p. 275.
 36. Stan Croner, *An Introduction to the World Conservation Strategy* (San Francisco: Friends of the Earth, 1983).
 37. These citations are a representative sample of the articles and books which have appeared during the last decade. Erik Eckholm, "Wild Species vs. Man: The Losing Struggle for Survival," *Living Wilderness* 42 (1978), pp. 11-22; Anne and Paul Ehrlich, *Extinction*; "Nature Conservancy," *The Preservation of Natural Diversity: A Survey and Recommendations*, prepared for the U.S. Department of the Interior (1975); Barney, study director, *The Global 2000 Report*, pp. 150-153; C. de Klemm, "Species and Habitat Preservation: An International Task," *Environmental Policy and Law* 1, 1 (1975), pp. 10-15; David Ehrenfeld, *Conserving Life on Earth* (New York: Oxford, 1972).
- On international efforts at species and habitat preservation, see Robert Boardman, *International Organization and the Conservation of Nature* (Bloomington: Indiana University Press, 1981). On the efforts of one Third World nation to establish a system of "nature preserves" in a heavily-populated continent, see Huen-pu Wang, "Nature Conservation in China," *Parks* 5, 1 (April 1980), pp. 1-10.
38. See Ray Raphael, *Tree Talk: The People and Politics of Timber* (Covelo, Ca.: Island Press, 1981).
 39. Gary Snyder, "Good, Wild, and Sacred," *CoEvolution Quarterly* 39 (Fall 1983), p. 17.

CHAPTER 9

ECOTOPIA: THE VISION DEFINED

1. For a historical discussion on utopian thinking, see Mulford Sibley, *Nature and Civilization: Some Implications for Politics* (Itasca, Il.: F. E. Peacock, 1977).
2. Loren Eiseley, *The Invisible Pyramid: A Naturalist Analyzes the Rocket Century* (New York: Scribner's, 1970).
3. Baker Brownell, *The Human Community* (New York: Harper & Row, 1950).
4. Thomas Colwell, Jr., "Baker Brownell's Ecological Naturalism and Its Educational Significance," *Journal of Educational Thought* 9, 1 (1973), pp. 29-40.
5. *Ibid.*, pp. 36-38.

6. Aldous Huxley, *Island* (New York: Harper & Row, 1962).
7. Gary Snyder, "Four 'Changes,'" in *Environmental Handbook*, G. Debell, ed. (New York: Ballantine, 1970), pp. 323-333. Revised in Snyder's *Turtle Island* (New York: New Directions, 1974).
8. Paul Shepard, *The Tender Carnivore and the Sacred Game* (New York: Scribner's, 1973).
9. *Ibid.*, p. 237.
10. *Ibid.*, p. 260.
11. *Ibid.*, p. 266.
12. *Ibid.*, p. 273.
13. *Ibid.*, pp. 260-264.
14. *Ibid.*, pp. 177, 233, 267, 273.
15. *Ibid.*, p. 229.
16. Roderick Nash, *Wilderness and the American Mind*, 2d ed. (New Haven: Yale University Press, 1973), p. 94.
17. Shepard, *The Tender Carnivore*, p. 273.
18. *Ibid.*, pp. 275-278.
19. Another bioregional vision is expressed in Peter Berg, ed., *Reinhabiting A Separate Country* (San Francisco: Planet Drum Foundation, 1978). See also Raymond Dasmann, "National Parks, Nature Conservation and 'Future Primitive,'" *The Ecologist* 6, 5 (1976). Dasmann, *Environmental Conservaton*, 4th ed. (Wiley and Sons, 1979). chs. 16-17.

CHAPTER 10

CHARACTER AND CULTURE

1. Edith Cobb, *The Ecology of Imagination in Childhood* (New York: Columbia University Press, 1977); Joseph Pearce, *The Crack in the Cosmic Egg* (New York: Julian Press, 1971); and *Magical Child* (New York: E. P. Dutton, 1977).
2. Susan Griffin, *Woman and Nature: The Roaring Inside Her* (San Francisco: Harper & Row, 1978), and *Pornography and Silence* (New York: Harper & Row, 1982).
3. Irwin Altman and Joachim F. Wohlwill, eds., *Behavior and the Natural Environment*, v. 6 of *Human Behavior and the Environment* (New York: Plenum Press, 1983). These social scientists find it "surprising that so many people still respond positively to Nature." Roger Ulrich in "Aesthetic and Affective Response to Natural Environment," for example, concluded: "One of the most clear-cut and potentially important findings to date is the consistent tendency for North Americans and European groups to prefer even unspectacular natural scenes over the vast majority of urban views. This pattern of differential responsiveness appears to extend well beyond aesthetic preference to include other emotions such as interest, and it is probably also expressed in differences in neurophysiological activity. The theoretical view here is that both unlearned and learned factors are responsible for these differences."

Rachel Kaplan in "The Role of Nature in the Urban Context," uses the convoluted and dehumanizing language of Resource Conservation ideology. But she concludes that, "We recognize humans as a resource that is integrally related to the natural resource. In reversing the denaturing of the urban environment, by preserving and enhancing the bits and pieces of nature that exist there, perhaps we can restore the people as well."

Stephen Kaplan and Janet Talbot in "Psychological Benefits of a Wilderness Experience" comment, "We had not expected the wilderness experience to be quite so powerful or pervasive in its impact. And we were impressed by the durability of that residue in the human makeup that still resonates so strongly to those remote, uncivilized places."

4. Paul Shepard, *Thinking Animals: Animals and the Development of Human Intelligence* (New York: Viking, 1978), and *Nature and Madness* (San Francisco: Sierra Club Books, 1983).

5. John C. Sawhill, "The Unlettered University," *Harper's* 258, 1545 (Feb. 1979), pp. 35-40; Alston Chase, "Skipping Through College: Reflections on the Decline of Liberal Arts Education," *Atlantic* (Sept. 1978), pp. 33-40.

6. Aldo Leopold, *A Sand County Almanac* (New York: Oxford, 1949).

7. Shepard seemed particularly influenced in writing *Nature and Madness* by Erik Erikson's *Childhood and Society* (New York: W. W. Norton, 1950).

8. David Sheridan, *Off Road Vehicles on the Public Lands: A Report to the Council on Environmental Quality* (Washington, D.C.: E.E.Q., 1979); Stuart W. Watson, Michael H. Legg and Joy B. Reeves, "The Endoro Dirt-Bike Rider: An Empirical Investigation," *Leisure Sciences* 3, 3 (1980), pp. 241-256; William Leitch, "Backpacking in 2078," *Sierra* (Jan. 1978), pp. 25-27; Christopher Lasch, *The Culture of Narcissism: American Life in an Age of Diminishing Expectations* (New York: W. W. Norton, 1978), see especially chapters 4 and 5.

For comment on "industrial tourism" and its impact on participants and national parks, see Edward Abbey, *Desert Solitaire: A Season in the Wilderness* (New York: McGraw-Hill, 1968), pp. 46-67; Lane Jennings, "Future Fun: Tomorrow's Sports and Games," *The Futurist* (Dec. 1979), pp. 18-431; Lawrence Hamilton, "Modern American Rock Climbing: Some Aspects of Social Change," *Pacific Sociological Review* 22, 3 (July 1980), pp. 285-308.

9. Robert Bly, *News of the Universe: Poems of Twofold Consciousness* (San Francisco: Sierra Club Books, 1980). Bly says that some poets living within modern Western civilization have attempted to do what primal peoples did for a millennia—really *see*. *Seeing*, the ability to observe, means paying attention to something beyond one's own subjectivity and introspection. This "second stage" of understanding is crudely rejected by many in modern technocratic society.

"It is possible," Bly writes, "that mass culture traps people in the first stage, or even the pre-stage, a pre-introspective state. We develop a 'culture of narcissism.' Advertisements on television encourage the human being to follow his body's whims, and finally one believes that the Montana hills were created to provide oil for central heating. Mass culture encourages the comfort of not-seeing. So when an artist moves into the second stage, the audience trained on mass culture often becomes upset. . . ."

10. Dolores LaChapelle, *Earth Wisdom* (Los Angeles: L.A. Guild of Tudor Press, 1978), Part III, pp. 99-133. See also Michael J. Cohen, *Prejudice Against Nature: A Guidebook for the Liberation of Self and Planet* (National Audubon Society Expedition Institute, 1983).

CHAPTER 11 ECOLOGICAL RESISTING

1. Roszak, *Where the Wasteland Ends* (New York: Anchor, 1972), chapter 11.

2. Case studies of ecological resistance are found in the following books and articles: Robert Hunter, *Warriors of the Rainbow: A Chronicle of the Greenpeace Movement* (New York: Holt, Rinehart & Winston, 1979); Sigurd Olson, *Open Horizons* (New York: Knopf, 1969); Don Rawlings, "Abbey's Essays: One Man's Quest for Solid Ground," *The Living Wilderness* (June 1980), pp. 44-46; Pete Gunter, "The Big Thicket: A Case Study in Attitudes Toward Environment," *Philosophy and Environmental Crisis*, William T. Blackstone, ed. (Univ. of Georgia Press, 1974), pp. 117-137; Dea Z. Mallin, "Fighting the Crane Drain, A Portrait of George Archibald," *American Way* (Jan. 1984); Ruth Eisenberg, "The Lady Who Saved Volcanoes," *University of Chicago Alumni Magazine* 121, 3 (Spring 1979); Michael Robertson, "Dian Fossey: The Great Champion of Mountain Gorillas," *San Francisco Chronicle* (26 Sept. 1983), p. 10; Michael Helm, "On Surviving the '80s: A Conversation with David Brower, the Environmental Movement's Iconoclastic Elder Statesman," *Express: The East Bay's Free Weekly* (16 Jan. 1981); "The Tide Turned: Mark Dubois and the Defense of the Stanislaus River," *Greenpeace Chronicles, California Edition* (July 1979). Also various issues of *Earth First!* in 1983, 1984 on the Bald Mountain Road blockage and Middle Santiam projects, both in defense of Oregon wilderness.

3. Bill Devall, "The Edge: The Ecology Movement in Australia," *Ecophilosophy Newsletter* VI (Spring 1984).

4. Arne Naess, *Gandhi and Group Conflict: An Exploration of Satyagraha, Theoretical Background* (Norway: Universitetsforlaget, 1974).

5. Steven Barkan, "Strategic, Tactical and Organizational Dilemmas of the Protest Movement Against Nuclear Power," *Social Problems* 27, 1 (Oct. 1979), pp. 38-61; S. T. Bruyn and Paula M. Mayman, *Nonviolent Action and Social Change* (New York: Irvington, 1979).

6. Robert Aitken Roshi, "Koho'olawe and the Native Hawaiian Movement" (Unpublished manuscript, Honolulu, 1982). See also Peter Matthiessen, *Indian Country* (New York: Viking, 1984).

7. Arne Naess, "Modesty and the Conquest of Mountains," *The Mountain Spirit*, Michael Tobias, ed. (Woodstock, N.Y.: Overlook Press, 1979).

8. Lao Tzu, *Tao Te Ching*, translated by Archie Bahn (New York: Frederic Ungar, 1958), p. 59.

9. Edwin Way Teale, *The Wilderness World of John Muir*. (Boston: Houghton Mifflin, 1954).

10. William Everson, *Archetype West: The Pacific Coast as a Literary Region* (Berkeley: Oyez, 1976), pp. 49-60.

APPENDIX A

ECOSOPHY T

Arne Naess

Arne Naess is a Norwegian, born in 1912. He has been a major source of inspiration in Scandinavian social science and philosophy. He was a professor of philosophy at the University of Oslo from 1939 until 1970, when he resigned to devote himself more fully to the urgent environmental problems facing mankind.

Naess was founder and editor of the interdisciplinary journal in social science and philosophy, *Inquiry*, and has published widely on the philosophy of science, empirical semantics, and Gandhi's theory of nonviolence. He engaged in a major reevaluation of Spinoza's theory of freedom and ethics and wrote on the parallels between certain aspects of Buddhist thinking and Spinoza's philosophy. His work on the philosophy of ecology, or *ecosophy*, developed out of his work on Spinoza and Gandhi and his relationship with the mountains of Norway.

Apart from his career in academia, Naess has been an active mountaineer. He has visited the Himalayas several times and led successful expeditions to Tirich Mir in 1950 and 1964. A bibliography of selected writings by Naess is included at the end of this essay.

On the occasion of his seventieth birthday, former colleagues and students published a *Festschrift* containing fifteen papers inquiring into various aspects of his philosophy together with nine replies from Naess himself, in a volume entitled *In Sceptical Wonder*.

In discussing the relationship between deep ecology and major traditions such as Buddhism and Christianity, Naess stresses that people can agree broadly on a set of principles and disagree greatly on other aspects of ideology or logical derivations. He states the relationship between deep ecology and other traditions thusly:

In order to facilitate discussion it may be helpful to distinguish a common platform (basic principles) of deep ecology from the fundamental features of philosophies and religions from which that platform (basic principles) is derived, if the platform is formulated as a set of norms and hypotheses (factual assumptions). The fundamentals, if verbalized, are Buddhist, Taoist, Christian or of other religious persuasions, or philosophic with affinities to the basic views of Spinoza, Whitehead, Heidegger, or others. The fundamentals are mutually more or less incompatible or at least difficult to compare in terms of cognitive contents. The incompatibility does not affect the deep ecology principles adversely.

