

Ecophilosophy VI

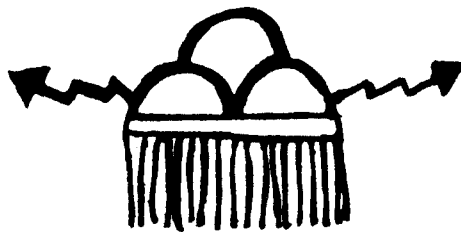
May, 1984

George Sessions
Sierra College
Rocklin, California
95677 USA

It is perhaps fitting that the year 1984 at last sees the introduction of "green politics" into the United States (see the article "Who are the Greens?" by Fritjof Capra and Charlene Spretnak in New Age Journal, April, 1984 which is condensed from their book, Green Politics: The Global Promise (Dutton, 1984). Ex-California Resources Agency Secretary Huey Johnson (under Jerry Brown's administration) is now working to put together a green political vote in California.

Some of the topics covered in this issue of the newsletter include

- (a) new books and anthologies in environmental philosophy
- (b) the development of a deep ecology platform or set of basic principles by Arne Naess and George Sessions
- (c) reports on the 1983 Australian environmental philosophy conferences by participants Warwick Fox and Bill Devall
- (d) an account of the "Ecology and Society" conference held by the University of Wisconsin - Waukesha, April, 1984
- (e) a short reply by Arne Naess to Richard Watson's critique of deep ecology
- (f) a newspaper account of the deep ecology seminar held last spring in Hawaii by Tom Birch and Gary Snyder
- (g) an announcement of a call for papers for a special issue of Philosophical Inquiry entitled "Ecology and Philosophy" edited by Andrew McLaughlin.



This newsletter may be freely reproduced and distributed.

A. NEW BOOKS AND ANTHOLOGIES

J. Donald Hughes. AMERICAN INDIAN ECOLOGY (El Paso: Texas Western Press, 1983). As the battle has raged back and forth over whether American Indians were or were not spiritual deep ecologists (most recently between Tom Regan, J. Baird Callicott, and Calvin Martin) Hughes new book is a breath of fresh air on the scene. Indicating long experience with Indian literature and culture, Hughes simply states the case for their spiritual biocentrism.

T. Attig & D. Scherer. ETHICS AND THE ENVIRONMENT (Prentice-Hall, 1983). An anthology containing many papers on reform environmentalism. The outstanding paper is John Rodman's "Four Forms of Ecological Consciousness Reconsidered." Especially important is his concise criticism of "moral extensionism" which is the ethical version of "sentience chauvinism." For more on "sentientism" see Tom Regan, ALL THAT DWELL THEREIN (UC Press, 1982)p. 184.

Robin Attfield. THE ETHICS OF ENVIRONMENTAL CONCERN (Columbia Univ. Press, 1983). Perhaps the most sophisticated treatment of environmental ethics by a Christian apologist. Attfield knows the literature quite well, especially in burgeoning fields such as future generation arguments, and the bibliography is important. He slides over arguments too quickly for my taste, rejects biocentrism and defends stewardship.

Robert Elliot and Arran Gare. ENVIRONMENTAL PHILOSOPHY American edition (Pennsylvania State Press, 1983). This anthology of mostly original papers was put together by Queensland philosophers. I reviewed the collection for Penn State. Callicott's excellent Indian paper is reproduced here but, by and large, the papers do not really come to grips with the cutting edge issues.

Tom Regan. EARTHBOUND: NEW INTRODUCTORY ESSAYS IN ENVIRONMENTAL ETHICS (Random House, 1984). Regan has certainly been turning out the books these days including his new THE CASE FOR ANIMAL RIGHTS which is supposed to supplant Singer's ANIMAL LIBERATION as the definitive work on animal rights. Here he brings together a number of original essays on environmental matters. The outstanding essay is Alastair Gunn's "Preserving Rare Species." Edward Johnson's essay on environmental philosophy "Treating the Dirt" is somewhat disappointing and attempts to defend conventional ethics against "holistic" formulations.

Michael Tobias. DEEP ECOLOGY (Avant Books, 3719 Sixth Avenue, San Diego, CA 92103) 12.95. Tobias' long awaited anthology is now due out May, 1984. This book may also be ordered from Dolores LaChapelle (see her book list in this newsletter).

Bill Devall and George Sessions. DEEP ECOLOGY (Peregrine Smith Books, P.O. Box 667, Layton, Utah 84041). Due out in the fall, 1984, this book will consist of an edited and rewritten version of our papers.

Regional newsletters in ecophilosophy are now appearing. We have previously mentioned The Deep Ecologist from Australia. Alan Drengson now edits a Canadian newsletter a copy of which is included in this newsletter.

B. BASIC PRINCIPLES OF DEEP ECOLOGY

Arne Naess thought it important to try to formulate the basic principles of deep ecology (he sometimes refers to it as the "platform") in a literal defensible way that would appeal to a great many people. We got together over the Easter vacation in the California desert and came up with a tentative formulation. This formulation takes the place of the formulation which will appear in his reply to Richard Watson's critique of biocentrism (deep ecology) ENVIRONMENTAL ETHICS, Fall, 1984. We invite comments and criticism from readers of this newsletter. While not underrating the importance of slogans and poetry, we have tried to move from this level to a more literal formulation.

Naess has spent a great deal of energy recently developing the logic of normative systems particularly as it relates to deep ecology and ecosophy. Some of this work in English can be found in his "Notes on the Methodology of Normative Systems," Methodology and Science, Vol. 10, 1977, Haarlem, Netherlands. Before stating the deep ecology principles, it is important to see how the principles (or "platform") fit into his four-leveled hierarchical deductive system. And so I include the following material which is from Naess' unpublished paper, "Intuition, Intrinsic Value, and Deep Ecology: Comments on an article by Warwick Fox."

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.

