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# THE TRUMPETER

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PARKS, DEEP ECOLOGY/SOCIAL ECOLOGY, ROCK MUSIC

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# THE TRUMPETER

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**The Aim of The Trumpeter** is to provide a diversity of perspectives on environmental relationships and Nature. By "diversity" we mean cross- and transdisciplinary reflections from both scholarly and nonscholarly sources. Our purpose is to investigate deep ecological philosophy as this manifests itself in the activities and lives of people working in different ways to come to a deeper and more harmonious relationship between self, community and Nature. **The Trumpeter** is dedicated to exploration of and contributions to a new ecological consciousness and sensibilities, and the practice of forms of life imbued with ecosophy (ecological harmony and wisdom). **Published Quarterly** by LightStar Press, P.O. Box 5853, Stn B., Victoria, B.C., Canada V8R 6S8.

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# INTRODUCTION

By Alan R. Drengson, Editor

In this issue we present two main focuses: The first is on Parks, especially National and wilderness parks, the second is on the current debate about deep ecology. The critical situation of parks makes a focus on them timely to ecological philosophy. The issues that divide conservationists and preservationists go to the heart of the environmental crisis, and raises questions about the nature of ecological consciousness. The same can be said for the second focus on debates about deep ecology.

A useful way to approach the common theme of ecological consciousness is via John Rodman's classification of four forms of environmental awareness. He distinguishes between the following: 1. Resource Conservationism; 2. Wilderness Preservationism; 3. Moral Extensionism; and, 4. Ecological Sensibility. As is clear from the form and content of the debate between John Muir and Gifford Pinchot, Conservationism is an anthropocentric, utilitarian philosophy that values Nature solely for its instrumental qualities. Conservationism strives to conserve resources and to use them wisely. Wilderness Preservationism, however, recognizes that certain natural places and/or entities or beings have a sacred status, and these should be preserved, regardless of human interests. Although Muir himself went beyond the limits of Wilderness Preservationism, the latter most often represents an appreciation for certain outstanding areas because of their spiritual and aesthetic value to humans. It is possible to embrace either of these forms of ecological consciousness and still favor hunting animals and perhaps not be particularly concerned about most non-useful or "ugly" species. Moral extensionism represents the development of a keen sense of appreciation for a wide range of sentient animal life, which moral extensionists attempt to protect by means of extending common, human, moral and legal concepts, such as rights, to many or most animals. Finally, ecological sensibility, as Rodman explains it, is what we have defined as deep ecology. It involves the recognition of the inherent value of each and every being. It is characterized by a capacity to appreciate deeply all forms of life and natural processes in a way that arises from an enlarged sense of self-identification. Deep ecological sensibilities involve a recognition of the limited character of all of the other forms of consciousness we have described, for it includes and transcends each of them, since it is ecocentric. It is centered in a fully **ecological** consciousness; one that is mature and whole, for it recognizes the interdependence of all life, and its many wonders and mysteries. It does not assume that it knows what is best for other beings, and it does not have the tendency of a less secure self to try to control other beings through power-over them and through various structures of domination and hierarchy. Thus, with the maturing of ecological sensibilities the self/Self is able to love other beings and Nature for what they are in themselves, not as projections of ego-self. With the dawning of the Age of Ecology there is an increased emergence of ecological sensibilities throughout the Earth.

It is clear that our current situation is so serious that we have no choice but to try to bring the Age of Ecology into every dimen-

sion of our lives and society. Ecological sensibilities enable us to know Earth wisdom, and to understand that Nature's wisdom gives rise to diversity. No one voice can speak or sing for all. The ecospheric symphony is as beautiful as it is because of its myriad voices. Ecological sensibility empowers the alive, spontaneous, natural Self, the creative and receptive center of the life that is in each of us.

The debate between Social Ecologists and Deep Ecologists is a debate about how to release the deeper ecological consciousness that is within each of us, and also within our various relationships. What should our priorities be? The wisdom of ecological sensibility is that we must work on all dimensions at once, for in the world ecologically understood, no task is too small or insignificant. For example, the Earthworms till the garden, while we feed them grass and vegetable cuttings, these are rotted by microbes and the soil grows richer, the plants grow more vigorously, other beings that are part of these cycles and circles thrive as life flourishes on and through life, as a whole living gestalt of complex interrelationships, that are history, the present and the future. We each must tend whatever garden life has given us, and if we are good gardener's, we will see how to grow with Nature's ways. The purpose of life is to grow, to realize ourselves, and Nature's wisdom is that we do this together, with others, and that the quality of our relationships, and not our power-over others or possessions, determines the values realized in our lives. It is through love, finally, that we blossom into our greatest potential for living a fully alive life characterized by expanding vision, depth, understanding and compassion; this creates perfect conditions for the flourishing of ecosophy, that is--ecological harmony and Earth wisdom. Insofar as the deep ecologists and social ecologists aim to realize ecosophy, even though their terminology and focus might vary, like the diverse beings in the garden, each plays a valuable role. Each has contributions to make. Ecological sensibility is inclusive and ecumenical; it is beyond the enthrallments of heroes and villains. It proceeds by appropriate ecological philosophizing and not by demanding adherence to the "One True Doctrine." The authors in our second focus bring these various points to the centre of the ongoing discussion. We thank them for sharing their deepening reflections on these matters.