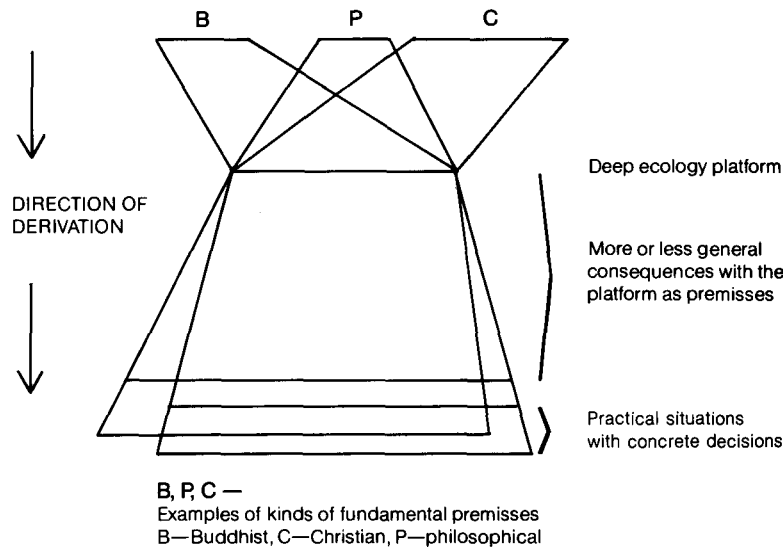
The basic principles within the deep ecology movement are grounded in religion or philosophy. In a loose sense, it may be said to be derived from the fundamentals. Because these are different, the situation only reminds us that very similar or even identical conclusions may be drawn from divergent premises. The principles (or platform) are the same, the fundamental premises differ.

In order to clarify the discussion one must avoid looking for one definite philosophy or religion among the supporters of the deep ecological movement.

Fortunately there is a rich manifold of kinds of consequences derived from the principles.

The discussion has four levels to take into account: verbalized fundamental philosophical and religious ideas and intuitions, the deep ecology basic principles, the more or less general consequences derived from the platform—lifestyles and general policies of every kind—and lastly, descriptions of concrete situations and decisions made in them.

From the point of view of derivation one may use the following diagram, the direction of derivation proceeding down the page:

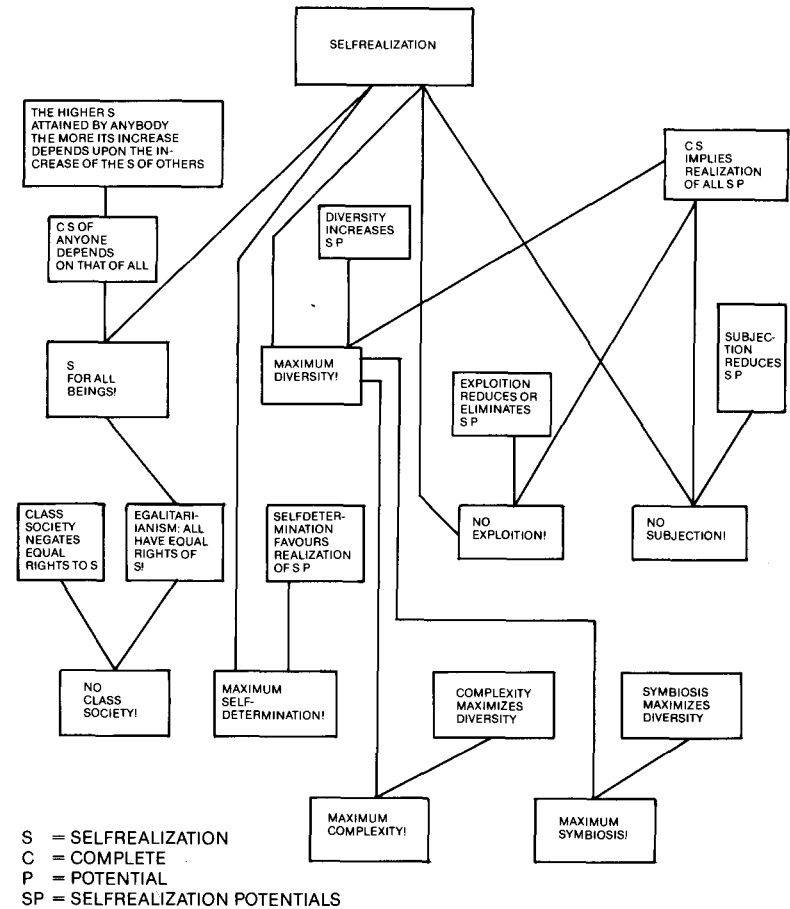


In this figure, B, P, and C are not made largely overlapping, chiefly because of the difficulties of formulating agreements and disagreements in relation to texts written in religious language.

It is a characteristic feature of deep ecological literature that it contains positive reference to a formidable number of authors belonging to different traditions and cultures.¹

As an expert in the areas of philosophical semantics, logic and the methodology of science, Arne Naess has attempted to provide a logical diagram or systematization of his own version of deep ecology or ecosophy which he calls "Ecosophy T." He calls this a normative system which includes both norms (or basic values) and factual hypotheses. The lower norms or action statements are derived from the top norms in a loosely logical sense. The top or most basic norms are arrived at by the deep questioning intuitive process.

It is also crucial to remember that his top norm or *ultimate norm*, Self-realization, is meant not in the sense of narrow ego realization nor in the sense often used by Abraham Maslow and other Western humanistic psychologists, but in the sense of *universal self* as described in the perennial philosophy; a self with a capital "S" that identifies not only with the ecosphere but even with the entire universe. The diagram for Ecosophy T appears below.



Naess stresses that Ecosophy T is only *his* version of deep ecology, and that many versions need to be worked out. Some people might be critical that many of the norms of deep ecology are held on an intuitive basis, but Naess points out all theories begin somewhere beyond logical constructions.

APPENDIX B FEMINISM AND ECOLOGY

Carolyn Merchant

1. Cp. the 70-page review by George Sessions in R. C. Schultz and J. D. Hughes, eds., *Ecological Consciousness*, University Press of America, 1981.

NAESS, ARNE:

- *Gandhi and the Nuclear Age* (Totowa, N.J., 1965).
- “The Shallow and the Deep, Long-Range Ecology Movement,” *Inquiry* 16 (1973), pp. 95-100.
- *Gandhi and Group Conflict: An Exploration of Satyagraha—Theoretical Background* (Oslo, 1974).
- “Notes on the Methodology of Normative Systems,” *Methodology and Science* 10 (1977), pp. 64-79.
- “Spinoza and Ecology,” in S. Hessing, ed., *Speculum Spinozanum 1677-1977* (London, 1978).
- “Through Spinoza to Mahayana Buddhism, or through Mahayana Buddhism to Spinoza?” in J. Wetlesen, ed., *Spinoza’s Philosophy of Man; Proceedings of the Scandinavian Spinoza Symposium 1977* (Oslo, 1978).
- “Self-realization in Mixed Communities of Humans, Bears, Sheep and Wolves,” *Inquiry* 22 (1979), pp. 231-241.
- “Defense of the Deep Ecology Movement,” *Environmental Ethics* 6, 3 (1984).
- “Some Philosophical Implications of the Deep Ecology Movement,” *Philosophical Inquiry* (forthcoming).
- “Identification as a Source of Deep Ecological Attitudes” in Michael Tobias, ed., *Deep Ecology* (San Diego: Avant Books, 1985).

The simultaneous emergence of the women’s and environmental movements over the past two decades raises additional questions about the relationships between feminism and ecology. Is there a set of assumptions basic to the science of ecology that also holds implications for the status of women? Is there an ecological ethic that is also a feminist ethic?

The structures and functions of the natural world and of human society interact through a language common to both. Ethics in the form of description, symbol, religion, and myth help to mediate between humans and their world. Choices are implied in the words used to describe nature: choices of ways in which to view the world and ethical choices that influence human behavior toward it. Ecology and feminism have interacting languages that imply certain common policy goals. These linkages might be described as follows:

1. *All parts of a system have equal value.*

Ecology assigns equal importance to all organic and inorganic components in the structure of an ecosystem. Healthy air, water, and soil—the abiotic components of the system—are as essential as the entire diverse range of biotic parts—plants, animals, and bacteria and fungi. Without each element in the structure, the system as a whole cannot function properly. Remove an element, reduce the number of individuals or species, and erratic oscillations may appear in the larger system.

Similarly, feminism asserts the equality of men and women. Intellectual differences are human differences rather than gender- or race-specific. The lower position of women stems from culture rather than nature. Thus policy goals should be directed toward achieving educational, economic, and political equity for all.

Ecologists and feminists alike will therefore assign value to all parts of the human-nature system and take care to examine the long- and short-range consequences of decisions affecting an individual, group, or species. In cases of ethical conflict, each case must be discussed from the perspective of the interconnectedness of all parts and the good of the whole.

2. *The Earth is a home.*

The Earth is a habitat for living organisms; houses are habitats for groups of humans. Each ecological niche is a position in a community, a hole in the energy continuum through which materials and energy enter and leave. Ecology is the study of the Earth’s household. Human houses, whether sodhouses, igloos, or bungalows, are structures in an environment. Most are places wherein life is sustained—shelters where food is prepared, clothes are repaired, and human beings cared for.

For ecologists and feminists the Earth’s house and the human house are habitats to be cherished. Energy flows in and out; molecules and atoms enter and leave. Some chemicals and forms of energy are life-sustaining; others are life-defeating. Those that lead to sickness on the planet or in the home cannot be tolerated. Radioactive wastes or potential radioactive hazards are present

in some people's environments. Hazardous chemicals permeate some backyards and basements. Microwaves, nitrite preservatives, and cleaning chemicals have invaded the kitchen.

The home, where in fact women and children spend much of their time, is no longer a haven. The soil over which the house is built or the rocks used in its construction may emit radon (a radioactive decay product of radium), potentially a source of lung cancer. The walls, furniture, floor coverings, and insulation may contain urea formaldehyde, a nasal, throat, and eye irritant. Leaky gas stoves and furnaces can produce nitrogen dioxide and carbon monoxide, resulting in nausea, headaches, and respiratory illnesses. An underground garage in an apartment building can be an additional source of indoor carbon monoxide. The home's faucets may be piping in carcinogenic drinking water, formed by the action of chlorine on organic compounds in reservoir supplies.

Disinfectants sprayed where people eat or children play may contain phenols, creosols, or ammonium chlorides that can produce toxic effects on the lungs, liver, and kidneys, or act as nervous system depressants. Oven cleaners may contain caustic alkalis.

The bathroom and bedroom may feature cosmetics and shampoos that can produce headaches, eye-makeup contaminated by bacteria and fungi, deodorants laced with hexachlorophene, and hairdyes containing aromatic amines that have been linked to cancer.

The kitchen may have a microwave oven and the living room a color television emitting low-level radiation when in use. The refrigerator may be stocked with food containing nitrite preservatives, food dyes, and saccharin-filled "low-cal" drinks suspected as potential carcinogens. In the cupboards pewter pitchers or dishes containing lead glazes can slowly contribute to lead poisoning, especially when in contact with acidic foods. The indoor atmosphere may be filled with smoke, containing particles that remain in the air and accumulate even in the lungs of non-smokers. For ecologists and feminists alike, the goal must be the reversal of these life-defeating intrusions and the restoration of healthy indoor and outdoor environments.

3. *Process is primary.*

The first law of thermodynamics, which is also the first law of ecology, asserts the conservation of energy in an ecosystem as energy is changed and exchanged in its continual flow through the interconnected parts. The total amount of energy entering and leaving the Earth is the same. The science of ecology studies the energy flow through the system of living and non-living parts on the Earth. All components are parts of a steady-state process of growth and development, death and decay. The world is active and dynamic; its natural processes are cyclical, balanced by cybernetic, stabilizing, feedback mechanisms.

The stress on dynamic processes in nature has implications for change and process in human societies. The exchange and flow of information through the human community is the basis for decision making. Open discussion of all alternatives in which ecologists and technologists, lawyers and workers, women and men participate as equals is an appropriate goal for both environmentalists and feminists. Each individual has experience and knowledge that is of value to the human-nature community.

4. *There is no free lunch.*

"No free lunch" is the essence of the laws of thermodynamics. To produce organized matter, energy in the form of work is needed. But each step up the ladder of organized life, each material object produced, each commodity manufactured increases entropy in its surroundings, and hence increases the reservoir of energy unavailable for work.

Although underpaid environmentalists are said to accept free lunches, nature cannot continue to provide free goods and services for profit-hungry humans, because the ultimate costs are too great. Thus, whenever and wherever possible, that which is taken from nature must be given back through the recycling of goods and the sharing of services.