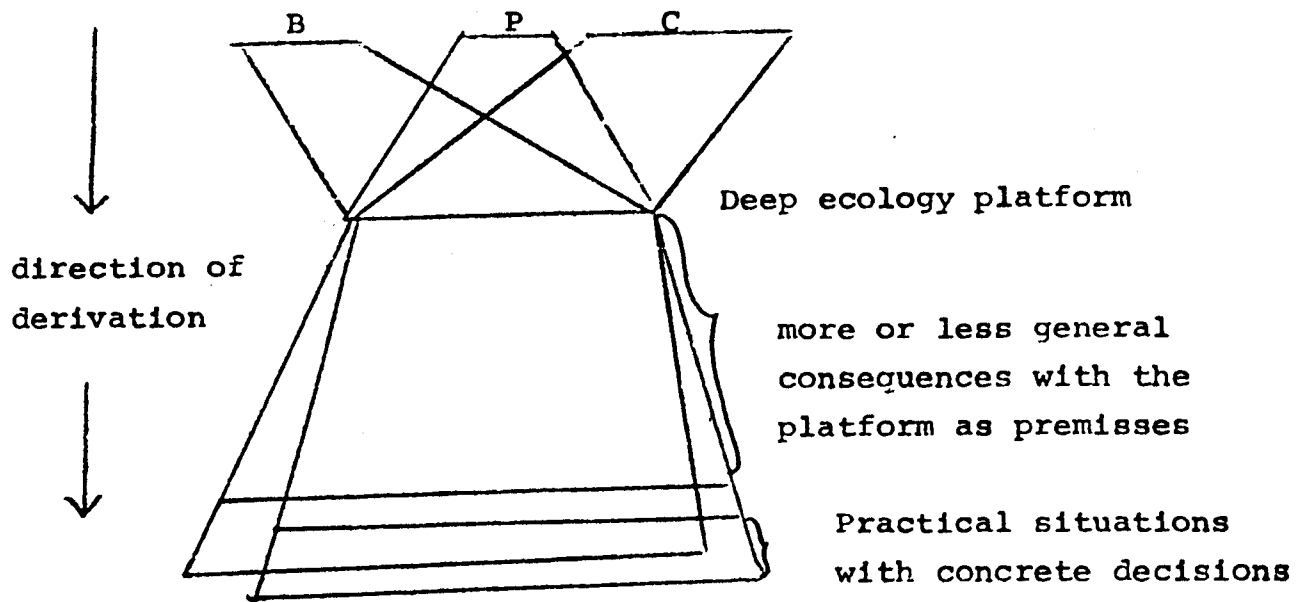
The basic principles within the deep ecology movement are grounded in religion or philosophy. In a loose sense, it may be said to be derived from the fundamentals. Because these are different the situation only reminds us that very similar or even identical conclusions may be drawn from divergent premises. 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 fundamental views compatible with the deep ecology principles. Furthermore, there is a 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 - life styles and general policies of every kind. 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:



B, P, C - examples of kinds of fundamental premisses

B - Buddhist, C - Christian, P - philosophical

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

1. Cp. the 70-page review by George Sessions in R.C.Schultz & J.D.Hughes (eds.), Ecological Consciousness, Univ. Press of America, 1981.

And now on to the April 1984 formulation of the deep ecology basic principles:

- (1) The well-being and flourishing of human and non-human Life on Earth have value in themselves (synonyms: intrinsic value, inherent value). These values are independent of the usefulness of the non-human world for human purposes.
- (2) Richness and diversity of life forms contribute to the realization of these values and are also values in themselves.
- (3) Humans have no right to reduce this richness and diversity except to satisfy vital needs.
- (4) The flourishing of human life and cultures is compatible with a substantial decrease of the human population. The flourishing of non-human life requires such a decrease.
- (5) Present human interference with the non-human world is excessive, and the situation is rapidly worsening.
- (6) Policies must therefore be changed. These policies affect basic economic, technological, and ideological structures. The resulting state of affairs will be deeply different from the present.
- (7) The ideological change is mainly that of appreciating life quality (dwelling in situations of inherent value) rather than adhering to an increasingly higher standard of living. There will be a profound awareness of the difference between big and great.
- (8) Those who subscribe to the foregoing points have an obligation directly or indirectly to try to implement the necessary changes.

Comments on the Basic Principles:

RE (1). This formulation refers to the biosphere, or more accurately to the ecosphere as a whole. This includes individuals, species, populations, habitat, as well as human and non-human cultures. From our current knowledge of all-pervasive intimate relationships, this implies a fundamental deep concern and respect. Ecological processes on the planet should, on the whole, remain intact. "The world environment should remain 'natural'" (Gary Snyder).

The term "life" is used here in a more comprehensive non-technical way to refer also to what biologists classify as "non-living"; rivers (watersheds), landscapes, ecosystems. For supporters of deep ecology, slogans such as "let the river live" illustrate this broader useage so common in most cultures.

Inherent value, as used in (1) is common in deep ecology literature ("The presence of inherent value in a natural object is independent of any awareness, interest, or appreciation of it by an conscious being.").¹

¹ Tom Regan, "The Nature and Possibility of an Environmental Ethic," Environmental Ethics 3 (1981) 19-34.

- RE (2). More technically, this is a formulation concerning diversity and complexity. From an ecological standpoint, complexity and symbiosis are conditions for maximizing diversity. So-called simple, lower, or primitive species of plants and animals contribute essentially to richness and diversity of life. They have value-in-themselves and are not merely steps toward the so-called higher or rational life forms. The second principle presupposes that life itself, as a process over evolutionary time, implies an increase of diversity and richness. The refusal to acknowledge that some life forms have greater or lesser intrinsic value than others (see points 1 and 2) runs counter to the formulations of some ecological philosophers and New Age writers.²

Complexity, as referred to here, is different from complication. Urban life may be more complicated than life in a natural setting without being more complex in the sense of multi-faceted quality.

- RE (3) The term "vital need" is left deliberately vague to allow for considerable latitude in judgment. Differences in climate and related factors, together with differences in the structures of societies as they now exist, need to be considered (for some Eskimos, snowmobiles are necessary today to satisfy vital needs).

People in the materially richest countries cannot be expected to reduce their excessive interference with the non-human world to a moderate level overnight. The stabilization and reduction of the human population will take time. Interim strategies need to be developed. But this in no way excuses the present complacency -- the extreme seriousness of our current situation must first be realized. But the longer we wait the more drastic will be the measures needed. Until deep changes are made, substantial decreases in richness and diversity are liable to occur: the rate of extinction of species will be ten to one hundred times greater than any other period of earth history.