In this issue we publish our first short-story, and a feature on the ecophilosophy to be found in some current pop-rock music. These two pieces complement the others in this issue. Thus, we present a cohesive discussion of recurring themes, which are immediately relevant to ecological philosophy.

The new subtitle on the cover better reflects what this journal is about. Although, to be sure, its content will continue to come from the worldwide Canadian based network of ecological philosophy. The list of consulting editors represents a welcome expansion of collective knowledge and formalizes a network of consultation that has developed over the years. We thank those who have agreed to serve as such and especially Rick Searle for

being our first guest focus editor. These and other changes mark steps in the continuing evolution of this journal. We are sorry that this issue is late, but other pressing work delayed its prepara-

tion. The summer issue will be back on schedule. Because this issue is so late, we are devoting it exclusively to articles, since there is no time to pull together booknotes and other items.

## FOCUS ON PARKS

# INTRODUCTION

By Rick Searle, Focus Editor

While assembling material for this issue's focus on park management, I was struck by an unfortunate trend. Research and critical thinking on this subject appears dominated by utilitarian concerns such as visitor satisfaction surveys, institutional and policy frameworks, and systems or master planning processes. The following articles not only underscore the need for greater attention to the philosophical underpinnings of park management, but also provide some sense of direction for their formulation and application.

"Have Our National Parks Failed Us?", asks Kevin Van Teighem. His soundly delivered polemic has a similar feel to Livingston's **Fallacy of Wildlife Conservation**. Van Teighem strives to shake up our perception of national parks. Without societal adoption of a land ethic, parks become bargaining chips in a game of trade-offs against other wilderness areas. Yorke Edwards asks a similar question to Van Teighem and uses the promotion of visitation as a point of attack. Edwards argues that national parks cannot preserve wilderness as long as there is active encouragement of increased visitation. He does provide some interesting alternatives for wilderness preservation.

The urge to preserve wilderness is the focus of Stan Rowe. In his article, he clearly illustrates the deeper primal roots to wilderness preservation. I've followed his article with my historical overview of the development of Canada's national parks. An attempt has been made to show the subtle impact of the conservation ethic with its doctrine of wise use to the exclusion of preservation.

Jay Vest's piece uses the Hetch Hetchy controversy in which John Muir and Gifford Pinchot were pitted against each other as an example of a collision between preservation and conservation in park management. His piece provides us with a critical examination of the relationship between preservation, natural beauty, and the aesthetics of deep ecology.

Ecosystem management, that is, viewing parks as part of a larger community rather than as islands or enclaves, has been slowly gaining strength within park management circles. Edward Grumbine's article examines this concept as a means of preserving wildlands. In his examination, Grumbine considers the Biosphere Reserve in which a preservation core is encircled by a buffer zone where land uses are moderated.

Taken together, these articles state that the urge to preserve is both natural and profound. Although our national parks have been dedicated to preservation, they have also been dominated by the conservation ethic. This ethic has underwritten the continual erosion of wilderness for increased accommodation of tourists. New approaches must be found which are in keeping with the primal recognition of natural beauty and the sensibilities of deep ecology. These sensibilities are often eloquently expressed by our poets. In this regard, I offer a selection of poems by Jim Butler. In particular, "A Child and a Chickadee" speaks most directly to the urge to respect and preserve wildlands and wildlife.

## HAVE OUR NATIONAL PARKS FAILED US?

By Kevin Van Tighem

Just east of Banff National Park, the Trans-Canada Highway bulges into a six-lane freeway. Entrances and exits spin off in all directions, while street lamps line the pavement and watch the surge of tourist traffic shuttling between Calgary and Banff.

South of the highway is Canmore, a sprawling community of old coal miners' homes and new condominiums, national park employees and real estate speculators. Pervading the clear mountain air that whistles down the streets of Canmore like a vision of wealth and fame, is the rumor of the 1988 Winter Olympics,

and a new ski resort being built on Mount Allan, a few miles away. Everyone's home has become an investment.

North of the highway, the mountains swell up and away. These are the Front Ranges of the Rockies, a dry, wind-blown sort of mountains where grassy slopes alternate with gullies full of aspens and glacial terraces clothed in lodgepole pine and Douglas fir. The winter snow that falls here is blown away by Chinook winds even while the surrounding mountains remain deep in snow. It is an excellent place, a spectacular mosaic of

vegetation, rock, and wind; a haven for wildlife and the scenic backdrop that gives the area its appeal to visitors.

