

## ***Radical Environmentalism ~ The Initial Decades***

### ***A Historical, Documentary Bibliography***

***This resource continues to be refined – some links may not be created yet.***

***This bibliography provides a partially annotated, thematic review the central religious, ethical, and political dimensions, and the key historical watersheds, which occurred during the initial decades of the radical environmental movement. It focuses especially on Earth First!, but seeks also to illuminate kindred movements and its splinter group, such as the Earth Liberation Front.***

#### ***The Critique of Western, Industrial Civilization, the Case against Anthropocentrism and Humanism, and “Deep Ecology” as a Proposed Alternative Worldview.***

Radical environmentalism articulated a comprehensive critique of western civilization, both its religions and philosophical underpinnings as well as its agricultural and industrial modes of production. Soon after Earth First! was founded to advance a biocentric ethics and militant strategy, in early 1982, its founders became acquainted with “deep ecology.” They quickly deep ecology as a convenient trope for their own ethical perspectives. The following articles provide a representative sample of those articulating the radical environmental social critique, fledgling articulation of the alternative worldview and required militant tactics, and manifesto-like calls to action. From the mid-1980s, the articles deal increasingly with tensions in the growing movement, as authors begin criticize and defend aspects deep ecology and radical environmental ideology, as they had been articulated in the early years of Earth First.

- \*\*Foreman, Dave. "[Earth First!](#)" *The Progressive* 45, no. 10 (October 1981): 39-42. An important manifesto and call for environmental activists to put the Earth First! and take on the earth's destroyers with direct action resistance. This article which drew many to the movement at its earliest stages.
- \*\*Blea, Chim (pseud. for Dave Foreman). "[The Heritage of Western Civilization.](#)" *Earth First! Newsletter* 2, no. 5 (1982): 6.
- \*\*Foreman, Dave. "[Around the Campfire.](#)" *Earth First!* 2, no. 8 (21 September 1982): 2. In this important editorial Foreman states "Deep Ecology is the most important philosophical current of our time," promising to make Earth First! a forum for such philosophy, as well as for diverse "Earth religion in whatever guise." He concludes "all of us are religious, even atheists like Howie Wolke who deifies grizzly bears and hopes to become one.") A number of articles follow essentially adopting deep ecology as the movement's spiritual philosophy.
- \*\*Foreman, Dave. "[An Environmental Strategy for the 80s.](#)" *Earth First!* 2, no. 8 (21 September 1982): 7. In the same issue in which he endorses deep ecology, Forman announces a new, radical strategy, which is striking for its militant and even violent rhetoric.
- \*\*Blea, Chim. "[On Domestication \(Cat Tracks\)](#)" *Earth First!* 3, no. 3 (21 March 1983): 3. Here Foreman echoes the most Paul Shepard, introducing the radical environmental myth that views Eden as a foraging paradise and links the fall with the advent of agriculture and animal husbandry. With such domestication people became separated from nature and each other as forms of domination supplanted earlier, egalitarian lifeways.
- \*\*Manes, Christopher. "[In Defense of Western Civilization.](#)" *Earth First!* 5, no. 3 (2 February 1985): 19.
- \*\*Blea, Chim (pseud. for Dave Foreman). "[The Arrogance of Enlightenment.](#)" *Earth First!* 3, no. 7 (23 September 1983): 13.
- \*\*Blea, Chim. (pseud. for Dave Foreman). "[On Domestication \(Cat Tracks\).](#)" *Earth First!* 3, no. 3 (21 March 1983): 3.