- RE (5) This formulation is mild. For a realistic assessment of the situation, see the unabbreviated version of the I.U.C.N.'s World Conservation Strategy. There are other works to be highly recommended such as Gerald Barney's Global 2000 Report to the President of the United States.

The slogan of "noninterference" does not imply that humans should not modify some ecosystems as do other species. Humans have modified the earth and will probably continue to do so. At issue is the nature and extent of such interference.

The fight to preserve and extend areas of wilderness or near-wilderness should continue and should focus on the general ecological functions of these areas: (one such function: large wilderness areas are required in the biosphere to allow for continued evolutionary speciation of animals and plants). Most present designated wilderness areas and game preserves are not large enough to allow for such speciation.

² See e.g., Henryk Skolimowski, Ecophilosophy (Marion Boyars, 1981).

- RE (6) Economic growth as conceived and implemented today by the industrial states is incompatible with (1) - (5). There is only a faint resemblance between ideal sustainable forms of economic growth and present policies of the industrial societies. And "sustainable" still means "sustainable in relation to humans."

Present ideology tends to value things because they are scarce and because they have a commodity value. There is prestige in vast consumption and waste (to mention only several relevant factors).

Whereas "self-determination," "local community," and "think globally, act locally," will remain key terms in the ecology of human societies, nevertheless the implementation of deep changes requires increasingly global action -- action across borders.

Governments in Third World countries (with the exception of Costa Rica and a few others) are uninterested in deep ecological issues. When the governments of industrial societies try to promote ecological measures through Third World governments, then practically nothing is accomplished (e.g. with problems of desertification). Given this situation, support for global action through non-governmental international organizations becomes increasingly important. Many of these organizations are able to act globally "from grass-roots to grassroots" thus avoiding negative governmental interference.

Cultural diversity today requires advanced technology, that is, techniques that advance the basic goals of each culture. So-called soft, intermediate, and alternative technologies are steps in this direction.

- RE (7) Some economists criticize the term "quality of life" because it is supposed to be vague. But on closer inspection, what they consider to be vague is actually the non-quantitative nature of the term. One cannot quantify adequately what is important for the quality of life as discussed here, and there is no need to do so.
- RE (8) There is ample room for different opinions about priorities: what should be done first, what next? What is most urgent? What is clearly necessary as opposed to what is highly desirable but not absolutely pressing?

Again, let me emphasize that this is a first approximation at a formulation. We welcome all comments concerning additions, deletions, changes, rewording, etc.

Arne Naess
George Sessions

THE ARROGANCE OF ANTIHUMANISM?

Arne Naess
Professor Emeritus
University of Oslo

One may have such a low opinion of the human race that the phrase "live and let live" as applied to the ecosphere as a whole, is considered incompatible with deep specific human interests. Permit me to suggest that the attitude expressed by "live and let live", in the broadest and deepest sense, is specific to humans. Up to this point, we know of no other life form in the universe whose nature is such that, under favorable circumstances, it more or less inevitably would develop a broad and deep concern for life conditions in general.

Humans have a sufficient natural endowment such that they can perceive and enjoy their kinship with living beings of the most diverse kinds, and to care for them. In order to realize their total potentialities, mature humans need communities which permit them to live out their full capacities for identification with other life forms.

Under unfavorable social conditions, human capacities for identification do not manifest themselves. But there is sufficient empirical evidence to show that people in our industrial societies who are raised and educated under appropriate conditions do develop attitudes of the kind expressed in deep ecology. This occurs without their being necessarily deficient or immature in other human ways.

However, if we focus our attention unduly on the crudest behavior of humans, we are tempted to form an unfavorable image of human nature. This focus tends to lead some authors to postulate that domination and exploitation of nature is inherent in the nature of humans; that the primacy of human interests implies the subjugation of the interests of other beings.

On this planet only humans formulate general norms about equal rights and perhaps only humans have a nature which calls for identification with all life forms. This makes it awkward to use the term 'humanism' to refer to attitudes that go against human nature in a philosophical sense. Present day anthropocentrism is inhuman in my view. It is specifically human both to see and to formulate the limitations for the role of humans in the ecosphere, and to experience their identification with the whole.

In criticizing the 'homocentrism' or 'anthropocentrism' of the shallow ecological movement, we are pointing to an image of man as an immature being with crude, narrow, and shortsighted interests. It is an image well suited to the kind of policies dominant today. I refuse to accept the view that a high level of human self-realization can be reached by the satisfaction of mere narrow, insensitive, shortsighted interests.

"obviously the most humane goal of mankind is the improvement of the human lot." (Richard A. Watson, "The Limit: 500 Million," Focus Midwest, Vol. 8, No. 52, p. 25). Yes and No! Yes, only if 'human lot' is defined in harmony with the need to satisfy basic aspirations such as the realization of egalitarianism as defined above.

Then the quoted sentence does not say much more than this: Given a set of value-priorities for mankind. In relation to such a set, the most humane goal is the improvement of conditions for realizing the priorities.

If 'human lot' is defined more narrowly, then something will be missing. Then we would have to add "But surely it is just as specifically a humane goal to improve the lot of a broader class of beings!" This holds even if we admit that the fight for mere biological survival must sometimes considerably narrow down our goals. But such temporary minimum goals are not the most humane.

Humans have no less right than any other life-form to change the world. I do not see that deep ecology needs a general norm against human efforts to change ecological conditions on earth. But Commoner and others are right about the present-day generation of humans when he claims that any major man-made change in natural systems is "likely to be detrimental" to that system. Today's combination of ignorance, arrogance, and narrow perspectives justifies this pessimistic view. But if humans in some remote future could avert a glacial age, or the impact of a comet, then I tend to think that no norm should be used against interference of this magnitude in natural systems.

Egalitarianism applies to humans: they have the right to live and blossom, just as other life forms do. This right is in principle the same and does not admit of degrees. (The term 'egalitarianism' should perhaps not be used for this equalness for it is also used in many other conflicting ways). Each life form has its own nature which determines what kind of life gives maximum satisfaction. For example, among bears there are differences in life-styles (some bears not only kill for food but also maim and cripple).