Mule deer and elk rely on these slopes for winter feed. The animals come from Banff National Park, unaware of the boundary lines they have crossed; they come here because the snow is shallow and forage is abundant. There are bighorn sheep on the higher slopes, black bears in the gullies; an excellent place.

Nor is it unknown to people. It is popular for horseback riding, and on any weekend day there are numerous people out strolling, hiking, or lounging about enjoying the scenery. Children from town cross the highway and head up on the slopes in search of adventure. People scramble to the mountain tops.

Other people calculate how much the view will be worth when the Olympic boom hits. They survey roads. They subdivide. They speculate.

One September day a couple of years ago, my wife and I took a walk in the aspens to watch autumn blaze down the valley. We saw an eagle, seven mule deer, a herd of bighorn sheep, two horseback riders, and a large bulldozed swatch with survey markers spreading beyond into the forest: the beginning of a housing subdivision.

The new subdivision's name, appropriately, is Elk Run.

The sight of a bulldozer scar on an unspoiled slope, of survey stakes next to piles of deer droppings, troubled us and spoiled the pleasure of the day. It seemed extravagant and unethical to strip off the soil and bury the crocuses, the rose tangles, the deer and elk winter range and the scenery, in order to build luxury second homes that nobody really needed.

I was further disillusioned, though, when I mentioned it to a Canmore resident, a naturalist who has fought long and hard to limit development in Banff National Park. His response:

Well, I find it hard to get too upset about it. For one thing, it's not in the park. For another thing, it is zoned for municipal development.

Is it possible that our national parks, wilderness areas and other protected areas have failed us, in a very basic and vital way?

They have not drawn us into a more thoughtful relationship with our habitat. They have not taught us that land is to be used frugally, and with good sense. They have encouraged us to believe that conservation is merely a system of trading environmental write-offs against large protected areas. They have more than failed, in fact; they have become a symptom of the problem.

In 1949 the American conservationist Aldo Leopold published his now-famous argument for the development of a land ethic. He said that we were all members of a biotic community and that we should treat land with the same ethical responsibility and restraint with which we strive to treat our fellow humans. He suggested that our land use decisions be guided by a sense of stewardship, or husbandry.

In the 37 years since, it cannot be said that land use decisions have become any simpler, nor that they are generally informed by a sense of stewardship or ethical restraint. Against the complex realities of a shrinking world, growing populations and increasing technology and urbanization, it has become too easy for those who care about land use to taste despair, and to develop a fortress mentality.

As the destructive potential of humanity increased in the postwar years, so did the concern of those who saw that potential applied to land. The forces became increasingly polarized. Somehow the term "conservation" came to be replaced by

"preservation" in frequent confrontations between developers and environmentalists. Distrust on both sides has created a rhetorical war of issues, rather than a dialectic exchange of values and understanding. In the determination of both sides to establish and defend precedents the important questions go unasked; real communication goes begging.

In a national park one is not allowed to pick a flower. One is discouraged from--and could be fined for--eating a berry. One must stay on the trail. All the numerous shalt-nots are understandable in the light of the popularity of national parks. Parks staff speak of the danger of loving a park to death; 500 people a day could trample a mountain meadow to mud in a week.

But the unfortunate collary of these restrictions is that they perpetuate the myth that Humans and Nature are not compatible; that humans are not full members of the biotic community. Humans are not brought nearer to Nature in a national park; they are taught to be outsiders. By extension, they are encouraged to believe that outside the parks, in those places not fortunate enough to be protected from our alien influence, Nature must be--at least to a large extent--written off. Destructive development? Unwise land use? That's the nature of the beast, after all; thank God that at least we have our national parks.

The irony of this paradox becomes apparent when we examine the trade-offs we make in the name of protecting national parks from despoliation.

An aggressive campaign on the part of the Calgary Olympic Development Association (CODA) in 1981 led to the approval of Calgary by the International Olympic Commission (IOC) as the site of the 1988 Winter Olympics. The flagship of CODA's bid was the potential of Mount Sparrowhawk, south of Canmore, as the race site for the Men's Downhill skiing.

No sooner had the IOC approved the Calgary bid than disturbing rumors began to appear in the press. Nancy Greene Rainier stated that Sparrowhawk was the wrong choice. Others said it would not hold snow. The mutter of rumors swelled. Other choices were suggested. Two years later the final site selection was announced by the Alberta government. Mount Allan, a few miles east, would be the Olympic ski area.

It differed from Mount Sparrowhawk in having less snow-holding ability, less suitable racing terrain, and one of the worlds largest and healthiest herds of bighorn sheep.

Forty miles west, in Banff National Park, is the sprawling downhill ski complex of Lake Louise. The subject of repeated controversy and a stormy series of public hearings in 1972 when a major extension was proposed, Lake Louise is religiously guarded by such organizations as the National and Provincial Parks Association of Canada, the Alberta Wilderness Association, and the Bow Valley Naturalists. These organizations were among the many who joined their voices in 1972 to shout down the planned expansion. They argued that any further ski development would be at odds with the preservation mandate of Parks Canada.