For feminists, reciprocity and cooperation rather than free lunches and household services are a desirable goal. Housewives frequently spend much of their waking time struggling to undo the effects of the second law of thermodynamics. Continually trying to create order out of disorder is energy consumptive and spiritually costly. Thus the dualism of separate public and private spheres should be severed and male and female roles in both the household and the workplace merged. Cooperation between men and women in each specific context—childrearing, day-care centers, household work, productive work, sexual relations, etc.—rather than separate gender roles could create emotional rewards. Men and women would engage together in the production of use-values and would work together to scale down the production of commodities that are costly to nature. Technologies appropriate to the task, technologies having a low impact on the environment, would be chosen whenever possible.

GANDHI, DOGEN AND DEEP ECOLOGY

Robert Aitken Roshi

A friend once inquired if Gandhi's aims in settling in the village and serving the villagers as best he could were purely humanitarian. Gandhi replied . . . "I am here to serve no one else but myself, to find my own self-realization through the service of these village folk."¹

This remarkable conversation reveals Gandhi's stature as a world teacher. It is a true *mondo*, with the enlightened one responding to the fixed attitude of the questioner, turning the question around and using it as a vehicle for showing the truth that the question in its original form actually obscured.

The question was asked, not without malice, from the conventional suspicion of generosity: Isn't everything you do for others really a way of aggrandizing yourself? Is there really such a thing as pure generosity? Is it possible to live just for others? Aren't you serving your own psychological needs by living with poor people like this?

Gandhi replied from a point of view that is not conventional. He omits the word "humanitarian" entirely from his reply, and indeed I wonder if it is found anywhere in his writings or speeches. For the questioner, humanitarianism seems unrealistic, and in effect, Gandhi acknowledges this, agreeing in order to make a deeper point.

Like a judo expert, Gandhi uses the energy and thrust of the other. Challenged to deny that he is just serving himself, he does not deny it at all, but takes the challenge a step further, and states clearly that the villagers are serving him.

This is not self-aggrandizement, but the way of self-realization, as Gandhi says. Ego-concerns vanish, and the true nature of the one who observes and takes action becomes clear. It is none other than all beings and all things. Thomas Merton observes that Gandhi's practice was the awakening of India and of the world within himself²—or, I would say, as himself. Merton obviously felt this was an existential awakening, but whether it was existential or merely political, the truth remains: the other is no other than myself.

The conventional view that serving others is a means for self-aggrandizement is the view that accepts exploitation of people and the environment, wars between nations, and conflicts within the family. As Yasutani Hakuun Roshi used to say, the fundamental delusion of humanity is to suppose that I am here and you are out there.

Gandhi's view is traditionally Eastern, and is found with differing emphases in Hinduism, Taoism, and in Theravada and Mahayana Buddhism. For Dōgen Zenji and for Zen Buddhists generally, the way is openness to all beings, all things. Each being confirms my self nature, but if I seek to control the other, I fall into delusion.

That the self advances and confirms the myriad things is called delusion.

That the myriad things advance and confirm the self is enlightenment.³

—Genjōkōan

The self imposing upon the other is not only something called delusion, it is the ruination of our planet and all of its creatures. But enlightenment is not just a matter of learning from another human being. When the self is forgotten, it is recreated again and again, ever more richly, by the myriad things and beings of the universe:

*The wild deer, wand'ring here & there
Keeps the Human Soul from Care.⁴*

This is not just a matter of sensing the oneness of the universe. Stars of a tropical sky spread across the ceiling of my mind, and the cool wind unlocks my car.

Such experiences are not philosophy, and are not confined to the traditional East, but in the past two hundred years, East or West, we must look to the periphery of culture, rather than to the mainstream, to find anything similar. The mainstream follows a utilitarian interpretation of God's instructions to Noah:

And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth on the earth, and upon all the fishes of the sea; into your hand they are delivered.⁵

It is only a very few, relatively isolated geniuses in the West, such as Wordsworth and Thoreau, who have taught confirmation of the human self by nature, and the crime of confirming nature by the self. For example, here Wordsworth echoes Dōgen:

*Think you, 'mid all this mighty sum
Of things for ever speaking,
That nothing of itself will come,
But we must still be seeking?⁶*

Openness to the myriad things follows what George Sessions, in his discussion of deep ecology, calls conversion:

The forester ecologist Aldo Leopold underwent a dramatic conversion from the "stewardship" shallow ecology resource-management mentality of man-over-nature to announce that humans should see themselves realistically as "plain members" of the biotic community. After the conversion, Leopold saw steadily and with "shining clarity" as he broke through the anthropocentric illusions of his time and began "thinking like a mountain."⁷

Man-over-nature is the self advancing and confirming the myriad things, an anthropocentric delusion. It is the same mind-set as Americans over Vietnamese, or men over women, or managers over workers, or whites over blacks.

The Deep Ecology movement has grown out of the despair of ecologists over the conventional resource-management mentality which is rapidly depleting our minerals, razing our forests, and poisoning our rivers and lakes. It is precisely the same as the welfare society mentality that manages human resources for the short-term benefit of the managers themselves.

Readers of the conventional media have more awareness of the dangers of war and nuclear poison than they have of the biological holocaust involved in clearing jungles, strip-mining mountains, disrupting the balance of life in oceans, and draining coastal swamps. One must read the journals and bulletins of ecological societies to gain a perspective of the accelerating global disaster that our luxurious way of life is bringing down upon us all.

But even with knowledge, I wonder if it would be possible to reverse the machine of death and destruction. We in the peace movement have sought to levitate the Pentagon, falling into the same delusion that Dōgen Zenji warns us about. When we stopped the B-1 Bomber, we got the Cruise Missile. When we stopped the Omnibus Crime Bill, we got another Omnibus Crime Bill. When we stopped LBJ, we got Richard Nixon.

The point is that, with all our good intentions, we are still seeking to advance and control the myriad things. The alternative is not just to respond passively or to run away. Once one thinks like a mountain, the whole world is converted. All things confirm me. Then I sit on dōjō cushions which do not move. There is no controller and no one to control.

I think again of Gandhi, urging each of us to follow our own light. Erik H. Erikson suggests that Gandhi held fast to his values to the exclusion of human needs in his family and even in his nation.⁸ Probably so. We need not venerate him blindly. With all his flaws, he was surely a forerunner of a New Reformation that seeks to encourage self-sufficiency and personal responsibility for all beings and all things.

In the Buddhist world we have in the past generation seen the development of Sarvodaya Shramana in Sri Lanka, the Coordination Group for Religion in Society in Thailand, the School of Youth for Social Service in South Vietnam, and Ittōen in Japan. These movements developed in the modern zeitgeist of social consciousness, and have found guidance in the Buddhist doctrine of non-ego and in the Buddhist precepts, just as Gandhi could find guidance for the Indian independence movement in the ancient Hindu doctrine of self-reliance.

In the Christian world, we have seen the rise of similar movements, notably the Catholic Worker, an anarchist network of communal houses in dozens of American cities, set up by families of laymen and laywomen to feed the poor, clothe them, and shelter them, just as Jesus taught: "Inasmuch as you have done it to one of the least of these my brothers and sisters, you have done it to me."

These movements grew from their roots with the understanding that confirmation by the myriad things is not just an esoteric experience confined within monastery walls. Swaraj, or independence, was for Gandhi the self-reliance of individuals who practiced the way of realization by complete openness to the British, the ultimate "other" for colonial India. It is also, as Gandhi indicated to the one who questioned his humanitarianism, the practice of being with the poor, the handicapped, the oppressed, thinking as they do, drawing water and digging the earth as they do. It is the practice of realization through their service—and through the service of all others, including police and politicians.

The practice of "being with them" converts the third person, *they, it, she, he*, into the first person, *I* and *we*. For Dōgen Zenji, the others who are "none other than myself" include mountains, rivers, and the great earth. When one thinks like a mountain, one thinks also like the black bear, and this is a step beyond Gandhi's usual concerns to deep ecology, which requires openness to the black bear, becoming truly intimate with him.

This is compassion, suffering with others. "Dwell nowhere, and bring forth that mind."¹⁰ "Nowhere" is the zero of purest experience, known inwardly as

peace and rest. To "come forth" is to stand firmly and contain the myriad things. For the peace or ecology worker, the message of the *Diamond Sutra* would be: "From that place of fundamental peace, come forth as a man or woman of peace, presenting peace in the inmost community of those who would destroy it."

NOTES

Thanks to George Sessions, whose paper, "Spinoza, Perennial Philosophy, and Deep Ecology," was a direct inspiration for this essay. (Mimeo., Sierra College, Rocklin, Calif., 1979). I was told that Arne Naess, the Norwegian ecophilosopher who coined the term "deep ecology," is now using the expression "New Philosophy of Nature" as something less divisive and invidious.

1. Jag Parvesh Chander, *Teachings of Mahatma Gandhi* (Lahore: The India Book Works, 1945), p. 375. (Tähtinen, *Non-violence as an Ethical Principle*, p. 83.)

2. Thomas Merton, *Gandhi on Non-violence* (New York: New Directions, 1965), p. 5.

3. Cf. Maezumi, *The Way of Everyday Life* (Los Angeles: Center Publications, 1978), n.p.

4. William Blake, "Auguries of Innocence," *Poetry and Prose of William Blake*, Geoffrey Keynes, ed. (London: Nonesuch Library, 1961), p. 118.

5. Genesis 9:2.

6. William Wordsworth, "Expostulation and Reply," *Lyrical Ballads*, W. J. B. Owens, ed. (New York: Oxford University Press, 1967), p. 104.

7. Sessions, "Spinoza, Perennial Philosophy, and Deep Ecology," p. 15. Space is too limited for a complete discussion of deep ecology, which naturally must include provision for agriculture and other kinds of environmental management. It is the mind-set which would exploit the future and exterminate species which the ecophilosophers wish to see turned around.

8. Erik H. Erikson, *Gandhi's Truth: On the Origins of Militant Nonviolence* (New York: Norton, 1969), especially p. 251.

9. Matthew 24:40.

10. See A. F. Price, trans., "The Diamond Sutra," Book One of *The Diamond Sutra and the Sutra of Hui Hong* (Boulder: Shambhala, 1969), p. 74.

WESTERN PROCESS METAPHYSICS
(HERACLITUS, WHITEHEAD,
AND SPINOZA)
George Sessions

Since the demise of logical positivism in the 1950s, a number of philosophers in the West have begun the search for a new metaphysical synthesis for Western society. The first new metaphysics to gain considerable acceptance was a sophisticated mechanistic materialism in the late 1950s in the form of the mind-brain identity theory of J. J. C. Smart and others, having its historical roots in Hobbes and ultimately Democritus. But there has also been a minor process metaphysical tradition in the West which is now seen to be more compatible with recent developments in theoretical physics, ecology, and with Eastern metaphysics.

The process metaphysics of the Presocratic pantheist, Heraclitus, has been mentioned by several theorists as a possible basis for an ecological metaphysics for the West. The Presocratics, especially Anaximander, Pythagoras, Heraclitus, and Empedocles, developed perennial philosophies which were pantheistic and surprisingly ecological, as they both engaged in theoretical scientific speculation and attempted to reconcile the emerging science with spiritual development and nature mysticism. The parallels between these systems and Eastern philosophy/religion is startling, including a rejection of the ideas of historical progress in favor of a cyclical conception of time which accorded the natural seasons and the growth cycles of organisms, together with theories of the harmony resulting from the conflict of opposites. Unfortunately, our knowledge of these systems is quite fragmentary and often conjectural.

There have been contemporary philosophers who, for a number of years, have advocated the panpsychistic process "philosophy of organicism" of twentieth-century theorist Alfred North Whitehead. Philosophers such as Charles Hartshorne and John Cobb, Jr., have recently argued its relevance as a basis for the New Philosophy of Nature. But many of these theorists, who also happen to be Christian theists, when applying Whiteheadian process metaphysics to the problems of environmental ethics, argue that, in their estimation, humans have the greatest degree and highest quality of sentience, or consciousness, hence humans have the highest value and the most rights in Nature. In a manner similar to the attempt to "extend" humanistic ethical theory to the nonhuman, there is what Rodman points to as a "pecking order in this moral barnyard." This attempt to apply Whiteheadian panpsychism, while positing various degrees of intrinsic value to the rest of Nature, nonetheless merely reinforces existing Western anthropocentrism, and thus fails to meet the deep ecology norm of "ecological egalitarianism in principle."