- \*\*Seed, John. "[Anthropocentrism](#)." *Earth First!* 3, no. 6 (1 August 1983): 15. This Australian Buddhist and deep ecology activist argues for strategies that prioritize spiritual consciousness change. He argues that this helps to transcend anthropocentrism such that "I am protecting the rainforest" develops into "I am part of the rainforest protecting myself. I am that part of the rainforest recently emerged into thinking." Dave Foreman and others borrow and popularize this idea, which provides a powerful rationale for ecodefense as "self-defense."
- \*\*Devall, Bill. "[The Edge: The Ecology Movement in Australia](#)." *Earth First!* 4, no. 5 (1 May 1984): 12-3. Devall, who with Sessions would co-author an important early book on deep ecology, describes how quickly environmental activists adopted the term in Australia during a visit there, and comments on the limits of western, scientific rationality.
- \*Sessions, George and Arne Naess. "[The Basic Principles of Deep Ecology](#)." *Earth First!* 4, no. 6 (20 June 1984): 19. From the founder of deep ecology and one of the most prominent popularizers of this philosophy in the U.S.
- \*\*Circles, Lone Wolf. "[Poetry: Voice of Deep Ecology](#)." *Earth First!* 6, no. 1 (1 November 1985): 27.
- \*\*Seed, John. "[Thinking Like a Rainforest](#)." *Earth First!* 6, no. 2 (21 December 1985): 13.
- \*\*Devall, Bill. "[Primal Peoples and Deep Ecology](#)." *Earth First!* 7, no. 7 (1 August 1987): 26.
- \*\*Circles, Lone Wolf. "[The Poetics of Deep Ecology](#)." *Earth First!* 6, no. 3 (2 February 1986): 24.
- \*\*Foreman, Dave. "[Around the Campfire](#)." *Earth First!* 6, no. 7 (1 August 1986): 2. Foreman writes as "a member of the Catastrophist School of Deep Ecology" promoting paganism and industrial collapse.
- \*\*Foreman, Dave. "[Editor's Reply](#)." *Earth First!* 7, no. 2 (21 December 1986): 3.
- \*\*Sessions, George. "[Deep Ecology and the New Age](#)." *Earth First!* 7, no. 8 (23 September 1987): 27, 29.
- \*\*Lines, W.J. "[Is 'Deep Ecology' Deep Enough?](#)" *Earth First!* 7, no. 5 (1 May 1987): 31. But by 1987, Foreman was agreeing with much of the critique of deep ecology in this article, which criticized deep ecology for its "New Age cant" and "wishful thinking," asserting that it "is both anthropocentric (expressing a viewpoint centered on humans) and anthropomorphic (attributing human characteristics to the natural world" and naively asserting "The myth that primitive humankind existed in amity with nature" and promoting the "sentimental myth of the noble savage"
- \*\*Blea, Chim. "[Why the Venom?](#)" *Earth First!* 8, no. 1 (1 November 1987): 19. Foreman responds to charges of fascist tendencies in deep ecology/*Earth First!*
- \*\*Devall, Bill. "[Deep Ecology and Its Critics](#)." *Earth First!* 8, no. 2 (22 December 1987): 18-20.
- \*\*Roselle, Mike. "[Deep Ecology and the New Civil Rights Movement](#)." *Earth First!* 8, no. 5 (1 May 1988): 9,14,.
- \*\*Diamondback (pseud. for Reed Noss). "[Scientific Ecology and Deep Ecology](#)." *Earth First!* 10, no. 1 (1 November 1989): 21.

### ***On Epistemology, Religion, Spirituality, and Ritual***

There here are many antecedents to the countercultural spirituality of radical environmentalism, including Emil Rousseau (in 17<sup>th</sup> c. France) and the so called Romantic movements wrote which followed (including the poet Robinson Jeffers in America, who published in the mid-20<sup>th</sup> c and influenced many ardent and radical environmentalists), the Transcendentalists and esp. H. D. Thoreau, early conservationists including John Muir, Bob Marshall, Aldo Leopold, Rachael Carson, and indeed, most of the most passionate 20<sup>th</sup> c. conservationists, and poets From the late 1950s, the most important early voices were Edward Abbey, Paul Shepard, and Gary

Snyder. Less well known figures including Freeman House, Dolores LaChapelle, and Peter Berg made some of the more remarkable early and influential statements. In addition to the books by them cited above in the main bibliography, the following books and articles in movement tabloids and magazines were especially important.

The novelist Daniel Quinn's views of animistic foraging societies reflect the central cosmogony and mythic structure common to the movement, so a good start for this section would be to read his own ERN entry, [Animism: Humanity's Original Worldview](#) (Cf. especially, Quinn, Daniel. *Ishmael*. New York: Bantam, 1992.)

Snyder, Gary. *Earth House Hold: Technical Notes and Queries to Fellow Dharma Revolutionaries*. New York: New Directions, 1957.

Abbey, Edward. *Desert Solitaire*. Tucson: University of Arizona Press, 1968.