With the first suggestion that Mount Sparrowhawk might be unacceptable, the watchdog organizers pricked up their ears. Could this be a new conspiracy to expand Lake Louise, it was wondered? Perhaps CODA intended to use Lake Louise all along but had used the Sparrowhawk option, outside the park, to win the IOC's approval. The subsequent selection of Mount Allan, an obviously unsuitable mountain, only served to deepen suspicions. CODA denied all rumors, but the environmental groups eased into the firing line, just in case.

The ski development at Lake Louise has been in existence for many years already, and has actually grown since 1972; the area is far from being unspoiled. It is in deep snow country in the central Rockies, too far west to sustain wintering populations of ungulates, other than a herd of mountain goats that has already suffered disturbance and displacement by the existing development. It is within bus and train distance of Canmore and Banff, and already has parking facilities and other infrastructure.

It might have been argued that the watchful, combined gaze of so many concerned environmental groups and the regulatory control of Parks Canada could ensure against the Men's Downhill at Lake Louise leading to major further degradation of the area. It might have been argued that there were higher and better uses for the undisturbed slopes of Mount Allan and that an ethical attitude to all land would favor the concentration of facilities, as much as possible, in areas that are already developed.

It might have been argued; but it was not. Lake Louise is a national park. Mount Allan is not. National parks are sacrosanct. Mount Allan can be sacrificed.

It seems that we have cheated ourselves, with our penchant for easy either/or decisions. We have chosen to draw lines on maps and to write regulations. We have zoned one area for preservation, another for development, another for exploitation; and we have convinced ourselves that this is a rational approach to conservation.

We have taken the easy road of trying to protect artificial units of land--making them somehow more valuable than other land, however similar--rather than the more difficult road of educating ourselves and others to see land as an extension of ourselves, to be used wisely and conservatively. All land.

It is the nature of regulations that they live only so long and then are broken or amended. Lake Louise will continue to develop and expand. So will Mount Allan, and Canmore. People will flock to the national parks where they will be taught to stay on trails and not pick berries. Environmental groups will fight to preserve more land, and developers will rage about elitism and resource lockups.

And we will continue to wonder why, with so much awareness of the importance of our environment, so much of it continues to be misused, abused, and put to the wrong kinds of uses.

We have institutionalized and segregated both conservation and resource development. Rather than creatively bringing the two together in the context of a land ethic, in an environment of mutual education and in an atmosphere of good faith, we have chosen to isolate them by drawing lines on maps and laws on paper. Lines and laws can be, and constantly are being, amended. Only an ethic has lasting survival value.

If this were a perfect world and humans viewed themselves as citizens of their habitat, we would not need national parks. The very concept of national parks would be absurd.

But this is not a perfect world, and in too many cases we have chosen to make it a world where national parks substitute for ethical restraint and hard choices. We have traded our responsibility toward the land for a few small museum-pieces that must always remain more a symptom of our affliction than a cure for our ills.

About the author: Kevin Van Tighem is an area Parks Interpreter for Parks Canada. This article was originally published in *Park News*, vol 22, No. 2, Summer 1986, pp. 31-33. Reprinted with permission of *Park News* and the author.

## ARE WILD PARKS REALLY NECESSARY?

By Yorke Edwards

Most humans, it seems, are unreasonable optimists. Hidden away in most of us is the conviction that we really can eat our cake and have it too. This worked sometimes on the frontier in a world of unpeopled lands and new opportunities just over the horizon in several directions, but now that people are everywhere, and in most places they are too numerous and too poor to leave much cake--or water, or wood, or space, including wild parks--lying about "unused." There is no more cake just over the horizon when we have destroyed what we have.

When I was small I was especially impressed by the story--was it an Aesop fable?--about the man who killed the goose that laid golden eggs. He did it in greed, wanting to have all the golden eggs at once, instead of waiting for the one that was laid each day. I remember thinking that the story was not up to standard, since the man was really too stupid to be believable. Later, with my children, I found new treasures and met old friends in our literature for the young, and there I rediscovered that poor dolt still ripping open the goose for gain at no cost, not even the cost of waiting for it. Like me decades earlier, my kids thought it was a dumb story, but this time I saw it as pure genius. Such after all is humanity, and such is our treatment of the world that would

give us everything including our lives. We have ripped apart uncountable geese. A listing of them could stretch from coast to coast, but a few examples might include pure water; clean air; the salmon that once swarmed in Toronto's Humber River; the forest of giant trees that once covered the Pacific Coast; and the wild inspiration that was once Algonquin Park. Each one of these is really a thousand things. To say our wild prairie is almost gone is to include a long list of living things, each one a miracle unique to the universe, each one never to be evolved again.