It may sound paradoxical, but with a more lofty image of maturity in humans, the appeal to serve deep, specifically human interests is in full harmony with the norms of deep ecology. But this is evident only if we are careful to make our terminology clear. This terminology is today far from common but it may have an illuminating impact. It proclaims that essentially there is at present a sorry underestimation of the potentialities of the human species. Our species is not destined to be the scourge of the earth. If it is bound to be anything, perhaps it is to be the conscious joyful, appreciator of this planet as an even greater whole in its immense richness. This may be its 'evolutionary potential' or an ineradicable part of it.

Is today's large-scale deforestation 'natural' for humans? It depends upon our terminology. In my terminology: No. But others seem to think that a norm against destruction would thwart the human species in 'its natural behavior' (Richard A. Watson?). If we are to refer to how humans actually have behaved lately: YES. But why not adopt a kind of terminology with deep roots in the past, the kata-physin terminology. To live 'according to nature' is for humans not just to live without any bearings.

It is deemed natural for a species to show preference for its own interest over the interests of any other species. In a society that fulfills human aspirations, the mature member shows preference for its interest over the interest of any single other species, but only because human interests concern greater wholes in space and time. The mature member is a friend of the earth. Its deepest interests are not destructive.

If it is asked how I know this, my answer is that, of course, I do not know this. But neither do they who would maintain that mature human interests constitute a threat.

A long-term look at rights . . .

That is, the right for all beings, living and non-living, to survive, blossom

By JILL ENGLEADOW
Staff Writer

Two thinkers espousing "the oldest philosophy in the world" have come to Maui to participate in talks about that philosophy — reverence for all life — and its application in Hawaii.

Gary Snyder, Pulitzer Prize-winning writer, and Tom Birch, a philosopher who teaches in a unique wilderness-experience university course, will sit down with kupunas and local activists this week in the "First Annual Maui Zendo Conference on Deep Ecology."

Subtitled "Aina and the Wilderness Spirit," the conference is sponsored by Maui Kokua Services Inc. It precedes a similar conference on Oahu to be sponsored by the University of Hawaii religion department.

The three-day event, which begins tonight at the Maui Community College student lounge at 7 p.m., will center on the idea that all beings, including not only humans, animals and plants — but also land forms, rivers, and even rocks — have a right to survive and blossom.

Such thinking is spoken of as "deep ecology," as distinguished from "shallow ecology," which Snyder described as "reformist, short-term, pragmatic adjustments that need to be made in the way we do things to allow the dominant western mode to continue."

This human-centered view of human stewardship of the earth includes management, tree-cropping, harvesting of animals, and trade-offs or cost-benefit analysis of environmental issues.



Maui News photo by Jill Engledow

PHILOSOPHERS — Tom Birch and Gary Snyder are on Maui for a three-day conference titled "First Annual Maui Zendo Conference on Deep Ecology," which is subtitled "Aina and the Wilderness Spirit."

The problem with this approach, Birch said, is that wilderness species come out on the short end in such analysis.

"There's no way you can bring up cost-benefit analysis to justify saving the whales or other life forms, habitats or biotic communities," added Snyder. Economically, these things don't count.

Deep ecology, however, is based on deeper analysis, and the resulting principle is "a thoroughly ethical approach to human relationship with all beings," said Birch. Humans are seen as co-citizens of the biosphere.

This vision, found in Native American and Hawaiian thought, also has survived as a minority tradition in the west, said Birch, though the majority "went off the track" a few hundred years ago and became fixed on human-centered, utilitarian concerns.

Though the reform ecologists, with concerns about how humans can continue to exist despite pollution and depletion of resources, tend toward that human-centered mainstream, Birch said there should be no rift between deep and shallow ecologists: cleaning up and preserving resources is a necessary part of deep ecology. Nor does deep ecology condemn the use of land for practical needs.

What it calls for is for reform ecologists to see the deeper reasons for saving forests, for example, other than creating a playground for the rich, said Birch. Those same reformers might write off farm land, said Snyder, thinking it too far gone to save.

But the deep ecology position is that "all land deserves equal attention. Every tiny bit of land is nature at work and at play." Deep ecology respects appropriate agriculture and technology which interacts with nature, "interdigitating" with wilderness, said Snyder.

Philosophically, this means viewing human beings as part of the creative process of nature, said Birch. "We are part of nature. Nature requires us."

Because humans are not seen in deep ecology as the central focus of life, however, its practitioners take a wide view of how to function in nature. The result of this is ideas like "bioregional politics," in which political organization is derived from the natural boundaries and relationships within a region, rather than being imposed on the region by humanity as an outside force.

In its practical approach, deep ecology points to de-centralization, local involvement and small-scale development.

In Snyder's home region in the Sierra Nevada foothills of Northern California, for example, newcomers have found their roots and formed a stable back-to-the-land community whose members are deeply involved with the local industry, logging.

In addition to working in the industry, both in lumbering and in the replanting of forests, the community members are active in local policy making.

When they speak at hearings about forest management, however, they are not taking the 200-year view of planning some lumber-company employees take, but are looking toward the perpetual life of a forest for which 200 years is a short period of time.

People who don't become part of a community can't get involved in the processes of nature and society, said Snyder, who balances his own intense local living with work as a writer and speaker that takes him traveling through an international network of native peoples and environmental politics.

Birch has put in time at environmental politics as well, is on the executive committee of his local Sierra Club group, and formerly was the chairman of the club's Northern Rockies chapter, which spans several states.

Lately, he said, he is trying to do "more philosophy than activism," and "lots of good people come out of the woodwork to do the necessary politics," which tends to burn out workers but which has to be done.

One of Birch's major projects now is being part of a wilderness and civilization course offered at the University of Montana. Students earn 12 credits in a semester featuring two weeks spent in the wildlands and 10 weeks of classroom study with Birch and with teachers of economic literature, forestry and the humanities, learning to understand "wildland in relation to contemporary society."

Maui News May 30 '83

ENVIRONMENT, ETHICS AND ECOLOGY CONFERENCE,
Australian National University
August 26-28, 1983

Warwick Fox

"If you wish to arrive at the beginning of understanding, walk carefully. To each atom there is a different door, and for each atom there is a different way which leads to the mysterious Being of whom I speak... Many know the surface of the ocean, but they understand nothing of the depths."
from the Persian epic, The Conference of the Birds.