Snyder, Gary. *Turtle Island*. New York: New Directions, 1969. (See especially the essay "Four Changes," which is a remarkable early expression of radical environmentalism. This book wins the Pulitzer prize, which magnifies its influence.

House, Freeman. "Totem Salmon." In *North Pacific Rim Alive*. San Francisco: Planet Drum, Bundle No. 3, 1974. Republished in *Home!: A Bioregional Reader*, eds. Van Andruss, Christopher Plant, Judith Plant and Eleanor Wright, 65-72. Philadelphia: New Society, 1990. **A truly remarkable document considering its original date.**

House, Freeman. "To Learn the Things We Need to Know: Engaging the Particulars of the Planet's Recovery." In *Home!: A Bioregional Reader*, eds. Van Andruss, Christopher Plant, Judith Plant and Eleanor Wright, 111-20. Philadelphia: New Society, 1990.

\*\*Blea, Chim. "[What Are We Fighting For?](#)" *Earth First!* 3, no. 2 (22 December 1982): 17.

\*\*Snyder, Gary. "[Song of the Taste](#)." *Earth First!* 5, no. 1 (1 November 1984): 21.

[Hundredth Monkey](#) (ERN entry).

By 1983, the peace and anti-nuclear counterculture, left over as the cold war ebbed, was drawn to the movement. This entry illustrates the spirituality of some of this stream, a bricolage of anti-dualistic, "new science," Gandhian, New Age, and other forms of deviant spirituality and politics. It was this stream that led to those viewing spiritual consciousness change as the most important strategy for positive change. This accounts for some movement tensions and early splits, as for example, when in Southern Oregon the Cathedral Forest Action Group (CFAG) breaks off from Earth First! to due to its commitment to non-violence.

Joanna Macy's [Council of All Beings](#) (from 1985) and biography [Joanna Macy](#) (ERN entries)

John Seed, [Re-Earthing](#) and biography [John Seed](#) (ERN entries)

LaChapelle, Dolores. "Random Notes on February Pagan Festivals." *Earth First!* 6, no. 3 (2 February 1986): 19.

Stoddard, Tom. "Bury Me Not in a Lead Lined Coffin." *Earth First!* 6, no. 3 (19 February 1986): 19.

Manes, Christoph. "The Cult of Tree-Cutters." *Earth First!* 6, no. 7 (1 August 1986): 22. Call's Christianity a "cult of tree cutters" while urging a return to Asatru, "the indigenous religion of Northern Europe."

Foreman, Dave. "Around the Campfire." *Earth First!* 6, no. 7 (1 August 1986): 2.

\*\*Foreman, Dave. "[Dear George](#)." *Earth First!* 7, no. 1 (1 November 1986): 3. In this follow up to his August 1985 "Around the campfire" editorial, and responding to criticism of it by social ecologist George Bradford, Foreman writes in a way that illustrated his fundamental epistemological presuppositions: "My criticism of

Murray Bookchin in 'Around the Campfire' ('I think Murray would do well to get out of his stuffy libraries and encounter the wilderness.') . . . is a fundamental critique of Bookchin and anyone else who relies excessively on scholarship instead of direct wilderness experience for wisdom. [No one] can fully understand human society or the relationship to the natural world without regularly encountering the wilderness and finding instruction there."

\*\*Blea, Chim. "[Spirituality](#)." *Earth First!* 7, no. 7 (1 August 1987): 23.

\*\*Snyder, Gary. "[Reinhabitation](#)." *Earth First!* 7, no. 8 (23 September 1987): 28. Snyder himself promotes bioregionalism and this central aspect of this decentralist, green, social philosophy.

Manes, Christoph. "A Ritual to Sol." *Earth First!* 7, no. 8 (23 September 1987): 32. Manes notes affinities between paganism in general, and specifically Asatru, to deep ecology.

\*\*Abram, David. "[Deep Ecology and Magic: Notes of a Sleight-of-Hand Sorcerer](#)." *Earth First!* 8, no. 3 (2 February 1988): 25, 27. Abram became an influential and provocative deep ecology theorist, linking sorcery, magic, and shamanism to the kind of animistic and pantheistic perceptions commonly found in deep ecology.