### The Problem is Us

Not all the many dead and dying geese about us were victims of corporations squeezing profits from the people's domain. Much has been lost to thoughtless public selfishness, and many examples are in our wild parks. It took a population explosion to prove it, but there can be no doubt now that park use is consumptive use, and that there is now not much wildness in many so-called wild parks. In any wild park the amount of wildness lost is proportional to the total number of people trampling, pollut-

ing, importing urbanizing comforts and conveniences, and changing wild animal welfare and behaviour by just being there.

Back when Yellowstone Park was young, it perhaps made sense to set aside wilderness for public use. It does not make sense today. Four-lane highways, camping slums, undrinkable water, fouled air, strident radio noise fills in the quiet times between engine uproars, trail erosion, garbage, human-programmed native animals, and people themselves as polluting objects, make the old Yellowstone philosophy and concept an impractical, impossible dream. The sheer numbers of highly mobile people programmed to take to the hills fashionably dressed and loaded with urban comforts, yet unable to tell a sheep from a goat in a barnyard, let alone a grizzly bear from Yogi bear in the hills, all combine to make a sane concept badly overdue. There may still be some wildness left, but not much wilderness. Our urbanization of the wild increases each year, the jarring colours of the invading crowds symbolic of the violent land use conflict. There is no harmony here. It is humans' normal destruction of the land for gain.

### A Search for Solutions

So the enemy is us--as usual. Is there a solution? To some extent, a huge political obstacle bars the way to remedy, for an old myth proclaims all humans to be equal, and a modern democratic dogma decrees that all humans really should be equal in the eyes of government. These two dreams, plus the fact that all Yellowstone Parks are creatures of governments hoping to be re-elected next election day, do not make it easy to defend parks from people. It is too late, of course, when almost everyone gets around to agreeing that the scenery is an eyesore and that the water is killing people. But this is the trend, since most citizens using parks, and operating parks, have never experienced really wild places, and would rather have comfortable once-wild places anyway.

Do not despair, however, for an alternative worth considering has been found in the practical Scot. In Scotland's heather-covered hills recently I used a remarkable little guidebook to find nature trails, visitor centres, nature reserves, castles and the like, which in its introduction pointed out that Scotland, unlike England and Wales, had no National Parks; and this was because the American experiment with such lands had been a failure. This bothered me at first, but on reflection I had to admit to knowing it for years. I had avoided the disturbing conclusions made

obvious by the evidence. The booklet went on to say that two sorts of lands were needed instead, recreation lands for the crowds (some no doubt able to stay somewhat wild), and a planned number of Nature reserves, large and small, often offering only limited access to appropriate people under permit. In those small and crowded isles, where most people seem to be naturalists or lovers of rural country-side, this concept seems to work well. The parts of the plan working best appeared to be the Nature reserves, which are numerous.

In Canada our wild parks are being increasingly tamed. Clearly "preserving Nature in parks for the use and enjoyment of the people," and similar statements variously worded in many park acts, is a directive to do the impossible, for people destroy Nature, and are especially destructive in numbers. In Britain's Nature reserves there is less conflict, for the natural condition has priority use of the land.

It is not rational in any situation to set out to do the impossible. If we do, we are wasting time, and land resources, by not getting on with the possible alternative of establishing separate lands for each of outdoor recreation and Nature preservation. In some respects we seem to have this system now, but many of our parks that we consider to be reserves of the natural are not, and our reserves outside of parks are inadequate.

Setting up adequate systems for both land uses, nationally and provincially, requires some wise peering into the future, which is not too difficult if part of our future is alive and on-stage today in places like Britain. It is not so long ago after all that most British landscapes were wilder than much of North America is now, and our future directions in land use will almost certainly parallel in many respects their well documented evolution of land use to the present condition. While avoiding their errors we might even be able to do better than they have done.

#### Notes

1. See: Brian Wilkes. 1977. The Myth of the Non-Consumptive User. *Canadian Field-Naturalist* 91:343-349.

About the Author: Yorke Edwards is a retired forester/wildlife biologist who enjoyed sixteen years working in British Columbia's provincial parks, eight of them doing wildlife research and eight creating and running that park system's interpretation program. He now writes and consults in Victoria. This article was originally published in *Park News* Vol. 16, No. 4: p. 2. Reprinted here with permission of *Park News* and the author.

## PRESERVING WILD AREAS

By J. Stan Rowe

The born-again buccaneers of North America are closing in on the last remaining frontiers--the great continental wildernesses of the North and the West. For those with the power to appropriate, the best things in life are Nature's free resources. Justifications for the invasion are couched in terms of those noblest of human goals: jobs, economic growth, national security.

Nevertheless, today's assault on the natural world raises widespread forebodings. The suspicion spreads that somehow

humanity is diminished when beauty, health, and permanence of the Earth's landscapes and waterscapes are diminished; everyone loses both physically and in spirit, when the variety of the primeval world is lost.