One hundred or so humans with an interest in species and habitats other than their own gathered together in Canberra in August, 1983. These humans, often referred to as students of environmental philosophy, migrated to Canberra from diverse habitats such as the Tasmanian wilderness, Roxby Downs, New South Wales rainforests, and Californialand. Included in their number were some (endangered?) deep ecologists. Indeed, the views of this group constituted a major theme of the conference.

Paper-givers included David Bennett, David Dumeresq, Jacqueline Ffrench, William Godfrey-Smith, Val Plumwood, and Richard Routley (all from-or based around-Philosophy and Human Sciences Programme at the ANU); Peter Ellyard (South Australia Ministry of Technology); Bob Brown(Tasmanian Wilderness Society); Charles Birch(Biology, Sydney University); Warwick Fox(Social Inquiry, Murdoch University); Ariel Kay Salleh (Sociology, Wollongong University); Di Bell(Consulting anthropologist); Frank Fisher and Peter Cock(Monash University); Kevin Frawley(Geography, Duntroon College); and Bill Devall(Sociology, Humboldt State University).

The conference papers are to be published as a book and further information on this can be obtained from David Bennett, c/o Human Sciences Programme, Australian National University, P.O. Box 4, Canberra, A.C.T., 2601.

Bill Devall, who has written the major overview of the deep ecology movement published to date ("The Deep Ecology Movement," Natural Resources Journal, 1980: 20, 299-322), presented another important overview of deep ecology to the conference as well as giving a critical summary of the conference at its conclusion. I shall make no attempt at summarizing the conference papers here but rather follow Devall in outlining in note form the major areas of consensus and contention that emerged from the papers and discussion.

Areas of Consensus

1. We face a problematic i.e., the issues and problems addressed by environmentalists are viewed as interconnected.
2. There has been excessive human impact on the planet and our present modes of thinking and social organization are drastically inadequate to check this impact. The articulation of alternative visions as to how we might think and live are needed as a matter of urgency.
3. We don't want to be limited to an anthropocentric and utilitarian view of the world i.e., to instrumental values.

Areas of Contention

There is typically agreement on the direction in which we should move to develop a new ecological ethic but disagreement as to the extent of the shift which is necessary along these axes:

- | | | |
|----------------------------|---|--|
| 1. instrumental values | —————→ | intrinsic value(s) |
| 2. scientific rationality | —————→ | mystical sensibility
(empathic understanding) |
| 3. anthropocentrism | → hierarchy of <u>intrinsic</u>
values | → biocentric
egalitarianism |
| 4. patriarchal perspective | —————→ | feminist perspective |

Perhaps the major personal realization from the conference and from talking with Bill Devall was the extent to which deep ecology is ultimately grounded in a sensibility (i.e. an openness to emotions and impressions) rather than a rationality (i.e. an openness to data ("facts") and logical inference but an (attempted) closedness to empathic understanding). Like Theodore Roszak, Devall argues for "the realization that this opening to ecological awareness is experiential", and notes George Santayana's insightful remarks in his farewell address to America, Given at Berkeley in 1911:

"A Californian whom I had recently the pleasure of meeting observed that, if the philosophers had lived among your mountains their systems would have been different from what they are. Certainly very different from what those systems are which the European genteel tradition has handed down since Socrates; for these systems are egotistical; directly or indirectly they are anthropocentric, and inspired by the conceited notion that man, or human reason, or the human distinction between good and evil, is the center and pivot of the universe. That is what the mountains and the woods should make you at last ashamed to assert."

Ecology and Society Conference
University of Wisconsin-Waukesha
April 6-7, 1984

Bill Devall

The Wilderness University of U. of Wisconsin, Milwaukee and Waukesha, coordinated by Jim Cheney, sponsored the Ecology and Society Conference. J. Baird Callicott began the conference by articulating Aldo Leopold's "land ethic". Bill Devall discussed "issues in contemporary ecophilosophy" including the following areas of contention: the relation between shallow and deeper ecology, ecological ethics vs. ecological consciousness, anthropocentrism vs. intrinsic value(s), moral extensionism, ecological holism, predation vs. animal rights position urging vegetarianism, reform social action vs. deep ecology social action, and spiritual vs. secular versions of deep ecology. Paul Shepard reviewed his intellectual odyssey from economic determinism to the belief that when people have accurate information they will be conservationists, through ideological marxism, aesthetics (Man in the Landscape) to his current interests via Eric Erickson in human development. Shepard is worried that philosophers will be channeled by Western rational, logical frameworks and miss the importance of human experience through the life cycle as fundamental to ecological consciousness.

Wendell Berry read an original short story and spoke of the "gift of good land", of the land working the farmer.

Sharon Doubiago, teacher, poet, novelist, short story writer, discussed "ecology and society: a feminist perspective" in which she criticized deep ecologists as males who had not carefully read the feminist literature. Feminist writers emphasize inter-personal relations, particularly between family members, as the "cause" of our distortion in contemporary societies.

Murray Bookchin reviewed his personal and intellectual odyssey from a Stalinist in the 1930's to his discovery of food additives and man-poisoned environment in the 1950's (Our Synthetic Environment) to his work on the communal traditions in Western society, the small scale, local, anarchisms which keep emerging even in large cities until suppressed by centralized governments using strong police powers.

The major theme emerging through the conference was "finding in our own roots" some basis for a more ecological social structure and psychology--Berry in the Christian yeoman farmer tradition, Bookchin in urban, communalism.

A second theme was the need to change interpersonal relations before we address preservation of ecological diversity or wilderness preservation.

ECOLOGY AND PHILOSOPHY:

A Call for Papers

Philosophical Inquiry intends to publish a special number devoted to the implications for philosophy of the emerging ecological perspective. Ecology, understood narrowly as the study of the interrelations between organisms and their environment, may not raise issues of fundamental philosophical concern. But when the ecological perspective is applied to the human situation, the environmental problems threatening modern society may be seen as symptomatic of deeper errors in our relations with our ecological niche. The ecological perspective may be used to develop a fundamentally new vision of the human/nature matrix, one which sees humanity as part of larger ecological systems. This larger understanding of the ecological perspective may pose fundamental questions of philosophical concern. Thus, this perspective suggests radically different views of the nature of the individual, the proper relation of the human species to its place in nature, different foundations for ethics, a larger framework for discussions of society, and new conceptions of science, nature and epistemology.