\*\*Drengson, Alan. "[Paganism, Nature, and Deep Ecology](#)." *Earth First!* 8, no. 5 (1 May 1988): 19-20. Drengson, the long-term editor of the deep ecology journal, *The Trumpeter*, who also edited a good deep ecology anthology, here links deep ecology to primitive or "primal" or "pagan" spiritualities, which he also labels "the Old Ways," following Gary Snyder. Both deep ecology and paganism stress "direct contact with Nature" as the "main source of inspiration" because "everything in Nature is a teacher."

\*\*Manes, Christoph. "[Paganism as Resistance](#)." *Earth First!* 8, no. 5 (1 May 1988): 21-2. From the Author of *Green Rage*.

\*\*Wolke, Howie. "[The Grizzly Den](#)." *Earth First!* 9, no. 1 (1 November 1988): 28. Promotes pluralism and criticizes the pagan names in the journal's masthead.

\*\*Foreman, Dave. "[Review of The Spiral Dance](#)." *Earth First!* 9, no. 1 (1 November 1988): 35.

\*\*LaChapelle, Dolores. "[Thoughts on Autumn Equinox about the Importance of Ritual](#)." *Earth First!* 9, no. 8 (22 September 1989): 30.

Faulstich, Paul. "Shaman--Ritual--Place." *Earth First!* 9, no. 8 (21 September 1989): 26.

LaChapelle, Dolores. "Our Mutual Love of Mountains." *The Trumpeter* 9, no. 2 (Spring 1992): 66-7.

Manes, Christopher. "A Natural History of Silence." In *Place of the Wild*, ed. David Clarke Burks. Washington, D.C.: Island Press, 1994.

Foreman, Dave. "Becoming the Forest in Defense of Itself." In *Turtle Talk*, eds. Christopher Plant and Judith Plant, 58-65. Santa Cruz, California: New Society, 1990. The title echoes John Seed's early *Earth First!* article.

Nabhan, Gary Paul. "The Far Outside." In *Place of the Wild: A Wildlands Anthology*, ed. David Clarke Burks, 19-27. Washington, D.C.: Island Press, 1994. The lead article in this anthology appropriately reflects the central epistemology of the movement: that the most important knowledge comes through direct perception in wild nature, a premise widely found in this series of articles on spirituality.

Turner, Jack. "[The Quality of Wildness: Preservation, Control, and Freedom](#)." In *Place of the Wild: A Wildlands Anthology*, ed. David Clarke Burks, 175-89. Washington, D.C.: Island Press, 1994. In his subsequent book he is even more critical of the scientific turn of some radical environmentalism, fearing the central knowledge that comes from direct perception in wild places is being lost. See *The Abstract Wild*. Tucson: University of Arizona Press, 1996.

Barlow, Connie. "Because It Is My Religion." *Wild Earth* 6, no. 3[Fall] (1996): 5-11.

\*\* Barry Lopez, "The Language of Animals." In *Wild Earth*, ed. Tom Butler, 296-305. Minneapolis, MN: Milkweed, 2002. For more contemporary animism, compare this with Freeman House's "Totem Salmon" essay, C. Mane's "A Natural History of Silence," David Abram's articles (including the two ERN articles immediately below).

The following ERN entries similarly explore spiritualities akin to radical environmentalism.

David Abram's [Depth Ecology](#) and [Magic and Animism](#) (ERN entries)

Daniel Quinn, [Animism: Humanity's Original Worldview](#) (ERN entry)

### ***Upping the Ante – Moving Beyond or Supplementing Deep Ecology with more radical political Critiques and more Revolutionary Tactics.***

#### **Ecotage, ethics, and violence (early to mid 1980s)**

During the early 1980s much attention was devoted to ecotage, its rationale, ethics, and whether it was violent and if so, would still be justifiable

\*\*Foreman, Dave and Bill Haywood (pseud.), eds. *Ecodefense: A Field Guide to Monkeywrenching*. 2 ed. Tucson, Arizona: Ned Ludd, 1987 (first edition 1985).

- \*\*"[Forward!](#)" by Edward Abbey, 7-9
- \*\*"[Strategic Monkeywrenching](#)" by Dave Foreman, 10-17. Additional versions in *Earth First!* 5, no. 6 (21 June 1985): 22-3, and *Confessions of an Ecowarrior*, 161-166
- \*\*"[The Future of Monkeywrenching](#)" by T. H. Hellenbach (pseud.), 18-23

\*\*Foreman, Dave. "[Violence and Earth First!](#)" *Earth First!* (20 March 1982), 4.