Creeping development--the incremental substitution of artifacts for natural biophysical features--offends some deep sense of what is right and proper, nagging and tugging at conscience even as the practical mind goes about its usual business. Is it a

latent ethical sense linked to deep evolutionary roots? Is it essential nostalgia, expressing an almost forgotten attachment to the ancestral home?

Believing that the answer to both questions is yes, I suggest that we err in seeking the source of the urge to protect and preserve elsewhere than at this primal level. The reasons for safeguarding wild areas are intensely ecological, embedded in body, bone, and brain, because people are Earth creatures.

To a citified society, immersed in the built environment, ties between humans and the planet seem tenuous. Not so. Under the patina of culture the bonds are as strong as ever, reluctant though the rational mind may be to acknowledge ecological roots and the emotions associated with them. Indeed, the beauty of the world and the profound sense of empathy and pleasure that it evokes is unsettling and vaguely embarrassing to a society priding itself on being scientific and pragmatic. For how can the worth of humanity's evolutionary source be measured? And if non-measurable, how can its utility be gauged?

Wrong though the questions are, they expose a dangerous and stultifying dilemma in the people-planet relationship. As long as attitudes to Nature are ambivalent the religion of homocentrism remains unchallenged, dictating that destruction will continue to meet the needs and wants of the human race.

### Ethics and Preservation

To preserve or not to preserve the non-humanized parts of the world is central to the larger problems of land use and land management. To what extent shall people remodel their Home? Answers given today determine not only contemporary economic and social patterns of behaviour but also, far down the road, future quality of existence and culture itself. In the long run, the way landscapes are used, conserved, and preserved will determine the kind of people that live in and from them.

To use or let be, to process or preserve, are ethical decisions having to do with judgements and valuations of good or bad, right or wrong conduct. Such moral judgements are embodied in institutions and actions that mirror codes and social values. Thus, in ancient Greece, forest groves dotted the landscape, safe from the axe because sacred, animated by good spirits whose homes they were. Today good spirits have been written off, unless bottled, and moderns may without compunction extract wood as the forest's primary good. Ancient forests must be liquidated because, adding no increment, they are no longer paying their way. Some fragments may be saved as parks but there too "Parks are for People" and only people have rights.

In the western tradition, only one animal is chosen of God. The highest ethical admonition--The Golden Rule--counsels loving one's human neighbor as oneself. Consideration of the sad and uncertain future of generations down the line, those attempting to be human in a world that we have impoverished, led the maverick economist Georgescu-Roegen to propose a more encompassing but still too narrow goal: "Love thy species (in the future and not just today) as thyself." A few old-time naturalists--Pythagoras, Saint Francis, Thoreau--strove to widen the circle of humanity's kin with little success. Albert Schweitzer declared the greatest fault of ethics to be its preoccupation with people alone; society countered by pronouncing him a great humanitarian.

Aldo Leopold argued the need for a land ethic, extending moral standards to non-human Nature. Reflecting on a lifetime of exposure to the natural world as a wildlife biologist, he concluded that the land is a community to which people belong, rather than a commodity that belongs to them. Thus, the reason for an ethical extension from humanity to the enveloping landscape is found in the part/whole relationship. We are Earthlings, out of mother Nature. Maternal home is the life-filled layer of the planet's surface that miraculously brought forth and continues to sustain life, the ecosphere. This home-sphere could survive in good health without us, but we cannot survive without it.

Leopold's land ethic can be criticized as lingeringly homocentric, for he argued it as an expedient to benefit the human race. Also, his land-as-community concept gives undue accent to the phenomenon of life, playing down the ecological systems of which life is only one part. Nevertheless, as far as it goes, the people-land-community idea makes sense in jibing with ecological knowledge and experience. Evolutionary history reveals human relationships not only to other organisms but also to the composition of the matrix of the ecosphere--the seas, the soils, the air. Philosophy shows each person to be more than an ego enclosed in a skin; s/he is a focussed organism-and-environment "field" that is nothing without the reciprocating world. Medicine tracks the source of inner health to a healthy world without. Psychology finds in the child's exposure to the non-human world the fount of later creativity. Ecology discloses numerous ties between ourselves as dependent animals and those other plants, animals and microorganisms from which food, clothing, and shelter are derived. Final evidences are those moments of rich experience that come too infrequently; moments of joy when the self merges with what envelops it, bringing the sense of Paradise Regained that Northrop Frye identified as the inspiration of great literature. Such insights support an ecocentric attitude, for neither the self nor the species is the centre.

Ought we then to strive to protect and preserve the natural world; its wild areas with their landscapes and organisms? Given ecological and experiential realities, the answer is yes, because it is **The Source**. The right of the wild to exist predates our own. "Everything that exists has a right to existence, and ought to be assisted to survive the human deluge"--the Noan Principle.

### Utility and the Preservation Ethic

The homocentric view dictates that proposals for preserving wild areas and like parts of the natural world will be justified by payoffs for people. On the same basis they can be disputed, and that is their danger. Following are several examples.