The editors solicit contributions on any aspect of these issues.

Deadline for submissions: September 30, 1984.

Send to: Prof. Andrew McLaughlin
Philosophical Inquiry
Department of Philosophy
Lehman College
Bronx, N.Y., 10468



15

THE TRUMPETER

Voices from the Canadian EcoNet Work

vol. 1, no. 1 fall 83

Greetings! The time seems ripe to begin a Canadian econetwork and newsletter. To my knowledge there is no such network or newsletter, but the number of Canadians involved in research related to environmental matters is sufficient to warrant both. This newsletter is a first step in that direction. It is being sent to you as persons vitally interested in environmental ethics, environmental philosophy and policy and related environmental issues. The hope is that we can form a network of scholars, government and business persons dedicated to sharing information and knowledge about these matters.

Newsletters and networks can be organized in different ways. I propose that we start with an informal network and newsletter. These contacts will lead to further discussions, meetings and exchanges that go beyond the newsletter. This newsletter will help to facilitate exchanges between subscribers regarding conference announcements, information about books and research, queries and replies. Poetry is welcome, as is black and white artwork. Contributors will not be paid for contributions, but will have an opportunity to engage an audience with interests similar to their own. What are your views about an econetwork and newsletter?

The title and masthead for this newsletter were chosen because human trumpeters have often been heralds, and also because the trumpeter swan has one of the most memorable calls

in the bird kingdom, and moreover because the trumpeter swan has come back from near-extinction. The words "Canadian Econetwork" in the subtitle distinguish us from other nation groups, and emphasize our primary focus of interest.

A good place to begin our discussions is with some basic concepts. Here goes. By "environmentalism" is understood political concern and action aimed at ameliorating or eliminating various environmental problems. Environmentalism can take many forms and runs from, a shallow ecology approach that aims to preserve or safeguard environmental quality for human benefit alone, to a deep ecology approach that aims to de-anthropocentrize our understanding of and appreciation for nature. The terms "shallow and deep ecology" were introduced by Norwegian philosopher Arne Naess in "The Shallow and the Deep Long-Range Ecology Movement," Inquiry 16, Summer 1973. Naess identified deep ecology with a social and political movement that has long range goals based on a philosophy that finds intrinsic values in nature, i.e. values which are in many cases quite independent of human interests. The deep ecologist tries to understand our inter-relationships with nature at ever deeper levels. E.g., quoting Naess: "We ask which society, which education, which form of religion is beneficial for all life on the planet as a whole." (In 10 Directions, sum/fall 1982) Hence,

a deep ecologist might analyse the conceptual or psychological factors that anthropomorphize nature, or that lead us to treat other species merely as resources. A deep ecologist might be led to do research that borders on the religious or mystical. The shallow ecologist is also interested in preserving environmental quality, ecological reserves and acquiring knowledge, but approaches these issues with human interests as uppermost. The shallow ecologist tends to view humans as the highest achievement of evolution, as the most intelligent Earth beings, as the only persons with intrinsic worth capable of self-awareness, rationality and the like. The deep ecologists' approach in contrast is ecocentric, not anthropocentric.

"Ecology" in the narrow sense refers to the biological science of ecology. However, ecological paradigms and principles are being developed and applied in almost all disciplines, and these paradigms have to do with the way we approach understanding the relationships and inter-connections within and between living beings which give to each its special place and identity. Human ecology, e.g., must certainly take account of the role of our subjective lives and spiritual needs, as well as our biological ones, in terms of their ecological effects. Ecology in this sense is not a reductionist undertaking, but a movement toward a more whole (or holistic) vision and understanding of world processes. Deep ecology seeks to look into all levels of existence.

Finally, Naess also coined the word "ecosophy," which comes from the roots "ecos" meaning place or household, and "sophia" meaning wisdom. When put together the word "ecosophy" means Earth household wisdom. Ecosophy is both a deep understanding of our unity with other beings and living processes, and a capacity for ecologically wise action. Presumably all of us want to participate in and realize ecosophy. To this end we need to be receptive to the many voices of the econet, even those which we may think are lowly forms of life, since from a non-anthropocentric, ecocentric perspective there are no higher or lower forms, all are co-dependent.

Some other newsletters that might be of interest to you: Ecophilosophy published by George Sessions, Sierra College, Rocklin, Calif. 95677; The Deep Ecologist published by John Martin, 10 Alamein Ave., Warracknabeal, Victoria 3393, Australia; and the Pacific and Yukon Environmental News, for information write Neil Swart, Box 132, Nanaimo, B. C. V9R 5K4.

A new anthology by Prentice-Hall entitled Ethics and the Environment, edited by D. Scherer and T. Attig, is \$14.00 and contains 236 pages with references. This collection of 20 articles is by authors who write from a variety of perspectives. Some articles deal with defining an environmental ethic, and others with specific issues such as land use, cost-benefit analysis, and individual vs. collective choice. A basically sound collection, it presents a sample of the kind of papers now being published in this area.

Another book worth noting is Jeremy Rifkin's Algeny. "Algeny" means the biogenetic engineering of new life forms. Rifkin thinks that algeny is going to change radically our conceptions of evolution, nature and human life. He writes that algeny is one of the most important issues facing us, and demands far more debate than it has so far received. Rifkin discusses the implications of algeny and alternatives to the philosophy that underlie it.

With respect to **The Trumpeter** please write to register your support. Initially, three issues a year will be published in Fall, Winter and Spring. Future issues will be longer. I have financed this issue, and hope that future issues can be financed from a subscription charge of \$4.00. Contributions (announcements, short notices, brief reviews, etc.) for the next issue, due in January 84, should reach me no later than Dec. 1, 83.

Subscribe to **The Trumpeter** by writing to me: Alan R. Drengson, c/o LightStar, 1138 Richardson St., Victoria, B. C. V8V 3C8. I look forward to hearing from you.