Philosopher Ervin Laszlo has made a major effort to develop a Whiteheadian metaphysical synthesis which results in a nonanthropocentric ethic. He calls this a "neo-Whiteheadianism" supplemented by the general systems theory of Ludwig von Bertalanffy, which results in a moral attitude of "reverence for natural systems"—an attitude which, he claims, "already pervades the minds

of today's younger generation." Reverence for natural systems is a kind of ecosystem ethics:

*... a reverence for our own kind when our vision is wide enough to see ourselves not only in our children, family and compatriots, and not even in all human beings and all living things, but in all self-maintaining and self-evolving organizations brought forth on this good earth and, if not perturbed by man, existing here in complex but supremely balanced hierarchical interdependencies.*¹

The ecological view of Nature as a vast hierarchy of interrelated systems brings us to the great pantheistic process metaphysics of seventeenth-century Dutch philosopher Baruch Spinoza. Stuart Hampshire, who has long been an advocate of Spinoza's theory of mind and concepts of human freedom and ethics, points out that Spinoza's metaphysics provides us with a "model of systems within systems each with its own characteristic equilibrium of forces (of individuals within individuals, of increasing power and complexity, each type of individual differentiated by its characteristic activity in self maintenance)."²

While philosophers of a materialist persuasion have been increasingly drawn to Spinoza's system, the most radical developments in Spinoza scholarship have come about through the work of Arne Naess and Paul Wienpahl. Naess worked with the Vienna Circle of positivists in the 1930s and has described his drift away from "scientism" to the philosophy of Spinoza. Paul Wienpahl also found himself a "philosopher without a position" in the 1950s and set about to study Buddhism by spending time in a Zen monastery in Japan in 1959. This experience and continued meditation gave him fresh insight into Spinoza, whereupon he recently completed a totally new translation of the complete works of Spinoza which results in a very "Eastern" process metaphysics. Wienpahl also argues, contrary to conventional interpretations, that true *understanding* occurs only at the intuitive mystical level; all forms of conceptualization are levels of *imagination*, under the Spinozistic system. As Wienpahl describes Spinozistic metaphysics, given the new translations: "You find that you can view your world as a kind of fluidity. The ocean is a suitable simile. There is BEING and the modes of being, constantly rising up from it, and just as constantly subsiding into it. . . . Perceived clearly and distinctly, God is Being."³

As a result of this recent fruitful Spinoza scholarship, a number of philosophers are looking to Spinoza's system as a unique Western basis for deep ecology. Arne Naess recently had some very strong positive things to say about Spinoza:

The increased interest in meditation and Mahayana Buddhism has resulted in a search for a philosophy that might be understandable in the West and takes care of basic insights of the East. A philosophy inspired by Spinoza may be the answer or one answer. . . . Part Five of [Spinoza's] Ethics represents, as far as I can understand, Middle East wisdom par excellence. Spinoza fits in with Eastern traditions in a way that makes it highly unlikely that he can be completely absorbed in any of the major Western trends . . . the system of Spinoza is highly precarious: its pretension is extreme in so far as it tries to take care of everything of lasting value in every major tradition, East and West, even when the values seem mutually utterly inconsistent . . . [and in addition] no

great philosopher has so much to offer in the way of clarification and articulation of basic ecological attitudes as Baruch Spinoza.⁴

Historically, Spinoza's system has had a major influence on those thinkers who have been most influential in resisting the development of the modern homocentric technological worldview and society. Some of the leading figures of the European Romantic movement (Goethe, Coleridge, Wordsworth, and Shelley) read Spinoza and were impressed with his religious vision of the unity and divinity of Nature. And, indirectly, then, the American Transcendentalists (Emerson, Thoreau, and Muir) also felt the impress of Spinoza, although Muir was probably the only one to overcome the idealistic subjectivism of Romanticism and return to the more objective nonanthropocentrism of Spinoza. Spinoza had a strong formative influence on George Santayana, Bertrand Russell, Albert Einstein, and Robinson Jeffers. And Wittgenstein's pantheism has been compared with Spinozism. Spinoza's system is very similar to Eastern religions, and Norwegian philosopher Jon Wetlesen has just finished a meticulous academic comparison of Spinozism and the ways of enlightenment of Mahayana Buddhism.⁵

Spinozism is clearly a modern version of perennial philosophy. Stuart Hampshire once pointed out that Spinoza's "metaphysics and dependent theory of knowledge are designed to show man's place in nature as a thinking being. Spinoza always argued that, until this is understood, nothing can be said about the nature and possibility of human happiness and freedom. Ethics without metaphysics must be nonsense; we must first know what our potentialities are and what our situation is as parts of Nature."

Spinoza's metaphysics is a conceptualization of the idea of unity; there can be only one Substance or non-dualism which is infinite, and this Substance is also God or Nature. What we experience as the mental and the physical have no separate metaphysical reality, but rather are aspects or attributes of this one Substance. Individual things, such as Mt. Everest, humans, trees, and chipmunks, are temporary expressions of the continual flux of God/Nature/Substance, and he calls them modifications or modes. Spinozism can be thought of as a kind of panpsychism; there is sentience throughout Nature, but there is also matter throughout Nature. But Spinoza is not a materialist, an idealist, or a dualist; in this respect he is metaphysically neutral.

Spinoza's epistemology/psychology is the key to his idea of spiritual development and ethics. He tells us in the *Treatise on the Improvement of the Understanding* that the attempt to find lasting happiness by catering to ego desires is doomed to defeat. We must break free from the bonds of desire and ignorance which captivate and frustrate most humans, and attain a higher Self ("a human nature much more stable") which is aligned with a correct understanding of God/Nature. And Spinoza thought that the theoretical sciences can play an important role in the attainment of this higher Self. Unlike his contemporaries, Bacon, Descartes, and Leibniz, who saw the role of science primarily in terms of the egoistic technological domination and mastery of Nature, Spinoza claimed that "I want to direct all the sciences to a single field and goal, this being the attainment of the supreme human perfection which we have described. Thus anything that belongs to the sciences and does not advance us toward our goal will have to be dismissed out of hand; for to put it in a word, all our thoughts and deeds have got to be directed to this one end."

Spinoza's account of how humans can acquire true and adequate ideas of God/Nature and themselves (and thus achieve spiritual emancipation) is similar to the Platonic path to wisdom, and to many of the perennial philosophies in the West and East. Most people are like the slaves in Plato's cave; they have mostly *opinion* about causal sequences in Nature in that their perceptions and thoughts are colored by their ego desires. They are essentially helpless and *passive*, moved by emotions, fears, and desires based on ignorance and imagination, and living life largely by reacting to *external* causes and situations. A rational scientific knowledge of the world, however, can raise a human to a higher level of knowing and being, according to Spinoza, where one can at least begin the process of psychic rearrangement which is a prelude to transcending one's narrowly egoistic subjectivity. As Jacob Needleman describes this:

*Surely every serious student of modern science knows those moments when the intellectual grasp of a lawful pattern in nature freed him from his own subjective perceptions of what is before him, embroiled as these perceptions are in the tormented machinations of the ego. This brief release from ordinary thought, which is a foretaste of inner freedom, occurs when the mind is touched by a relatively objective idea. Why then did modern man forget that so much of the value of apprehending scientific law lies just in this quality of direct self-knowledge which such apprehending brings? How did he not see that if a general law of nature is objective it is also a law of man's own nature?"*⁶

But the highest level of knowledge, for Spinoza, is direct intuitive knowledge of individual things (modes) and this is clearly a mystical kind of knowing. The subject/object distinction disappears—actually, one goes beyond all conceptual knowledge, and experiences the "union that the mind has with the whole of Nature." And only at this level is there *understanding*; all lesser forms of "knowing" consist of increasingly inadequate ideas based on the *imagination*. As Paul Wienpahl describes this:

*The first characteristic, then, that sets understanding off from imagination is that it is affective as well as cognitive (one sees the idea of unity at work here). A second is that understanding concerns singular things directly; whereas imagination always does so by means of some kind of images, whereby "images" is to be meant any means of representing a thing. Thus images include words, ideas insofar as they are like "mute pictures on a tablet," and what Spinoza calls "universal notions," such as Human Being, Dog, Horse, etc. A good way of seeing this difference between imagination and understanding is in terms of a metaphor that occurs throughout Spinoza's writings: dreaming with our eyes open as contrasted with being awake. In imagination individual things are always seen, as if in a dream, with some image between us and the thing. With understanding the thing itself or the being of the thing is present to a Mind.*⁷

Spinoza's system is sometimes thought of as being "too rationalistic," but one can see that it was meant to lead from the passive slave to active freedom for humans, by grasping God as manifested in individual beings via direct intuitive awareness with one's *whole* being (what Wienpahl translates as "God's understanding love"). This is very similar to certain forms of Buddhist mysticism, and to what Henri Bergson called "a true empiricism": direct unmediated perception which eliminates all conceptualization to grasp the absolute uniqueness of each individual thing.

While scientific knowledge is a kind of “seeing things under the aspect of eternity,” it ultimately is only a higher and more objective form of imagination than mere opinion, but it can lead to direct understanding. Given that all rational conceptualization is a form of imagination, what would Spinoza have to say of his own rational-logical metaphysical system? Like theoretical science, it too is a higher form of imagination which can help guide one to intuitive understanding. Wittgenstein seemed to understand his metaphysical system in the *Tractatus* in a similar way (6.54): “My propositions serve as elucidation in the following way: anyone who understands me eventually recognizes them as nonsensical, when one has used them—as steps—to climb up beyond them. (He must, so to speak, throw away the ladder after he has climbed up it.) He must transcend these propositions, and then he will see the world aright. What we cannot speak about we must pass over in silence.”

As one passes from a state of slavery to one of active internal freedom, one experiences joy in one’s whole being.

Some Spinoza scholars have recently claimed that an ecological interpretation of Spinozism is not justified.⁸ There are notes in the *Ethics* where Spinoza says that we can treat other animals in any way which best suits us. Professors E. M. Curley and Genevieve Lloyd have argued that although the metaphysics is nonanthropocentric, the ethics is rightfully anthropocentric. Schopenhauer, who was steeped in Eastern philosophy, was quick to pick up on the anomalous attitude of Spinoza toward other animals: “Spinoza’s contempt for animals, as mere things for our use, and declared by him to be without rights, is thoroughly Jewish, and in conjunction with pantheism is at the same time absurd and abominable.” Arne Naess and I agree that Schopenhauer was correct in his criticism of Spinoza. Naess admits that although Spinoza himself was what we would now call a “speciesist,” his system is not speciesist. Naess claims:

*[For Spinoza] all particular things are expressions of God; through all of them God acts. There is no hierarchy. There is no purpose, no final causes such that one can say that the “lower” exist for the sake of the “higher.” There is an ontological democracy or equalitarianism which, incidentally, greatly offended his contemporaries, but of which ecology makes us more tolerant today.*⁹

Spinoza’s system does not result in a moral or ethical theory in the usual sense of the term. Spinoza does not speak of moral “rights” or “duties,” rather it is an ethics of what we would now call “self realization.” We can continue to speak of the “rights” of other beings, but only in the metaphorical sense of allowing human and nonhuman individuals “to live and blossom” and arrive at their own unique forms of self-realization and completion.

Some have also thought that mysticism and the contemplative life in both its Eastern and Western forms necessarily leads to a “do nothing” inward withdrawal from the world and its problems. There would be little or no basis or motivation to act on the behalf of other people, other species, or the protection of ecosystems. But, on the contrary, Naess sees the Spinozistic free person as a very active, powerful individual, as a sort of *karmayogi* in the tradition of Buddha or Gandhi:

The supremely free human being according to Wetlesen’s Spinoza is one of introvert tranquility. The foregoing comments favor an activist interpretation: The free human being is a wise human being permanently and with increasing

*momentum on the road to still higher levels of freedom. The supremely free person shows perfect equanimity, forceful, rich and deep affects, and is active in a great variety of ways corresponding to the many “parts of the body,” and all of them bound up with increasing understanding—and certainly including social and political acts. . . . This image of the sage has in common with (a certain variety of) Mahayana Buddhism the idea that the higher level of freedom reached by an individual, the more difficult it gets to increase the level without increasing that of all other beings, human and nonhuman. . . . It again rests on identification with all beings.*¹⁰

As our understanding of God increases with our understanding of individuals in this intuitive mystical sense, and our identification with all beings increases with our increase in internal power and freedom, does this expanded identification with God/Nature eventually coalesce with an ecosystem or environmental ethics? An answer to this question depends largely on what can count as an “individual.” For Spinoza, the most obvious (paradigm) case of an individual was a human being and, since the nature of individual humans is more similar to each other than to other animals, we can come to know ourselves and perhaps certain selected other humans in this direct way, after long years of intense hard work. But can this way of understanding extend to other animals, domestic and wild, and, for example, to individual trees? Ethologists such as Jane Goodall seem to begin to understand in this way chimpanzees and other animals with which they have worked and lived for many years. And Paul Shepard has argued that we all need to understand large wild animals in this way to model ourselves after and become fully human.¹¹

Can our identification extend still further, can we begin to “think like a mountain” and come to understand El Capitan and Mt. Everest after long, intimate acquaintance and interaction? Spinozistic understanding involves a way of being and living with the other. Paul Wienpahl has claimed that he has come to understand his mate, his dog, and a particular hillside near his home in this intuitive way. One suspects that John Muir understood Yosemite and other parts of the Sierra with “God’s understanding love,” as did Thoreau of Walden Pond, Jeffers of parts of the Big Sur coast, and Ed Abbey of the desert country of Utah and Arizona.