Natural areas ought to be protected in order to dilute and counteract the disrupting and polluting effects of humanity's artificial systems, for only in this way can the Earth's surface be safely and efficiently stabilized. Self-regulating and self-regenerating, the natural systems function without inputs, purifying air and water, producing renewable resources. But against this viewpoint skeptics invoke the "innovative genius of man" to actively solve environmental problems, rather than relying on old-fashioned Nature. Humanity's future lies in crafting the technologically new, not in cherishing the natural old, the critics say.



Another reason proposed for protection of wild areas on land and in the sea is the provision of outdoor laboratories where much can be learned about how the world works and about potentially useful biological and physical processes, in order to manage today's resources and to meet the needs of the future. Unfortunately the argument is weakened by the low priority attached to the natural compared to the technological world. The disposition of research funds shows that the science of wildlands has less and less relevance to urban people and to industrial agriculture and forestry.

Wild areas preserve the diversity of organisms, constituting a "bank" for irreplaceable genetic material. Some day, it is reasoned, people will want to recreate destroyed communities, or use the genetic material for biotechnology and the fabrication of new varieties of plants and animals. An inefficient exercise, say the doubters, for zoos, seed banks, genetic engineering, and other techniques will adequately meet the needs of the future. Preservation of large areas on the off-chance that somewhere, sometime, something of use may be saved is a long shot; it is also wasteful in tying up land resources that could be put to good use now.

Finally, in support of wild areas, values of a cultural, educational, historical and aesthetic nature are sometimes invoked. But in a world dedicated to "progress," defined as growth and change, remnant landscapes lose their significance. Culture and history centre on humans in the built environment, on the artifacts of society to which ecological relationships are peripheral and usually unrecognized. How then can fragments of the natural world be valued in a cultural and historical context? Similarly with educational and aesthetic values; plastic trees and flowers, astroturf, Disneyland and the West Edmonton Mall can adequately substitute for wild Nature.

### Preserve Nature Because We Are Hers

Utility to the human race is the common thread of the preceding arguments and none is strong. Each one's weakness is in the comparative nature of utility that in a society dedicated to resource transformation puts preservation with its "do nothing" stance at a great disadvantage.

The only defensible position, the fall-back position, invokes the ecocentric ethic: Nature merits protection because we are hers. The saving myth--used in the best sense as the metaphorical truth--conceives the world is one functional system of which

humanity is a vital part. We are Nature made conscious, participating in an ongoing creative process. In Bookchin's words, we are, or ought to be, the conscience of the world.

This is a statement of faith, backed to be sure by certain facts that make it a reasonable faith. With it goes another faith that a clear enunciation of humanity's place in Nature will resonate with and bring to social consciousness the appropriate generous ethical response. If in Loren Eiseley's words humanity lies under the spell of a greater and a green enchantment--the spell of the natural world from which we came--then hope for a changed consciousness may not be misplaced.

One obstacle is remarkable. It is the cultural tradition of liberal-humanism that locates the centre of values--liberty, justice, equality--in the person. Respect for the individual, we are often told, must be central to the use of land and its management. This doctrine, with us since the Enlightenment, is the set of beliefs that identifies personal freedom as the primary good. Logically from it the idea follows that shaping the world to satisfy one's wants, through the institution of private property, is a right.

The doctrine is outmoded and pernicious, for it makes the world only a means to personal satisfaction. It is a recipe for disaster, as shown by the environmental problems that follow wherever in the world the influence of western culture is felt. As long as this is the best and highest to which people aspire, no long-term solutions to the Earth-bound human condition will be found.

Why preserve wild areas? For what they symbolize as well as for what they are. Strict preservation of all that wildlands hold is a powerful emblem of non-utilitarian values, an antidote to species-centred crassness, a sign that humanity is alive, a signal that not all in the world is subjugated to economic values, a hope for the future.

The fact that strong forces for preservation continue in society holds promise that an ethic imperative will in the future inform human institutions and actions, before time runs out.

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## CONSERVATION, PRESERVATION AND NATIONAL PARK MANAGEMENT

By Rick Searle

Canada's national park system began with the construction of the Canadian Pacific Railway in the early 1880's. With the vast expenditures of public money, the government was anxious to recover some of the costs. The discovery of hot springs near the rail line in the Rockies quickly elicited grand schemes for attracting tourists. In 1885, the Tory government created a ten acre

reserve around the hot springs. On June 23, 1887, the reserve was enlarged to 260 sq. miles and became Canada's first national park by passage of the Rocky Mountain Park Act.