THE INSTITUTE FOR ECOSOPHICAL STUDIES
MORAVIAN COLLEGE
BETHLEHEM, PA 18018

Directors: Donald P. St. John, Ph.D., Religion Department
Jean Pearson, Ph.D., Foreign Languages
Paul Larson, D.M.A, Music Department

Perspective

We live in an age when the fate of the earth is being determined by the wisdom and conduct of one species--the human. Whether that fate will be for the good of the whole planet largely depends on whether that one species can grasp the meaning of its place within the earth system and assume its proper responsibilities toward the process that birthed it and sustains it. Thus the great cosmological questions-- which in our age are ecological questions--again become crucial for the wise ordering of social and individual existence. Answers to these questions will become either the framework for failure or the context of success. Such answers require not only the scientific knowledge at our disposal but a deep transformation of our attitudes toward and relationship with the natural order.

The Institute for Ecosophical Studies was founded to aid this process of reexamination. The Institute has as its purpose stimulating interest in and assisting development of philosophies of ecological harmony; encouraging, promoting, and publishing ecosophical writing, research and art; providing opportunities for scientists and artists, philosophers and environmentalists to meet and discuss their perspectives on and solutions to the dilemma facing us. Out of this study and interaction may emerge an ecological wisdom that combines knowledge and sensitivity, objective investigation and subjective communion.

We at the institute are interested in "networking" with other groups and individuals who share our concerns. Please put us on your mailing list or drop us a line introducing yourself.

Autumn Equinox Taoist Celebration

18

on the full moon

with Dolores LaChapelle, Way of the Mountain Center, Silverton Co.

September 23 - 26 \$150

We will learn from the inter-relationships of sky/rock/water/trees in the same manner as the ancient Taoist masters learned. Taoism is not a religion but a "way of looking" which allows us to step back into the flow of the universe. Taoism developed out of the Warring States period in China when certain "intellectuals" chose not to stay at the courts of the warring feudal lords but to withdraw into the mountains to meditate on the Order of Nature. They felt that human nature could never be brought into order until there was some understanding of the way of Nature because human society was only a small pattern within the whole of Nature.

We, too, can make the same discovery as the Taoist master:

"I did not find but suddenly realised that I had never lost the Way. Those crimson dawn clouds, that shining noonday light, the procession of the seasons, the waxing and waning of the moon — these are not majestic functions or auspicious symbols of what lies behind. They are the Tao."

We will do as traditional peoples the world over have always done — ritually circle our sacred mountain. Each day we will go out to view the sacred mountain from a different aspect thus experiencing the yin and yang of the universe.

First day

- * From a sunny south (yang) setting we will become acquainted with the north (yin) face of our sacred mountain.
- * We will begin learning a short form of Tai Chi
- * Full moon autumn equinox ceremony



Second day

"Who can break the snares of the world
And sit with me among the white clouds?"

- * Hike up our "dragon mountain" to view natural bonsai trees and a hanging waterfall.
- * Tai Chi on the "dragon mountain" while viewing the western face of the sacred mountain.
- * Setting sun ceremony

Third day



"The morning sun pops from the jaws of blue peaks;
Bright clouds are washed in the green pond.
Who ever thought I would leave the dust world
And come bounding up the southern slope of Cold Mt."

- * Hike up the third waterfall — site of a tea ceremony with the waterfall as "honored guest".
- * View the sacred mountains's southern (yang) side from our northerly (yin) valley.
- * Tai Chi

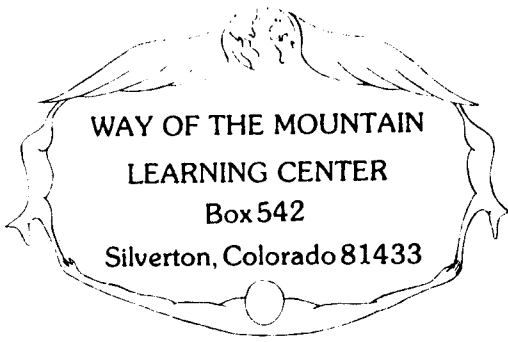


Fourth day — all day in the shimmering, golden aspen
followed by a ritual meal.

We furnish lunch all four days and dinner the final evening. Lodging and other meals are your responsibility. Enclosed you will find lodging information. There is a campground and a small grocery store too.

天地交泰萬安法

"Let there be healing and hope, heart and home, for the Land, and for all people in the service of the earth."
ILLEARTH WAR by Stephen Donaldson



HARD — TO — FIND BOOKS
&
EARTH SEALS

"But in deep ecology we ask whether the present society fulfills basic human needs like love and security and access to nature. We ask which society, which education is beneficial for all life on the planet as a whole, and then we ask further what we need to do in order to make the necessary changes."
Arne Naess,

Norwegian philosopher & founder of Deep Ecology

"...We ask which society, which education is beneficial for all life on the planet as a whole..."

◆ **IN SEARCH OF THE PRIMITIVE: A CRITIQUE OF CIVILIZATION** by Stanley Diamond \$9.95
(classic from Rutgers University Press now back in print)
Diamond demolishes every carefully nurtured myth to which industrial man clings in order to justify himself and his highly selfish existence and shows how the "old ways" are better for human beings and the earth.

Gary Snyder says this book helped him understand the "old ways". Gary explains: "'Old' means true, right, normal: in the flow of the universe. Old also because it is the basic way to live — Taoism, Hinduism, Buddhism, are the younger brothers, slightly confused because passing through the temporary turbulence called civilization." (from **TURTLE, BEAR & WOLF**)

◆ **EARTH WISDOM** by Dolores LaChapelle \$10.95
We will free ourselves and the land by learning how nature intended us to live. This book provides both the necessary background and the practical steps to begin learning how to "reinhabit" your place on earth. **Reviews:**
BRAIN MIND BULLETIN: "It deals with the need to heal the split between human consciousness and nature ... and includes rituals for human-earth rebonding."
PARABOLA: "...a stunning variety of collateral subjects, including the art of skiing powder snow, recent research in to the hemispheres of the brain, Tai Chi, Heidegger, Amerindian rituals etc. Writers like LaChapelle hasten the coming of the spiritual revolution needed to liberate both the earth and ourselves as part of it."
(written for the New Natural Program of International College & a popular book for college classes in many disciplines.) fully illustrated.