\*\*Aitken, Robert. "[Dear Earth First!](#)" *Earth First!* 2, no. 5 (1 May 1982): 2.

\*\*Foreman, Dave. "[Foreman Replies \(to Robert Aitken\)](#)." *Earth First!* 2, no. 5 (1 May 1982): 2.

\*\*Snyder, Gary. "[Dear Dave](#)." *Earth First!* 2, no. 7 (1 August 1982): 2-3.

\*\*Dustrud, Pete. "[Dear Readers, You Now Have a New Editor](#)." *Earth First!*, 1 August 1982, 2.

\*\*Foreman, Dave. "[Earth First! and Non-Violence](#)." *Earth First!* 3, no. 7 (1 August 1983): 11.

\*\*Wolke, Howie. "[On Violence](#)." *Earth First!* 3, no. 7 (23 September 1983): 12.

\*\*Wuerthner, George. "[Tree Spiking and Moral Maturity](#)." *Earth First!*, 1 August 1985, 20.

#### **Diversity, Disputes and Schisms**

Debates between anarchists and mass movement activists versus ecoteers, biocentric activists versus animal liberationists, conservation scientists and anti-scientists, pagans and non-pagans, social justice advocates and misanthropes (often over population and immigration policies), are reflected in movement articles. These illuminate the schisms that unfold over the next five or so years.

\*\*Blea, Chim. (pseud. for Dave Foreman). "[Individualism and Ecology](#)." *Earth First!* 6, no. 6 (21 June 1986): 21, 23. A good example of Foreman trying to hold the biocentric line against the influx of animal rights activists.

Foreman, Dave. "Reinhabitation, Biocentrism, and Self Defense." *Earth First!* 7, no. 7 (1 August 1987): 22.  
Foreman, noting the diversity, in another effort to keep the movement's radical edge, discusses how bioregional and radical environmental movements can complement each other.

\*\*Foreman, Dave. "[Whither Earth First!?](#)" *Earth First!* 8, no. 1 (1 November 1987): 20-1. This represents Foreman's seminal statement on his vision for the movement, urging tolerance within the parameters he sets forth, urging those with other visions to start their own groups. This time he also offers to leave if his vision is not shared. In less than three years he would take his own advice.

### **Endorsing arson and considering violence**

A willingness to risk harming humans, at least in self-defense, was present from the earliest moments of Earth First!  
By the late 1980s, even more radical voices keep pushing for more revolutionary strategies and tactics, arising in part to criticize what they considered to be an anthropocentric fetish about non-violence among some movement activists. Some examples include:

\*\*Stoddard, Tom. "[How Far Should We Go?](#)" *Earth First!* 9, no. 2 (21 December 1988): 27.

**Live Wild or Die** begins publishing in 1989 to give expression to the wilder, more extreme Earth First! voices, funded in part with Michael Roselle's support through the Earth First! direct action fund.

See especially:

- \*\*Jakubal, Mikal. "[Why I Did It, Why I'll Never Do It Again](#)." *Live Wild or Die*, no. 1 (1989): 2.
- \*\*Nickette. "[Nick It!](#)" *Live Wild or Die*, no. 1 (1989): 8,10.
- \*\*Feral Faun. "[Beyond Earth First!: Toward a Feral Revolution of Desire](#)." *Live Wild or Die*, no. 1 (1989): 15, and \*\*"[To Be in Love with Everything That Lives: The Orgy That Is the Earth](#)." *Live Wild or Die*, no. 1 (February 1989): 25.
- \*\*Anonymous. "[Pacifism as Pathology \(Article and Graphic\)](#)." *Live Wild or Die*, no. 5 (1994): 15.

The stakes involved in disputes over tactics and whether the movement was or was not "revolutionary" were raised dramatically with the arrests of Dave Foreman, Mark Davis, Peg Millett, and two others in late May and early June 1989).