It seems clear that many individuals and societies throughout history have developed an intuitive mystical sense of interpenetration with the landscape and an abiding and all-pervading “sense of place.” Some field ecologists may, on occasion, rise above their professionally scientific approach to Nature (e. g., the quantitative measurement of energy transfers of biomass) and begin to apprehend ecosystems intuitively. Rachel Carson and Loren Eiseley seem to have been good examples of this. And if the Gaia hypothesis, recently advanced by two professional ecologists, is true (“the system of the Earth’s biosphere seems to exhibit the behavior of a single organism, even a living creature”), then the whole biosphere would count as a Spinozistic individual and would thus be at least theoretically understandable on the level of “God’s understanding love.” Of course, Taoists/Buddhists have long held that to overcome society-produced ego and find Self, one must at least temporarily get away from society and other humans and align one’s Self with the Tao (the way of God/Nature) in wilderness.

John Seed

NOTES

1. Ervin Laszlo, *Introduction to Systems Theory*, chapter 14 (New York: Gordon and Breach, 1972).
2. S. Hampshire, *Spinoza* (New York: Penguin Books, 1951), pp. 17-81; *Freedom of the Mind and Other Essays* (New Jersey: Princeton University Press, 1971), and *Two Theories of Morality* (New York: Oxford University Press, 1977).
3. Arne Naess, *Freedom, Emotion, and Self-Subsistence: The Structure of a Central Part of Spinoza's Ethics* (Oslo: University of Oslo Press, 1975); Paul Wienpahl, *The Radical Spinoza* (New York: New York University Press, 1979).
4. Naess, "Through Spinoza to Mahayana Buddhism, or Through Mahayana Buddhism to Spinoza?" in Jon Wetlesen, ed., *Spinoza's Philosophy of Man* (Oslo: University Press of Oslo, 1978).
5. Jon Wetlesen, *The Sage and the Way: Spinoza's Ethics of Freedom* (Oslo: University of Oslo Press, 1978).
6. Jacob Needleman, *A Sense of the Cosmos* (New York: Doubleday, 1975), p. 35.
7. Paul Wienpahl, "Spinoza's Mysticism," in Wetlesen, *Spinoza's Philosophy of Man*, op. cit.
8. E. M. Curley, "Man and Nature in Spinoza," in Wetlesen, *Spinoza's Philosophy of Man*, op. cit., and Genevieve Lloyd, "Spinoza's Environmental Ethics," together with Naess's reply to Lloyd, in *Inquiry*, 23, 3 (Oslo, 1980).
9. Naess, *Freedom, Emotion and Self-Subsistence*, pp. 118-119, and *Ecology, Community, and Lifestyle, A Philosophical Approach* (Oslo: University of Oslo Press, 1977).
10. Naess, "Through Spinoza to Mahayana Buddhism," op. cit.; "Spinoza and Ecology," in S. Hessing, ed., *Speculum Spinozanum* (Massachusetts: Routledge & Kegan Paul, 1978), and "Reply to Richard Watson's Critique of Deep Ecology," *Environmental Ethics*, 6, 3 (Fall 1984).
11. Paul Shepard, *Thinking Animals* (New York: Viking, 1978).

*But the time is not a strong prison either.
A little scraping the walls of dishonest contractor's concrete
Through a shower of chips and sand makes freedom.
Shake the dust from your hair. This mountain sea-coast is real
For it reaches out far into the past and future;
It is part of the great and timeless excellence of things.¹*

"Anthropocentrism" or "homocentrism" means human chauvinism. Similar to sexism, but substitute "human race" for "man" and "all other species" for "woman."

Human chauvinism, the idea that humans are the crown of creation, the source of all value, the measure of all things, is deeply embedded in our culture and consciousness.

And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth on the earth, and upon all the fishes of the sea; into your hands they are delivered.²

When humans investigate and see through their layers of anthropocentric self-cherishing, a most profound change in consciousness begins to take place.

Alienation subsides. The human is no longer an outsider, apart. Your humanness is then recognized as being merely the most recent stage of your existence . . . you start to get in touch with yourself as mammal, as vertebrate, as a species only recently emerged from the rain forest. As the fog of amnesia disperses, there is a transformation in your relationship to other species, and in your commitment to them.

What is described here should not be seen as merely intellectual. The intellect is one entry point to the process outlined, and the easiest one to communicate. For some people, however, this change of perspective follows from actions on behalf of mother Earth.

"I am protecting the rain forest" develops to "I am part of the rain forest protecting myself. I am that part of the rain forest recently emerged into thinking."

What a relief then! The thousands of years of imagined separation are over and we begin to recall our true nature. That is, the change is a spiritual one, thinking like a mountain,³ sometimes referred to as "deep ecology."

As your memory improves, as the implications of evolution and ecology are internalized and replace the outmoded anthropocentric structures in your mind, there is an identification with all life. Then follows the realization that the distinction between "life" and "lifeless" is a human construct. Every atom in this body existed before organic life emerged 4,000 million years ago. Remember our childhood as minerals, as lava, as rocks?

Rocks contain the potentiality to weave themselves into such stuff as this. We are the rocks dancing. Why do we look down on them with such a condescending air? It is they that are the immortal part of us.⁴

If we embark upon such an inner voyage, we may find, upon returning to 1983 consensus reality, that our actions on behalf of the environment are purified and strengthened by the experience.

We have found here a level of our being that moth, rust, nuclear holocaust or destruction of the rain forest genepool do not corrupt. The commitment to save the world is not decreased by the new perspective, although the fear and anxiety which were part of our motivation start to dissipate and are replaced by a certain disinterestedness. We act because life is the only game in town, but actions from a disinterested, less attached consciousness may be more effective.

Activists often don't have much time for meditation. The disinterested space we find here may be similar to meditation. Some teachers of meditation are embracing deep ecology⁵ and vice versa⁶.

Of all the species that have ever existed, it is estimated that less than one in a hundred exist today. The rest are extinct.

As environment changes, any species that is unable to adapt, to change, to evolve, is extinguished. All evolution takes place in this fashion. In this way an oxygen-starved fish, ancestor of yours and mine, commenced to colonize the land. Threat of extinction is the potter's hand that moulds all the forms of life.

The human species is one of millions threatened by imminent extinction through nuclear war and other environmental changes. And while it is true that "human nature" revealed by 12,000 years of written history does not offer much hope that we can change our warlike, greedy, ignorant ways, the vastly longer fossil history assures us that we *can* change. We *are* that fish, and the myriad other death-defying feats of flexibility which a study of evolution reveals to us. A certain confidence (in spite of our recent "humanity") is warranted.

From this point of view, the threat of extinction appears as the invitation to change, to evolve. After a brief respite from the potter's hand, here we are back on the wheel again.

The change that is required of us is not some new resistance to radiation, but a change in consciousness. Deep ecology is the search for a viable consciousness.

Surely consciousness emerged and evolved according to the same laws as everything else—moulded by environmental pressures. In the recent past, when faced with intolerable environmental pressures, the mind of our ancestors must time and again have been forced to transcend itself.

To survive our current environmental pressures, we must consciously remember our evolutionary and ecological inheritance. We must learn to think like a mountain.

If we are to be open to evolving a new consciousness, we must fully face up to our impending extinction (the ultimate environmental pressure). This means acknowledging that part of us which shies away from the truth, hides in intoxication or busyness from the despair of the human, whose 4,000 million year race is run, whose organic life is a mere hair's-breadth from finished.⁷

A biocentric perspective, the realization that rocks *will* dance, and that roots go deeper than 4,000 million years, may give us the courage to face despair

and break through to a more viable consciousness, one that is sustainable and in harmony with life again.

Protecting something as wide as this planet is still an abstraction for many. Yet I see the day in our lifetime that reverence for the natural systems—the oceans, the rain forests, the soil, the grasslands, and all other living things—will be so strong that no narrow ideology based upon politics or economics will overcome it. (Jerry Brown, Governor of California)⁸

NOTES

1. From the poem "A Little Scraping," *The Selected Poetry of Robinson Jeffers* (New York: Random House, 1933, out of print).

2. Genesis 9:2.

3. "The forester ecologist Aldo Leopold underwent a dramatic conversion from the 'stewardship' shallow ecology resource-management mentality of man-over-nature to announce that humans should see themselves as 'plain members' of the biotic community. After the conversion, Leopold saw steadily, and with 'shining clarity' as he broke through the anthropocentric illusions of his time and began 'thinking like a mountain.'" George Sessions, "Spinoza, Perennial Philosophy and Deep Ecology" (photostat, Sierra College, Rocklin, California, 1979). See also Aldo Leopold, *A Sand County Almanac* (London: O.U.P., 1949).

4. Prominent physicists such as David Bohm (*Wholeness and the Implicate Order*, Routledge, 1980), and biologists and philosophers such as Charles Birch and John Cobb, Jr. (*The Liberation of Life*, Cambridge, 1981) would agree with Alfred North Whitehead that "A thoroughgoing evolutionary philosophy is inconsistent with materialism. The aboriginal stuff, or material from which a materialistic philosophy starts, is incapable of evolution." (*Science and the Modern World*, Fontana, 1975 [first published 1926], p. 133). Similar views to those of these authors on the interpenetration of all "matter" (better conceived of as "events") are developed in Fritjof Capra's *The Tao of Physics* (Fontana, 1976), while the sixth-century B.C. *Tao Te Ching* itself tells us that "Tao" or "the implicate order," as Bohm might say, "is the source of the ten thousand things" (translated by G. Feng and J. English, New York: Vintage, 1972).

5. "For Dōgen Zenji, the others who are 'none other than myself' include mountains, rivers and the great earth. When one thinks like a mountain, one thinks also like the black bear, and this is a step . . . to deep ecology, which requires openness to the black bear, becoming truly intimate with the black bear, so that honey dribbles down your fur as you catch the bus to work." Robert Aitken Roshi, Zen Buddhist teacher, "Gandhi, Dōgen and Deep Ecology," *Zero*, 4 (1980).

6. Theodore Roszak, for example, has written in *Person/Planet* (Victor Gollanz, 1979, p. 296): "I sometimes think there could be no keener criterion to measure our readiness for an economics of permanence than silence." Roszak has argued eloquently in another context that, if ecology is to work in the service of transforming consciousness, it will be because its students recognize the truth contained in a single line of poetry by Kathleen Raine: "It is not birds that speak, but men learn silence." (*Where the Wasteland Ends*, Massachusetts: Faber and Faber, 1974, p. 404).

7. For the creative uses of despair, see Joanna Macy, "Despair Work," *Evolutionary Blues* 1 (1981). For a long look at our impending extinction, see Jonathan Schell, *The Fate of the Earth* (Pan Books, 1982).

8. "Not Man Apart," Friends of the Earth newsletter, 9, 9 (August 1979).

APPENDIX F

RITUAL IS ESSENTIAL

Dolores LaChapelle

Most native societies around the world had three common characteristics: they had an intimate, conscious relationship with their place; they were stable "sustainable" cultures, often lasting for thousands of years; and they had a rich ceremonial and ritual life. They saw these three as intimately connected. Out of the hundreds of examples of this, consider the following:

1. The Tukano Indians of the Northwest Amazon River basin, guided by their shamans who are conscious ecologists, make use of various myths and rituals that prevent over-hunting or over-fishing. They view their universe as a circuit of energy in which the entire cosmos participates. The basic circuit of energy consists of "a limited quantity of procreative energy that flows continually between man and animals, between society and nature." Reichel-Dolmatoff, the Columbian anthropologist, notes that the Tukano have very little interest in exploiting natural resources more effectively but are greatly interested in "accumulating more factual knowledge about biological reality and, above all, about knowing what the physical world requires from men."

2. The Kung people of the Kalahari desert have been living in exactly the same place for 11,000 years! They have very few material belongings but their ritual life is one of the most sophisticated of any group.

3. Roy Rappaport has shown that the rituals of the Tsembaga of New Guinea allocate scarce protein for the humans who need it without causing irreversible damage to the land.

4. The longest inhabited place in the United States is the Hopi village of Oraibi. At certain times of the year they may spend up to half their time in ritual activity.

5. Upon the death of their old *cacique*, Santa Ana Pueblo in New Mexico recently elected a young man to take over as the new *cacique*. For the rest of his life he will do nothing else whatsoever but take care of the ritual life of the Pueblo. *All* his personal needs will be taken care of by the tribe. But he cannot travel any further than sixty miles or one hour distance. The distance has grown further with the use of cars but the time remains the same— one hour away from the Pueblo— his presence is that important to the ongoing life of the Pueblo. They know that it is ritual which embodies the people.

Our Western European industrial culture provides a striking contrast to all these examples. We have idolized ideals, rationality and a limited kind of "practicality," and have regarded the conscious rituals of these other cultures as at best frivolous curiosities. The results are all too evident. We've only been here a few hundred years and already we have done irreparable damage to vast areas of this country now called the U.S. As Gregory Bateson notes, "mere purposive rationality is necessarily pathogenic and destructive of life."