◆ **THE COMEDY OF SURVIVAL**

by Joseph Meeker \$7.95

Two books published by



WAY OF THE MOUNTAIN LEARNING CENTER

We inherited the "tragic hero" concept from our Greek & Judeo-Christian heritage but this proud vision, "for all its flattering optimism, has led to cultural and ecological catastrophe."

The Greek "tragic hero" destroyed his own people and the earth to push through his "ideals" while the picaresque or comic hero such as Mann's Felix Krull says: "He who really loves the world shapes himself to please it." This book is very effective when a group uses it together. It helps you to get out of the "tragic hero" trap and begin to heal yourself and the earth. fully illustrated.

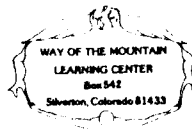
◆ **EARTH FESTIVALS** by Dolores LaChapelle \$12.50
A guide to help you and your children learn from the earth & benefit physically and emotionally by celebrating earth festivals ... Tells why and how to celebrate solstices & equinoxes & other seasonal festivals ... Clear & concise directions for art, rituals, dances. A manual for learning — on each page the necessary philosophical and psychological background for you to incorporate rituals in your daily life. Already **the** classic for ritual. Used for American Indian study courses in colleges. Used in the Unitarian Church, in schools, prison ashrams, and most important, families. fully illustrated.



NEW
Books & Tapes for
deep ecology • place • the "old ways"
fall '83 and 1984

◆ **DEEP ECOLOGY** edited by Michael Tobias \$12.95
Publication date - February 1984

The first book on "deep ecology" contains essays by the founder, Arna Naess and by pioneers of the movement in this country: George Sessions, Paul Shepard and *Way of the Mountains*, Dolores LaChapelle. Other contributions by thinkers and artists such as Murray Bookchin, William Everson, etc. -- all explore the ramifications of "deep ecology's" perception of man within nature rather than the dichotomy of man and nature.



Children's Books
&
Books for their Parents & Teachers
fall '83 and 1984

Two books for adults about children's need for ritual and nature.

◆ **NATURE AND MADNESS** by Paul Shepard \$15.95

Shepard, Professor of Human Ecology, in this specially commissioned series of essays by the Sierra Club began with the question, "Why do men persist in destroying their habitat?" He found that the ontogeny of the few remaining intact tribal people is more normal than ours. In our modern culture we have dropped 5 years of adolescent male development. The result is male leaders without true maturity. Such an adult "is convinced that his painful incompleteness is the true mature experience and that the meaninglessness of the natural world (which he feels) is its meaning." The young adolescent male, denied the mythopoetic vision of man in nature "will for the rest of his life struggle with existential problems that are normally the work of a few critical years in the second decade of life." Perhaps the most damaging aspect of our modern culture for the young male is that "the moment of pubertal idealism is shunted into nationalism or ethereal other worldly religion instead of an ecosophical cosmology." Shepard effectively demolishes all the usual answers for ending the man/nature dichotomy and states that all we really have to do "is raise one generation of children right." He gives us great hope when he sums it all up by saying, "An ecologically harmonious sense of self and world is not the outcome of rational choices. It is the inherent possession of everyone . . . Beneath the veneer of civilization . . . lies not the barbarian and animal, but the human in us who knows. There is a secret person undamaged in every individual" . . . the original human.

◆ **DREAMSPEAKER** by Cam Hobart \$3.95

This little novel by a Canadian, shows in a poignant way exactly what Paul Shepard is talking about. The young boy, Peter, desperately trying to escape the institution for delinquent boys where he has been committed, runs into the British Columbia forest and is taken in by an old Nootka Indian, who exorcizes the terrible evil which has always haunted the boy by means of a natural, mythic, ritualized way of life. The ending of this book is devastating but absolutely inevitable, given the premises of our modern industrialized culture.

SPECIAL SERVICE TO ALL THOSE USING EARTH FESTIVALS. We now offer particular materials used in connection with the sessions in the book *Earth Festivals*, the manual for rituals with children:

◆ **WINDIGO AND OTHER TALES OF THE OJIBWAYS**

Two stories accompanied by Norval Morrisseau's Ojibway drawings. These are used in the Winter Cycle, session 3 *The Mirroring of the Medicine Wheel*.

10 pages . . . \$2.00

◆ **INDIAN SYMBOLS** -- Hopi, Navajo, Ojibway, Arapaho

and other Plains and Pueblo Indian symbols for use as part of the Lotus Mandala construction in the Spring Cycle, sessions 4 to 7.

9 pages . . . \$1.00

◆ **NASA SPACE SLIDES** -- three slides -- one shows a

hurricane, another a thunderhead and the third the jet stream -- all from outer space. Used in the Fall Cycle, session 2. *Relationship with the Earth*. set of 3 slides . . . \$3.00

TAPES • TAPES • TAPES • TAPES • TAPES

Three interviews by Joe Meeker of the Strong Center for Environmental Values on Cassette tapes.

◆ **#21 BIOREGIONAL CULTURE (Peter Berg)** \$7.95

"We don't know yet how to live together on the planet. Our best information we have is from people who have long been 'in place': Peter Berg of *Planet Drum*, who began 'rehabitation of place'. This means "learning to live-in-place" in an area that has been disrupted and injured through past exploitation. Simply stated, it involves applying for membership in a biotic community and ceasing to be its exploiter." The quotes in the *Way of the Mountain* letter are from this tape.

◆ **#25 POETRY OF WILDNESS (Gary Snyder)** \$7.95

"People and places that will not be managed -- they are called 'wild' . . . 'Self-thus,' Chinese word for nature -- not programmed -- generating its own rules from within." Snyder says "no value in moving into action if you don't have roots." He also reads some of his own & some Chinese poems. Side B is an interview with the author of *Muddling Toward Frugality*.

◆ **#20 PACIFIC BIOREGION (Robert Curry)** \$7.95

Curry is a geologist at Santa Cruz who gives an excellent multi-level analysis of what makes a bioregional culture from the ground up. Exciting account of mountain making. This is how geology ought to be. He talks about "unifying diversity," change and how to live with it.