Another layer of tension was between activists located largely in the southwestern deserts and Northern Rockies, and those from Northern California's "Ecotopia Earth First!" and their sympathizers who, generally speaking, were especially strong in Northern California and to a lesser extent in Oregon. Judi Bari was the most charismatic and prominent of the "ecotopians." She had been a leftist labor organizer in the Eastern U.S. before moving west and falling in love with the redwood forests. Bari soon became a lightning rod for movement tensions, in part because she orchestrated a "renunciation" of tree spiking, arguing that it was counterproductive. Many EF! activists resented greatly what they took to be a presumptuous act. Soon after, while traveling to promote the "Redwood Summer" campaign with Earth First! musician Darryl Cherney, on 24 May 1990, a bomb exploded in Bari's car, in which they were traveling. It permanently disabled Bari, and made many in Earth First! feel vulnerable. Moreover, it seemed to increase the importance of every disputed issue.

Sometimes the debates that characterized these movements during the late 1980s focused on whether ecotage was compatible with the building of a mass movement. And much of this discussion centered around tree spiking.

Bari, Judi. *Timber Wars*. Monroe, Maine: Common Courage, 1994.

*Background including on the bombing, 11-54, "Redwood Action Week" (165-173)*

Against such even more radical streams of anti-state and anti-capitalist anarchism, the Foremanistas push back.

\*\*Foreman, Dave. "[Whither Monkeywrenching?](#)" *Earth First!* 10, no. 1 (1 November 1989): 32.



\*\*Foreman, Dave. "[The Perils of Illegality](#)." *Earth First!* 10, no. 1 (1 November 1989): 25. Additional versions in *Earth First!* 10, no. 1 (1 November 1989): 25, and as "The Perils of Illegal Action" in *Confessions of an Ecowarrior*, 167-170. (Asserts the value of law against the anarchists; read with anarchism debate)

\*\*Wolke, Howie. "[Thoughtful Radicalism](#)." *Earth First!* 10, no. 2 (21 December 1989): 29.

CM. "[An Appraisal of Monkeywrenching](#)." *Earth First!* 10, no. 3 (2 February 1990): 30. (Reprinted in 20<sup>th</sup> Anniversary Edition of *Earth First!*)

\*\* Much of Bari's writing was reproduced in *Timber Wars* and focused on movement disputes,\* "[breaking up is hard to do](#)" (55-5), \*"[1990: a year in the life of Earth First!](#)" and \*"[Why I am not a misanthrope](#)" (67-84), \*"[Review: Dave Foreman's Confessions of an Eco-Warrior](#)" 103-108.

Compare this controversial article, which is, in part, what Bari was criticizing:

Manes, Christopher. "Why I Am a Misanthrope." *Earth First!* 11, no. 2 (21 December 1990): 29.

### **1990 – Foreman and the Formanistas Depart**

\*\*Foreman, Dave. "[The Question of Growth in Earth First!](#)" *Earth First!* 8, no. 6 (21 June 1988): 32.

\*\*Foreman, Dave. "[Some Thoughts on True Believers, Intolerance, Diversity, and Ed Abbey](#)." *Earth First!* 9, no. 5 (1 May 1989): 20.

\*\*Diamondback. "[Scientific Ecology and Deep Ecology](#)." *Earth First!* 10, no. 1 (1 November 1989): 21.

\*\*Foreman, Dave and Nancy Morton. "[Good Luck Darlin'. It's Been Great](#)." *Earth First!* 10, no. 8 (22 September 1990): 5.

### **Earth First!'s remnant processes the departure – but the same sorts of disputes continue**

Bari, Judi. "Expand Earth First!" *Earth First!* 10, no. 8 (22 September 1990): 5-6.

Articles and graphics that appear to promote violence remain contentious, e.g.:

[need to find this] Pajama. "Bombthrowing: A Brief Treatise." *Wild Rockies Review* 6, no. 1 (1993): 9, republished in *Beware! Sabotage*, ed. Graybill, 128. Eugene, Oregon: Unknown, 1996.

\*\*Bari's reflections on the breakup were published by Dave Foreman in , republished in *Timber Wars*:

- "[Breaking up is hard to do](#)" (55-9)
- "[1990: a year in the life of Earth First!](#)" and "[Why I am not a misanthrope](#)" (67-84),
- "[Review: Dave Foreman's Confessions of an Eco-Warrior](#)" 103-108 **[USE HANDOUT MASTER]**

Bari, Judi. "Spiking: It Just Doesn't Work." *Earth First!* 15, no. 3 (2 February 1995): 8,11.