We have tried to relate to the world around us through only the left side of our brain, and we are clearly failing. If we are to re-establish a viable relationship, we will need to rediscover the wisdom of these other cultures who knew that their relationship to the land and to the natural world required the whole of their being. What we call their "ritual and ceremony" was a sophisti-

cated social and spiritual technology, refined through many thousands of years of experience, that maintained their relationship much more successfully than we are.

The human race has forgotten so much in the last 200 years that we hardly know where to begin. But it helps to begin remembering. In the first place, *all* traditional cultures, even our own long-ago Western European cultural ancestors, had seasonal festivals and rituals.

The true origin of most of our modern major holidays dates back to these seasonal festivals. There are four major festivals: winter and summer solstice (when the sun reverses its travels) and spring and autumn equinox (when night and day are equal). But in between each of these major holidays are the “cross quarter days.” For example, spring equinox comes around March 21 or 22 but spring is only barely beginning at that time in Europe. True spring—warm reliable spring—doesn’t come until later. This is the cross quarter day—May 1—which Europe celebrated with maypoles, gathering flowers, and fertility rites. May became the month of Mary after the Christian church took over and May crownings and processions were devoted to Mary instead of the old “earth goddesses.” Summer solstice comes on June 21. The next cross quarter day is Lammas Day in early August. This is the only festival that our country does not celebrate in any way. The Church put the Feast of the Assumption on this day to honor Mary. Fall equinox comes on Sept. 21—the cross quarter day is Hallowe’en, the ancient Samhain of the Celts. Then comes winter solstice—the sun’s turn-around point from darkness to light. The cross quarter day between the solstice and spring equinox is in early February—now celebrated in the church as Candlemas.

The purpose of seasonal festivals is periodically to revive the *topocosm*. Gaster coined this word from the Greek—*topo* for place and *cosmos* for world order. Topocosm means “the world order of a particular place.” The topocosm is the entire complex of any given locality conceived as a living organism—not just the human community but the total community—the plants, animals, and soils of the place. The topocosm is not only the actual and present living community, but also that continuous entity of which the present community is but the current manifestation.

Seasonal festivals make use of myths, art, dance and games. All of these aspects of ritual serve to connect—to keep open the essential connections within ourselves. Festivals connect the conscious with the unconscious, the right and left hemispheres of the brain, the cortex with the older three brains (this includes the Oriental *tan tien* four fingers below the navel), as well as connecting the human with the non-human—the earth, the sky, the animals and plants.

The next step after seasonal rituals is to acknowledge the non-human co-inhabitants of your place. You can begin by looking into the records of the tribes of Indians who lived there and see what their totem was. Look into the accounts of the early explorers and very early settlers. Barry Lopez relates that the Eskimo told him that their totem animal was always the one who could teach them something they needed to learn.

Beginning in the Northwest, because *In Context* is published in the Northwest, it is fitting that we talk of Salmon. Salmon is the totem animal for the North Pacific Rim. “Only Salmon, as a species, informs us humans, as a species, of the vastness and unity of the North Pacific Ocean and its rim. . . .

Totemism is a method of perceiving power, goodness and mutuality in locale through the recognition of and respect for the vitality, spirit and interdependence of other species,” as Linn House explains. For at least 20,000 years the Yurok, Chinook, Salish, Kwakiutl, Haida, and Aleut on this side of the rim, and on the other rim of the Pacific, the Ainu (the primitives of Japan) ordered their daily lives according to the timing of the Salmon population.

Several years ago I did some in-depth study of Celtic myth and discovered that Salmon was the totem animal for the Celts, too. According to their myth, there was a sacred well situated under the sea where the sacred Salmon acquired their supernatural wisdom. The famous Celtic hero, Finn, traditionally obtained his wisdom when he sucked on the thumb he had just burnt when picking up the Salmon he cooked. It is not surprising that Salmon links all these areas. The North Pacific Rim and the British Isles are maritime climates in the northern half of the earth. Here is the perfect way to ritualize the link between planetary villagers around the earth—through their totem animal.

How can we learn from Salmon? One specific way is to reclaim our waterways so that Salmon can again flourish. If we reclaim the water so that Salmon can flourish we have reclaimed the soil, the plants and the other species of the ecosystem—restored them to aboriginal health. In so doing we would be restoring full health to our children as well.

Linn House feels that the people who live in or near the spawning ground of Salmon should form associations, not as law enforcement agencies such as the State Fish and Game Department, but as educational groups and providers of ritual and ceremony which would celebrate the interdependence of species. Linn was a Salmon fisherman on Guemes Island; he now lives in Northern California where he is restocking Salmon rivers.

What relevance does this kind of ritual have for people who live in the city? All of us need seasonal and nature rituals wherever we live, but let me give you a specifically urban example.

Siena, Italy, with a population of about 59,000, has the lowest crime rate of any Western city of a comparable size. Delinquency, drug addiction and violence are virtually unknown. Class is not pitted against class nor young against old.

Why? Because it is a tribal, ritualized city organized around the *contrada* (clans)—with names such as Chiocciola, the Snail, Tartule, the Turtle, etc.—and the *Palio* (the annual horse race). The *contrada* function as independent city states. Each has its own flag, its own territorial boundaries, its own discrete identity, church songs, patron saint and rituals. Particular topographical features of each *contrada*’s area are ritualized and mythologized. The ritualized city customs extend clear back to the worship of Diana, the Roman goddess of the moon. Her attributes were taken over by the worship of Mary when Christianity came in.

Many famous writers such as Henry James, Ezra Pound and Aldous Huxley sensed the energy of the city and its events and tried to write about it, but none of them even faintly grasped the year-long ritualized life behind it. About one week before the day of the *Palio* race, workmen from the city of Siena begin to bring yellow earth (*la terra* from the fields outside Siena) and spread it over the great central square, the Campo, thus linking the city with its origins in the earth of its *place*. In fact, anytime during the course of the year

when someone needs to be cheered up, the sad person is told not to worry because there will be "la terra in piazza" (soon there will be earth in the square).

The horse race serves two main purposes. In the intense rivalry surrounding the race, each *contrada* "rekindles its own sense of identity." The *Palio* also provides the Sieneese with an outlet for their aggression and as such is a ritual war. The horse race grew out of games which were actually mimic battles and were used to mark the ends of religious festivals.

The *Palio* is truly a religious event. On this one day of the year the *contrada's* horse is brought into the church of its patron saint. In the act of blessing the horse, the *contrada* itself is blessed. This horse race is the community's greatest rite. "In the *Palio*, all the flames of Hell are transformed into the lights of Paradise," according to a local priest, Don Vittorio.

If we want to build a sustainable culture, it is not enough to "go back to the land." That's exactly where our pioneering ancestors lived and, as the famous Western painter Charles Russell said, "A pioneer is a man who comes to virgin country, traps off all the fur, kills off the wild meat, plows the roots up. . . . A pioneer destroys things and calls it civilization."

If we are to truly re-connect with the land, we need to change our perceptions and approach more than our location. As long as we limit ourselves to rationality and its limited sense of "practicality," we will be disconnected from the "deep ecology" of our place. As Heidegger explains: "Dwelling is not primarily inhabiting but taking care of and creating that space within which something comes into its own and flourishes." It takes both time and ritual for real dwelling. Likewise, as Roy Rappaport observes, "Knowledge will never replace respect in man's dealings with ecological systems, for the ecological systems in which man participates are likely to be so complex that he may never have sufficient comprehension of their content and structure to permit him to predict the outcome of many of his own acts." Ritual is the focused way in which we both experience and express that respect.

Ritual is essential because it is truly the pattern that connects. It provides communication at all levels—communication among all the systems within the individual human organism; between people within groups; between one group and another in a city and throughout all these levels between the human and the non-human in the natural environment. Ritual provides us with a tool for learning to think logically, analogically and ecologically as we move toward a sustainable culture. Most important of all, perhaps, during rituals we have the experience, unique in our culture, of neither *opposing* nature or *trying* to be in communion with nature; but of *finding* ourselves within nature, and that is the key to sustainable culture.

BUDDHISM AND THE POSSIBILITIES OF A PLANETARY CULTURE¹

Gary Snyder

Buddhism holds that the universe and all creatures in it are intrinsically in a state of complete wisdom, love and compassion, acting in natural response and mutual interdependence. The personal realization of this from-the-beginning state cannot be had for and by one "self"—because it is not fully realized unless one has given the self up and away.

In the Buddhist view, that which obstructs the effortless manifestation of this is Ignorance, which projects into fear and needless craving. Historically, Buddhist philosophers have failed to analyze out the degree to which ignorance and suffering are caused or encouraged by social factors, considering fear and desire to be given facts of the human condition. Consequently, the major concern of Buddhist philosophy is epistemology and "psychology" with no attention paid to historical or sociological problems. Although Mahayana Buddhism has a grand vision of universal salvation, the actual achievement of Buddhism has been the development of practical systems of meditation toward the end of liberating a few dedicated individuals from psychological hangups and cultural conditionings. Institutional Buddhism has been conspicuously ready to accept or ignore the inequalities and tyrannies of whatever political system it found itself under. This can be death to Buddhism, because it is death to any meaningful function of compassion. Wisdom without compassion feels no pain.

No one today can afford to be innocent, or to indulge himself in ignorance of the nature of contemporary governments, politics and social orders. The national politics of the modern world are "states" which maintain their existence by deliberately-fostered craving and fear: monstrous protection rackets. The "free world" has become economically dependent on a fantastic system of stimulation of greed which cannot be fulfilled, sexual desire which cannot be satiated and hatred which has no outlet except against oneself, the persons one is supposed to love, or the revolutionary aspirations of pitiful, poverty-stricken marginal societies. The conditions of the Cold War have turned most modern societies—both Soviet and capitalist—into vicious distorters of true human potential. They try to create populations of "preta"—hungry ghosts, with giant appetites and throats no bigger than needles. The soil, the forests and all animal life are being consumed by these cancerous collectivities; the air and water of the planet is being fouled by them.

There is nothing in human nature or the requirements of human social organization which intrinsically requires that a society be contradictory, repressive and productive of violent and frustrated personalities. Findings in anthropology and psychology make this more and more evident. One can prove it for oneself by taking a good look at Original Nature through meditation. Once a person has this much faith and insight, one will be led to a deep concern with the need for radical social change through a variety of nonviolent means.

The joyous and voluntary poverty of Buddhism becomes a positive force. The traditional harmlessness and avoidance of taking life in any form has

nation-shaking implications. The practice of meditation, for which one needs only “the ground beneath one’s feet” wipes out mountains of junk being pumped into the mind by the mass media and supermarket universities. The belief in a serene and generous fulfillment of natural loving desires destroys ideologies which blind, maim and repress—and points the way to a kind of community which would amaze “moralists” and transform armies of men who are fighters because they cannot be lovers.

Avatamsaka (Kegon or Hua-yen) Buddhist philosophy sees the world as a vast interrelated network in which all objects and creatures are necessary and illuminated. From one standpoint, governments, wars, or all that we consider “evil” are uncompromisingly contained in this totalistic realm. The hawk, the swoop and the hare are one. From the “human” standpoint we cannot live in those terms unless all beings see with the same enlightened eye. The Bodhisattva lives by the sufferer’s standard, and he or she must be effective in aiding those who suffer.

The mercy of the West has been social revolution; the mercy of the East has been individual insight into the basic self/void. We need both. They are both contained in the traditional three aspects of the Dharma path: wisdom (prajña), meditation (dhyāna), and morality (sila). Wisdom is intuitive knowledge of the mind of love and clarity that lies beneath one’s ego-driven anxieties and aggressions. Meditation is going into the mind to see this for yourself—over and over again, until it becomes the mind you live in. Morality is bringing it back out in the way you live, through personal example and responsible action, ultimately toward the true community (sangha) of “all beings.” This last aspect means, for me, supporting any cultural and economic revolution that moves clearly toward a truly free world. It means using such means as civil disobedience, outspoken criticism, protest, pacifism, voluntary poverty and even gentle violence if it comes to a matter of restraining some impetuous crazy. It means affirming the widest possible spectrum of nonharmful individual behavior—defending the right of individuals to smoke hemp, eat peyote, be polygamous, polyandrous or homosexual. Worlds of behavior and custom long banned by the Judaeo-Capitalist-Marxist West. It means respecting intelligence and learning, but not as greed or means to personal power. Working on one’s own responsibility, but willing to work with a group. “Forming the new society within the shell of the old”— the I.W.W. slogan of seventy years ago.

The traditional, vernacular, primitive, and village cultures may appear to be doomed. We must defend and support them as we would the diversity of ecosystems; they are all manifestations of Mind. Some of the elder societies accomplished a condition of Sangha, with not a little of Buddha and Dharma as well. We touch base with the deep mind of peoples of all times and places in our meditation practice, and this is an amazing revolutionary aspect of the Buddhadharma. By a “planetary culture” I mean the kind of societies that would follow on a new understanding of that relatively recent institution, the National State, an understanding that might enable us to leave it behind. The State is disorderly, natural societies are orderly. The State is greed made legal, with a monopoly on violence; a natural society is familial and cautionary. A natural society is one which “Follows the Way,” imperfectly but authentically.

Such an understanding will close the circle and link us in many ways with the most creative aspects of our archaic past. If we are lucky we may eventually arrive at a world of relatively mutually tolerant small societies attuned to their local natural region, and united overall by a profound respect and love for the mind and nature of the universe.

I can imagine further virtues in a world sponsoring societies with matrilineal descent, free-form marriage, “natural credit” economics, far less population, and much more wilderness.

1. 1984 version, to be re-published soon. Earlier version in Gary Snyder’s “Buddhism and the Coming Revolution,” *Earth Household* (New York: New Directions Press, 1969).

Several philosophers concerned with ecological philosophy, beginning with John Passmore and including Richard Watson and animal rights theorist Tom Regan, have expressed concern that a "holistic" ecological ethic (such as Leopold's land ethic) results in a kind of totalitarianism or "ecological fascism." They seem to hold that any interference with, or challenge to, the Western metaphysics of the absolute reality of the discrete individual, and to the modern liberal doctrine of individual human rights, will help lead to an Orwellian totalitarian nightmare. The doctrine of the rights of human individuals stands as the only bulwark between the integrity and freedom of humans and the totalitarianism of the State.

A contemporary reading of Orwell's *1984* is not only timely, but instructive in this regard. In the closing pages of his novel, Orwell makes it plain that his supreme value is the importance of the human individual as against the power and intrusions of the State. The totalitarian State (Big Brother), however, has as its ultimate value *Power*, including total power over all human individuals. Orwell's analysis of how this power is achieved is interesting. According to Orwell, one of the major ways in which the State gains power over the individual is by defining reality. Reality becomes a totally human invention to be created and manipulated to serve the ends of the State. Language is warped into Newspeak to further create this reality. For Orwell, the danger is what he refers to as a kind of collective human *solipsism* in which reality exists strictly in our minds; the reality and independent existence of the "external" (nonhuman) world is denied. Similarly, on this totally subjective view of reality, humans are totally malleable and open to manipulation and conditioning by the social environment (in this case the totalitarian State). There is no human nature to resist total manipulation.

Like Bertrand Russell before him, Orwell thought that a crucial antidote for the dangers of this total anthropocentric subjectivity was the awareness of an objective reality which has an existence independent of the human mind. Universal solipsism is thus denied. Science describes the structure of this reality together with objective laws of nature which cannot be tampered with, or manipulated by, humans. Reality is therefore not a human invention to be manipulated and changed by the State to suit its purposes and to enslave the individual human.

Given Orwell's analysis, it seems ironic that theologian John Cobb, while admitting the role of anthropocentric Christianity in the environmental crisis, also implicated the development of modern Western philosophy. Cobb claimed that Western philosophy, beginning with Descartes and continuing with Berkeley, Hume, and Kant, to the modern phenomenologists and existentialists, resulted in a worldview that "explicitly or implicitly, presents the vision of the human mind alone with itself [solipsism]." The reality of an independently existing world is dissolved and thus cannot be an object of intrinsic value.¹ Thus in Orwell's analysis, the dominant trend of modern Western

philosophy has played into the hands of the totalitarian State. But while the "hard" sciences such as physics, astronomy, geology, and biology have been helpful in providing a nonanthropocentric perspective, the dominant trend of the academic social sciences (especially psychology and sociology) have by-and-large both reinforced anthropocentrism and promoted a view of humans as being malleable and totally conditioned by the social environment.² To the extent to which contemporary academic philosophy remains highly specialized, narrowly language-oriented, or implicitly committed to an earlier positivist orientation, it has done little to resist or counteract this anthropocentric subjectivist world picture.

In retrospect, Orwell should have welcomed the recent studies in ethology and genetics which posit a basic human and primate nature, together with studies such as Paul Shepard's which argue for a normal psycho-genesis for humans. Would Orwell also have welcomed the emerging holistic science exemplified by the "new physics" and ecology, which sees everything as totally interrelated and which denies the absolute independence of the "individual"? Would he have recoiled from this view of reality as playing into the hands of totalitarianism or would he have embraced it as further denying the anthropocentrism of subjective solipsism? Aldous Huxley, who was equally concerned with the drift toward totalitarianism, outlived Orwell and was one of the first to recognize the dangers of human overpopulation. And, by 1960, he was advocating the ecological perspective.

It is, of course, one thing for us to recognize our ontological biological status as totally immersed in the ecological web of relationships and quite another thing to discuss totalitarian social structures and policies. It is not always obvious that the philosophers who speak of "ecological fascism" are careful to distinguish these two issues. The seriousness of the problem of human overpopulation of the planet together with its role in the destruction of natural systems and species cannot be overestimated. The challenge of stabilizing and then reducing the human population to ecologically sustainable levels by humane non-totalitarian means is one of the most crucial tasks facing humanity. All philosophers concerned with ecological philosophy need to immerse themselves in the principles of ecological science, including the study of population dynamics and the concept of "carrying capacity" and then work toward realistic non-totalitarian solutions to the problems of environmental crisis.³ In all likelihood, this will require some kind of holistic ecological ethic in which the integrity of all individuals (human and nonhuman) is respected. The dualism between humans and the rest of Nature will need to be rejected.

Supporters of deep ecology have consistently called for decentralized, non-hierarchical, fully democratic social structures.⁴ Deep ecology writings are mainly concerned with how the utmost respect for the individual can be reconciled with supportive human communities which are integrated with natural systems. Much can be learned along these lines by studying Taoism and the social structures and value systems of traditional American Indians and other primal societies.

NOTES

1. John B. Cobb, Jr., "The Population Explosion and the Rights of the Subhuman World," in R. T. Roelofs and J. N. Crowley, eds., *Environment and Society* (London: Prentice-Hall, 1974). For a discussion of Cobb's analysis, see George Sessions, "Anthropocentrism and the Environmental Crisis," *Humboldt Journal of Social Relations*, 2, 1 (Fall/Winter, 1974), pp. 71-81.

2. For criticism of modern psychology from the standpoint of self-realization, see Jacob Needleman, *A Sense of the Cosmos* (New York: Doubleday, 1975), chapter 5; Alan Watts, *Psychotherapy East and West* (New York: Random House, 1961); see also the description of Spinoza's psychology in appendix D.

3. For an excellent account of the principles of ecology and population dynamics, see G. Tyler Miller, *Living in the Environment*, 3d ed. (Wadsworth, 1983). For an account of "carrying capacity," see William Catton, *Overshoot: The Ecological Basis of Revolutionary Change* (University of Illinois Press, 1980).

4. See e.g., Val and Richard Routley, "Social Theories, Self Management and Environmental Problems," in Mannison, McRobbie, and Routley, eds., *Environmental Philosophy* (Australian National University, 1980). See also chapter 9 in this book on ecological utopias.

There are no deep ecology groups or organizations. The following organizations and publications, however, provide information and suggestions for action which are relevant to many supporters of the deep, long range ecology movement.

- *Deep ecology contacts in Australia:*

Buddhist Peace Fellowship
P.O. Box 368
Lismore, 2480, N.S.W. Australia
Rainforest Information Centre
P.O. Box 368
Lismore, 2480, N.S.W. Australia

The Deep Ecologist
10 Alamein Avenue
Warracknabeal,
Victoria, 3393, Australia

- *Deep ecology direct action group in the United States:*

Earth First!
P.O. Box 5871
Tucson, AZ 85703

- *Environmental Publication (published by Friends of the Earth) to keep abreast of political happenings:*

Not Man Apart
1045 Sansome Street
San Francisco, CA 94111

- *Philosophical journal providing continuing intellectual debate on the development of environmental ethics and ecophilosophy:*

Environmental Ethics
Department of Philosophy
University of Georgia
Athens, GA 30602

- *Bioregional networking facilitated by Planet Drum Foundation (published by Planet Drum Foundation):*

Raise the Stakes
P.O. Box 31251
San Francisco, CA 94131

- *Regional journal (published by Northcoast Environmental Center) for Northwest California showing the interplay between reform and deep ecology:*

Econews
879 9th St.
Arcata, CA 95521

- *Center for Earth bonding rituals and experiential deep ecology:*
Way of the Mountain Center
P.O. Box 542
Silverton, CO 81433
- *Journal of the Environmental History Society:*
Environmental Review
Department of History
University of Denver
Denver, CO 80208-0184
- *Deep ecology contact for Japan:*
Earth First!
Chikyu Yusen
612 Kyoto-shi, Fushimi-ku
Fukakusa, Sanoyashiki-cho, 21-1
Kyoto, Japan
- *Deep ecology perspective in Canada:*
The Trumpeter
1138 Richardson St.
Victoria, B.C., Canada V8V 3C8
- *Continuing lively discussion of the post-industrial age:*
The Ecologist
Worthyvale Manor Farm
Camelford, Cornwall, PL32 9TT, United Kingdom
- *A journal devoted to helping create a cultural shift to a sustainable society:*
In Context
P.O. Box 215
Sequim, WA 98382

- Anglemeyer, Mary and Seagraves, Eleanor R. *The Natural Environment: An Annotated Bibliography of Attitudes and Values*. Washington: Smithsonian Institution Press, 1984.

This is a bibliography containing 857 annotated statements. It is the most comprehensive listing of books and articles on deep ecology, ecophilosophy and environmental ethics available in the United States. Very useful for scholars and students.

- Berman, Morris. *The Reenchantment of the World*. Ithaca: Cornell, 1981.
A study of the emergence of our modern scientific consciousness and a challenge to its supremacy. Berman traces the rise of science as philosophy and political ideology. In his chapter on Isaac Newton he shows Newton to be a transitional figure, part in the world of the participatory science of the middle ages, part mechanist.
The concluding sections of the book are devoted to "tomorrow's metaphysics" and the "politics of consciousness." Berman sees Gregory Bateson's epistemology as a possible alternative to mechanism. The subject/object merger, found in ecology, has some pitfalls, according to Berman, but is the most important vision for post-modern society.
- Berry, Wendell. *The Unsettling of America*. San Francisco: Sierra Club, 1977.
An excellent critique of the exploitative industrial society and an articulate defense of small-scale organic farming and "living in place." The main shortcoming of this otherwise powerful book is that it is based on the "stewardship" model and Berry fails to reach an ecological consciousness in his lack of understanding of the importance of protecting wilderness and wild species.
- Birch, Charles, and Cobb, John B. *The Liberation of Life: From the Cell to the Community*. Cambridge: Cambridge University Press, 1983.
This is a work of extraordinary breadth. The authors are interested in nothing less than the liberation of life in both theory and practice: theory because they are concerned with invigorating the ways in which we think about life from the molecular to the cosmic level; and practice because they are urgently concerned with the liberation of social structure and human behavior that would flow from and encourage such a changed way of thinking. They maintain a graded hierarchy of value, however, and base their position on Alfred North Whitehead's process philosophy.
- Bookchin, Murray. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Palo Alto, Ca.: Cheshire Books, 1982.
The most extensive statement by this seminal thinker on communalism and hierarchy. He contrasts the outlook of organic society with that of mechanical societies. "The great project of our time," he writes, "must be to open the other eye; to see all-sidedly and wholly, to heal and transcend the cleavage between humanity and nature that came with early wisdom." Bookchin's style of writing is sometimes turgid, but his analysis of communal traditions in the West shows some cultural roots to which we can turn for cultural forms necessary for bioregional living.
- Capra, Fritjof, and Spretnak, Charlene. *Green Politics: The Global Promise*. New York: Dutton, 1984.

The German Greens see politics as only part of the transformation of consciousness. Their program is based on ecological wisdom, social responsibility, grassroots democracy, sexual equality and nonviolence. This book is both a description of the German Greens, their origins, leadership policies and strategy, and a critical assessment of the applications of Green politics to the U.S.A. and other nations. Green politics, thus far, has not clearly articulated a non-anthropocentric philosophy, but provides the most important approach to changing consciousness currently found in Western nations.

• Capra, Fritjof. *The Turning Point: Science, Society and the Rising Culture*. New York: Simon and Schuster, 1982.

Capra is a physicist who challenged conventional wisdom in *The Tao of Physics* by demonstrating the striking parallels between ancient mystical traditions and the discoveries of twentieth-century physics. In *The Turning Point*, he shows how the revolution in modern physics foreshadows an imminent revolution in all the sciences and a transformation of our worldview and values.

• Carson, Rachel. *The Sea Around Us*. New York: New American Library, 1961.

The oceans are among the most human-threatened areas of the planet. Rachel Carson's scientifically accurate and poetic book on ocean ecosystems and the human connection to them was first published in 1951, over a decade before her more famous book, *Silent Spring*. This book shows a woman naturalist's deep ecology intuition.

• Catton, William R., Jr. *Overshoot: The Ecological Basis of Revolutionary Change*. Urbana: University of Illinois Press, 1980.