Nagasaki Johnson (pseud. For Mike Roselle). "Roadkill." *Earth First!* 10, no. 3 (2 February 1989): 27-8.

Bari, Judi. "The Secret History of Tree Spiking." *Earth First!* 15, no. 2 (21 December 1994): 11, 15.

Bari, Judi. "Monkeywrenching." *Earth First!* 14, no. 3 (2 February 1994): 8.

... ***further debate over the ethics of ecotage (some ethicists/philosophers weigh in)***

Hargrove, Eugene. "Ecological Sabotage: Pranks or Terrorism?" *Environmental Ethics* 4 (1982): 291-92.

Martin, Michael. "Ecotage and Civil Disobedience." *Environmental Ethics* 12, no. 4 (1990): 291-310.

Taylor, Bron. "Earth First! Fights Back." *Terra Nova* 2, no. 2 [Spring] (1997): 29-43.

### **Anarchism and Revolutionary Ecology . . .**

. . . debates over the extent to which radical environmentalism is or should be considered revolutionary, and if so:  
What is the nature of that revolution?

\*\*Australopithecus. "[Review of \*The Parable of the Tribes\*](#)." *Earth First!* 5, no. 8 (22 September 1985): 24. Earth First! editor John Davis, writing under his favorite pseudonym, reviews an important book which contradicts the anarchistic tendencies of both the libertarian "rednecks for wilderness" (residing primarily in the desert southwest and northern Rockies) and the more communitarian green anarchists (flowing into the movement primarily from California and Oregon). This sets off the first (and last) extended debate on social philosophy in the pages of Earth First! Formanistas from Davis, Manes, Abbey, and others, defend anarchism, while Schmookler more than holds his own.

\*\*Schmookler, Andrew Bard. "[Schmookler Replies to Australopithecus](#)." *Earth First!* 6, no. 2 (21 December 1985): 25.

\*\*Schmookler, Andrew Bard. "[Schmookler on Anarchy](#)." *Earth First!* 6, no. 5 (1 May 1986): 22.

\*\*Manes, Christoph. "[Ascent to Anarchy](#)." *Earth First!*, 6, no. 6, 1 August 1986, 21.

\*\*Schmookler, Andrew Bard. "[Schmookler Replies to the Anarchists](#)." *Earth First!* 7, no. 2 (21 December 1986): 24-5.

\*\*Manes, Christoph. "[An Anarchist Replies to Schmookler's Reply to the Anarchists](#)." *Earth First!* 7, no. 8 (23 September 1987): 23.

\*\*Schmookler, Andrew Bard. "[Schmookler Replies to Anarchist's Replies to Schmookler's Reply to the Anarchists](#)." *Earth First!* 7, no. 8 (23 September 1987): 26-7.

\*\*Roselle, Mike. "[Forest Grump](#)." *Earth First!* 15, no. 2 (21 December 1994): 23.

- Roselle urges "jihad" like rebellion in criticism of Foreman's claims that radical environmentalism is not revolutionary."

Bari, Judi. "Revolutionary Ecology." *Alarm: a Voice of Revolutionary Ecology*, no. 12 (1995): 6-7, 29. This summary of Bari's fusion of biocentrism with a Marxism-inspired revolutionary socialism, published in a short-lived journal written by Oren Langle and Anna Peterman, two long-term, Vermont-based, movement anarchists.

\*\*McFarlane, Gary & Gary Echt. "[Cult of Nonviolence](#)." *Earth First!* 18, no. 1 (November-December 1997): 3, 17.

- Cove Mallard defender Gary McFarlane, and Gary Echt, criticize what they consider to be a movement fetish in its commitment to nonviolence. Among its key points is that non-violent civil disobedience is an especially weak tactic "in areas where few people are there to support such a campaign", such as in rural Idaho and Montana. The article expresses the resentment of many northern Rockies activists toward "ecotopians" from California and Oregon, who they feel inappropriately sought to impose a rigid non-violence code on the entire movement.

\*\*Roselle, Mike. "[Movement Building Basics: Please Open to Michael 3:16](#)." *Earth First!* 18, no. 4 (20 March 1998): 8. Roselle seems to backtrack in criticizing McFarlane and Echt, insisting that violence is counterproductive.