The only book on this list by a sociologist. Catton presents one of the clearest expositions in print of the meaning of "carrying capacity" as applied to human populations. Catton recounts the fate of other species and population groups in circumstances which parallel our present crisis. His last chapter, "Facing the Future Wisely," presents no ecotopian vision but shows some policy changes which are necessary to deal with the predicament.

• Cohen, Michael. *The Pathless Way*. Madison: University of Wisconsin Press, 1984.

The first serious scholarly study of John Muir to clearly display his deep ecology orientation. Cohen's chapters on Muir's enlightenment and Muir's "stormy sermons" bring to life the founder of the American conservation/ecology movement.

• Colinvaux, Paul. *Why Big Fierce Animals Are Rare: An Ecologist's Perspective*. Princeton, N.J.: Princeton University Press, 1978.

While not a supporter of deep ecology, Colinvaux provides understandable explanations of the major theories of ecology— stability-change, species diversity, succession theory, ecological niches, and humanity's place on this Earth as one species among many.

• Diamond, Stanley. *In Search of the Primitive: A Critique of Civilization*. New Brunswick, N.J.: Transaction Books, 1974.

Diamond demystifies civilization and explicates *being* in primitive societies. By so doing, he has written a prolegomena for a Marxist ethnology and an existential anthropology. The first chapter on "Civilization and Progress" is

a fundamental critique of civilization as based on imperialism and never-ending progress.

• Drengson, Alan. *Shifting Paradigms: From Technocrat to Planetary Person*. 1138 Richardson St., Victoria, B.C. V8W 3C8, Lightstar Press, 1983.

A Canadian philosopher provides a technical exposition of deep ecology.

• Ehrenfeld, David. *The Arrogance of Humanism*. New York: Oxford, 1978.

Humanism is the "religion of humanity," a supreme belief in our ability to rearrange the world of Nature and engineer our own future any way we see fit. Ehrenfeld, an ecologist, dissects the false assumptions of humanism and the reality of the dangerous actions of the technocrats. He calls for a union of emotion and reason and in his concluding chapter, "Beyond Humanism," makes tentative suggestions for "enduring somehow the unavoidable sadness."

• Ehrlich, Paul and Anne. *Extinction: The Causes and Consequences of the Disappearance of Species*. New York: Ballantine, 1981.

Paul Ehrlich is an ecologist and coauthor of a major textbook on *Eco-science*. In this book, he describes the interplay of plants, animals, and lower organisms and dramatically illustrates the catastrophic consequences of humanity's interference in natural processes. The social and economic causes of the rising species extinction rate can be addressed and the concluding chapters discuss the strategies of conservation.

• Evernden, Neil. *The Natural Alien: Humankind and the Environment*. Toronto: University of Toronto Press, 1985.

The relation between mind and nature is the central concern of human ecology. Evernden draws from phenomenology and biology to present an alternative approach to that of modern science. We can see ourselves in nature. Evernden says "phenomenology requires a return to the things themselves, to a world that precedes knowledge and yet is basic to it, as countryside is to geography and blossoms to botany. This seems initially confusing, for we think of knowledge as something achieved through observation and analysis, not as something which precedes it. Yet this notion presupposes an observer who surveys the world and questions it."(p.57) Evernden suggests that the human species is a rootless, homeless "natural alien." But there is hope for this "natural alien" to develop into a mature person-in-nature.

• Fox, Stephen. *John Muir and His Legacy: The American Conservation Movement*. Boston: Little, Brown, 1981.

The first part of this book is a biography of Muir in which Fox uses previously unavailable material to show Muir's deep ecology insights. Fox then chronicles the development of the major conservation groups, highlighting the careers of the "radical amateurs" who repeatedly revitalized the movement. His last chapter on "Lord Man: The Religion of Conservation" illustrates the continuing tensions between Christians and ecologists.

• Gray, Elizabeth Dodson. *Green Paradise Lost*. Wellesley, Mass.: Roundtable Press, 1982.

Gray is a feminist, a Christian theologian, and a person who understands ecology. She provides an excellent explication of the impact of patriarchal

society and the domination of Nature. She calls for biocentric equality and a deep ecology perspective.

- Hughes, J. Donald. *American Indian Ecology*. El Paso: Texas Western Press, 1983.

Hughes's essay demonstrates the reverence for the land and animals of Native Americans and the kind of social structure which kept Native American societies in harmony with the rest of Nature. Hughes implies that the cosmology of Native Americans has no racial or temporal bounds but beckons to us today and provides us with inspiration and ideas for a post-modern cosmology of the "future primal mind."

- LaChapelle, Dolores. *Earth Wisdom*. Silverton, Colo.: Way of the Mountain Center (First published by Guild of Tudor Press, 1978).

LaChapelle is a climber, skier, student of Tai Chi, scholar and deep ecologist. *Earth Wisdom*, she says, is a beginning step toward restoring the lost communication with the Earth that primal peoples knew for a millenia. Part I includes particular experiences in the author's life which crystallized her feelings toward the Earth and led to an intuitive understanding of the relationship of mountains and mind in the beginnings of modern religions. Part II investigates the nature and boundaries of mind in relation to Nature as a whole. Part III delineates the practical results of healing the split between human consciousness and Nature. Part IV provides immediate help for those who want to live as Nature intended us to live.

- Leopold, Aldo. *Sand County Almanac*. New York: Oxford, 1968.

This environmental classic, first published in 1949, includes Leopold's essays on his own experiences in wilderness and the importance of land health and ecological diversity. Essays include poetic recounts of his experiences in the American southwest, Mexico, and the sand counties of Wisconsin. In the foreword he wrote, "There are some who can live without wild things, and some who cannot. These essays are the delights and dilemmas of one who cannot." It concludes with his famous statement of the "land ethic."

- Miller, George Tyler. *Living in the Environment*, 3d ed. Belmont, Calif.: Wadsworth, 1983.

This is written as a textbook with chapters on human population dynamics, resources, pollution, human impact on the Earth, major concepts of ecology, and economics. The concluding section, on ethics, includes a discussion of "earthmanship" and deep ecology, but Miller, perhaps unwittingly, also calls for a "balanced approach of resource use and preservation based on wise stewardship."

- Nash, Roderick. *Wilderness and the American Mind*, 3d ed. New Haven, Conn.: Yale University Press, 1982.

This is the most thorough review of changing perceptions and understandings of ecological diversity and wilderness in the context of the European invasion of North America. This edition includes chapters on the philosophy of wilderness, the irony of victory in official wilderness designation, and the international perspective. Nash does not articulate deep ecology in his chapter on philosophy, but it is there in the chapters on Muir, Thoreau and Leopold.

- Roszak, Theodore. *Where the Wasteland Ends: Politics and Transcendence in Postindustrial Society*. Garden City, N.Y.: Anchor/Doubleday, 1973.

Probably the most interesting book on the "single vision" of modern science and the uses and abuses of technology. Roszak's critique of the "citadel of expertise" is mandatory reading for those entering the professions of engineering, forestry, wildlife management, etc. He concludes with chapters on the *rhapsodic intellect*—resonance and literalism in modern intellectual circles—the *visionary commonwealth* for ecotopia, and a wonderful chapter calling for a Taoist anarchism.

- _____ . *Person/Planet: The Creative Disintegration of Industrial Society*. Garden City, New York: Anchor/Doubleday, 1978.

Roszak asserts that "the needs of the person are the needs of the planet." He links the realization of personhood and saving ecological diversity to liberation from the large-scale bureaucracies which dominate our lives. He offers practical advice for home, school, work, religion, and farming. He especially addresses the responsibility of intellectuals and the politics of transformation of large-scale cities into economies of permanence.

- Sale, Kirkpatrick. *Dwellers In The Land: The Bioregional Vision*. San Francisco: Sierra Club Books, 1985.

Although Sale does not discuss one of the key elements of the bioregional vision—namely spiritual sense-of-place—he provides an excellent introduction to the politics, history and economy of the bioregional vision. The text is readable, written for a general, not just academic, audience, and the reader is invited to participate in the growth of his or her own bioregional vision.

- Shepard, Paul. *The Tender Carnivore and the Sacred Game*. New York: Scribners, 1973.

Shepard discusses the hunter/gatherer traditions and the "ten thousand year environmental crisis." His provocative essay on ritual and the "karma of adolescence" foreshadows his more theoretical treatment in *Nature and Madness*. In the concluding section Shepard proposes a "cynegetic society" as his ecotopian vision.

- _____ . *Nature and Madness*. San Francisco: Sierra Club Books, 1982.

Shepard suggests we have overlooked something important in our analysis of the continuing crisis of the environment—the development of the human person. Drawing upon a diverse body of literature dealing with broad historical time frames, Shepard links the process of human development as genetically programmed with the changes in Western culture during the last ten thousand years. He interprets development literature to mean that each human must go through a certain sequence of phases during the life cycle. Some cultures facilitate this process, some do not. Contemporary Western cultures leave most people stuck in early adolescence all their lives—a phase marked by intense emotion, a "masculine" rather than "feminine" orientation and rapid alternations between regressive infantile behavior and bold, aggressive behavior that is pseudo-mature. Many environmental problems can be solved if we let people proceed through their natural ontogeny into adulthood and maturity.

- Snyder, Gary. *Turtle Island*. New York: New Directions, 1974.

Winner of the Pulitzer Prize for poetry, Snyder, in this collection of poems and essays, says Turtle Island is "the old/new name for the continent, based on many creation myths of the people who have been here for millennia, and reapplied by some of them to 'North America' in recent years." A tentative cross-fertilization of ecological thought with Buddhist ideas is suggested. The book concludes with Snyder's deep ecological manifesto written in 1969, "Four 'Changes.'"

- _____ . *The Old Ways*. San Francisco: City Light Books, 1977.

Dedicated to the memory of Alan Watts, this slim volume contains six essays, including Snyder's statement on bioregional reinhabitation and "the incredible survival of coyote."

- _____ . *The Real Work: Interviews and Talks: 1964-1979*. New York: New Directions, 1980.

A collection of talks and interviews dealing with most of the major topics of deep ecology, including the problem of ego in modern societies, bioregionalism, and right livelihood. It also discusses the influence of Native American religion and Buddhism on Snyder's work and his emerging ecological consciousness, and the "real work" of working on our selves.

- Worster, Donald. *Nature's Economy: The Roots of Ecology*. San Francisco: Sierra Club Books, 1977.

Worster traces the origin of the metaphor of ecology as "nature's economy," and discusses the thinkers who have shaped ecology as a science and how it in turn has shaped the modern perception of our place in the scheme of things. Beginning with English parson Gilbert White, he includes chapters on Darwin, Thoreau, Frederic Clements, Aldo Leopold and Eugene Odum. Worster concludes with a chapter on the relation between ecology as science and ecophilosophy.

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George Sessions, "Ecological consciousness and Paradigm Change," *Deep Ecology: An Anthology*, edited by Michael Tobias (San Diego: Avant Books, 1985).

George Sessions, review of Henryk Skolimowski's *Eco-Philosophy* in *Environmental Ethics* 6, 2 (1984).

William Devall and George Sessions, "The Development of Natural Resources and the Integrity of Nature: Contrasting Views of Management," *Environmental Ethics* 6, 4 (Winter 1984).

George Sessions, "Ecophilosophy, Utopias and Education," *Journal of Environmental Education* 115, 1 (Fall 1983).

William Devall, "John Muir as Deep Ecologist," *Environmental Review* 6, 1 (1982).

William Devall, "Ecological Consciousness and Ecological Resisting: Guidelines for Comprehension and Research," *Humboldt Journal of Social Relations* 9, 2 (Spring 1982).

George Sessions, review of C. Bonifazi's *The Soul of the World* in *Environmental Ethics* 3, 3 (1981).

William Devall, review of Stephen Fox's *John Muir and His Legacy* in *Humboldt Journal of Social Relations* 9, 1 (Fall 1981).

George Sessions, "Shallow and Deep Ecology: A Review of the Philosophical Literature," *Ecological Consciousness: Essays from the Earth Day X Colloquium*, University of Denver, April 1980, edited by Robert C. Schultz and J. Donald Hughes (Washington, D.C.: University Press of America, 1981).

William Devall, "The Deep Ecology Movement," *Natural Resources Journal* 20, 1 (April 1980).

William Devall, "Reformist Environmentalism," *Humboldt Journal of Social Relations* 6, 2 (Spring 1979).

George Sessions, "Spinoza, Perennial Philosophy, and Deep Ecology," Reminding Conference (Unpublished, San Raphael, Ca., 1979).

George Sessions, "Spinoza and Jeffers on Man in Nature," *Inquiry* 20, 4 (Oslo, 1977).

George Sessions, "Anthropocentrism and the Environmental Crisis," *Humboldt Journal of Social Relations* 2, 1 (Fall, 1974).

George Sessions, "Panpsychism vs. Modern Materialism: Some Implications for an Ecological Ethic," Conference on the Rights of Non-Human Nature (Unpublished, Pitzer College, Claremont, Ca., 1974).

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