\*\*Snyder, Gary. "[Reinhabitation](#)." *Earth First!* 7, no. 8 (23 September 1987): 28.



**On population growth as central problem and population dynamics as a prospective, natural solution**

- \*\*Blea, Chim. "[Reducing Population](#)." *Earth First!* (1 August 1983): 3.
- \*\*Noss, Reed. "[Deep Ecology, Elitism and Reproduction](#)." *Earth First!* 4, no. 5 (1 May 1984): 16.
- \*\*Miss Ann Thropy. "[Technology and Mortality](#)." *Earth First!* 7, no. 1 (1 November 1986): 18. Criticizes technological innovations which prolong life and suggests that they, and the western religious ideas that accompany such efforts must go. Foreman comments in support telling bleeding heart Christians, humanists or Marxists, need not bother to write in protest for he won't publish their letters.
- \*\* Stoddard, Tom. "[Oh, What a Wonderful Famine!](#)" *Earth First!* 6, no. 5 (1 May 1986): 26.
- \*\*Miss Ann Thropy (pseud. for Christopher Manes). "[Overpopulation and Industrialism](#)." *Earth First!* 7, no. 4 (20 March 1987): 29.
- \*\*Miss Ann Thropy (pseud. for Christopher Manes). "[Population and AIDS](#)." *Earth First!* 7, no. 5 (1 May 1987): 32. Beginning "If radical environmentalists were to invent a disease to bring human population back to ecological sanity, it would probably be something like AIDS." Manes offered "an ecological perspective on the disease" premised on the axiom "that the only real hope. . . is an enormous decline in human population." This is probably the most controversial article ever published in *Earth First!*, and while qualifications in it were widely ignored, it arguably suggested genocidal solutions to the population-fueled environmental crisis. This and other controversial articles were used against the movement to great effect by social ecologists and social justice advocates alike and, combined with Foreman's and others anti-immigration statements, were taken by many to represent the movement's mainstems.
- \*\*Foreman, Dave. "[Is Sanctuary the Answer?](#)" *Earth First!* 8, no. 1 (1 November 1987): 21-2. Concludes with controversial statement related to United States support for Central American dictatorships and the illegal immigration this precipitates: "In the long run the most humane solution is the one advanced by Edward Abbey; send every illegal alien home with a rifle and a thousand rounds."
- \*\*Flowers, Will. "[This Is Pro Life?](#)" *Earth First!* 9, no. 5 (1 May 1989).
- \*\*Barnes, James. "[Dieback: A Vision of Darkness](#)." *Earth First!* 17, no. 8 (1997): 3,13. On overshoot/population dynamics as natural law/remedy; natural selection will continue.
- [locate it] Miller, Monique A. "Population Growth and the Wildlands Vision." In *Place of the Wild: A Wildlands Anthology*, ed. David Clarke Burks. Washington, D.C.: Island Press, 1994.
- Irvine, Sandy. "The Great Denial: Puncturing Pronatalist Myths." In *Wild Earth*, ed. Tom Butler. Minneapolis, MN: Milkweed, 2002.
- Many of these population-related articles, directly or indirectly, draw on the work of Garrett Hardin (see master bibliography).
- Tara the Sea Elf. "The Earth Liberation Front." *Earth First!* 16, no. 7 (September-October 1996): 18. Denounces reactionary anti-immigration positions of American *Earth First!* movement, while discussing the emergence of the Earth Liberation Front.
- Stoddard, Tom. "The Human Horde." *Earth First!* 10, no. 1 (1 November 1989): 23.
- Sessions, George. "The Sierra Club, Immigration, and the Future of California." *Wild Duck Review*, 1998, 24-5.

**. . . compare these articles to book-length analyses of immigration and the environment**

Bouvier, Leon F and Lindsey Grant. *How Many Americans? Population, Immigration, and the Environment*. San Francisco: Sierra Club, 1995.

Cohen, Joel E. *How Many People Can the Earth Support?* New York: Norton, 1995.

Weiner, Myron. *Global Migration Crisis: Challenge to State and Human Rights*. New York: HarperCollins, 1995.

Beck, Roy. *The Case Against Immigration*. New York: Norton, 1996.