The near instant commercial success prompted the creation of other reserves: Glacier (1886), Yoho (1886), and Waterton Lakes (1895). Establishment of the reserves had nothing to do

with wilderness preservation. As a former superintendent of Banff National Park stated: "The idea of protecting wilderness would at that time have been dismissed as patently absurd. The whole of northern and western Canada was wilderness".<sup>1</sup>

In 1906 an influential American attended the first Canadian Forestry Association Convention. Gifford Pinchot brought to the meeting and to Canada the philosophy of conservation. Conservation acknowledged that the environment was limited and that humans had a right to exploit it for their needs. Pinchot stressed wise use of the environment based on scientific management. Wise use became encapsulated in Pinchot's principle of "greatest use for the greatest number in the long run".<sup>2</sup> While advocating less reckless attitudes and behaviours, conservation was essentially anthropocentric, ascribing instrumental values to the environment. Consequently, economic imperatives often predicated the identification of valid uses and their relative priorities.<sup>3</sup> Wilderness preservation was perceived as a waste of good resources by conservationists.

Three years after the forestry convention, Canada sent three members of parliament to the National Conservation Conference called by President Roosevelt in Washington, D.C. Shortly following the conference, Canada established a Commission of Conservation to advise the government on policies relating to the environment. With encouragement from the commission, the government passed the Dominion Forest Reserves and Parks Act in 1911. The act established a Parks Branch and the beginnings of a national park system. In this, Canada became the first country to create a government agency solely devoted to park creation and management.

James Harkin was appointed as the first Parks Commissioner. Although steeped in the philosophy of conservation, he was also significantly influenced by the writings of John Muir, an ardent preservationist. Quotes and short passages from Muir frequently appear in correspondence from Harkin.

John Muir was in turn heavily influenced by the writings of people like Emerson and Thoreau for whom "nature, and especially wilderness, was a place of transcendental experience."<sup>4</sup> Nature "was a retreat from the artificiality and disharmony of urban, technological culture."<sup>5</sup> To preservationists like Muir, the human species was totally interdependent with Nature. They believed that all things--animate or inanimate--had intrinsic values, quite apart from human needs. Unlike conservation, preservation has a strong ecocentric orientation.

By 1930, the national park system had grown to 17 parks encompassing over 28,000 sq. miles. The passage of the Park Act in that year presented the first glimmerings of preservation. The Act established that the national parks were to be preserved for the use and enjoyment of the Canadian public. The transfer of lands to provincial control in 1930 greatly impeded further park establishment. Only four parks were created between 1936 and 1969, adding a scant 607 sq. miles.

Four national parks were removed from the system between 1920 and 1950. Wawaskasy was abolished in 1930, while Menissawak and Nemiskam were removed from the system in 1938 and 1947 respectively. Each had been established to assist with the recovery of the antelope between 1914 and 1915. Buffalo National Park, established in 1908 to receive bison from the United States, was abolished in 1922. The bison were transferred to other national parks. The parks were removed since they had served their purpose.

The removal of these lands further indicates the dominance of conservation within park management. With the wildlife populations stable, the land was perceived to be better used for cattle grazing than protected as a park. Sadly, no large protected area of shortgrass prairie exists today, despite long standing efforts to establish Grasslands National Park near Val Marie, Saskatchewan.

The late 60's, a time of ecological awakening, brought a renewed interest in parks. Trudeau's Liberal government created nine parks, primarily in eastern and northern Canada. In addition, in 1979, the government released a "Parks Canada Policy," which sought "to provide an integrated and comprehensive statement of broad principles to serve as a guide for future initiatives and undertakings."<sup>6</sup> The document emphasized that the main purpose of national parks was "to encourage public understanding and enjoyment of Canada's natural heritage by protecting for all time representative natural areas of Canada."<sup>7</sup>

Despite the apparent commitment to wilderness preservation, tourism developments continued to expand. In 1965, a maximum of 1250 skiers per day was set for Sunshine Village in Banff National Park. In 1970, a policy stated that no additional lifts were to be constructed above timberline at the resort. By 1976, over 2500 skiers per day were using the resort and park managers began planning for 6500 skiers as a new limit.<sup>8</sup> The plans sparked an outraged response from more than 20 environmental groups. However, construction of new facilities began in 1978. Still more expansions have recently been proposed for the resort.

The expansion of tourism developments within the national parks has provoked many critics to seriously question the system's supposed commitment to preservation. As one critic stated: "Our national parks continue to be sold off piecemeal for tourist dollars and private gain. Is this the best we can do for a significant portion of this nation's heritage?"<sup>9</sup>

When put into a historical context, the evolution of Canada's national park system can be seen as a reflection of changing perception of the environment. While conservation has dominated, legitimizing tourism developments, preservation has gained in strength. The result has been increasing controversy over park management decisions.

Given that the 1979 Parks Canada Policy clearly indicates a strong bias towards preservation, a certain set of management guidelines should be followed. First, as many large wilderness areas as possible should be preserved. Second, human use of these areas should be managed to ensure minimum disruption. Both of these criteria have been set forth by Devall and Sessions as being consistent with the tenets of Deep Ecology.<sup>10</sup>

As wilderness areas are eliminated and wildlife populations continue to decline, the adoption of a park management philosophy based on the principles of Deep Ecology becomes paramount. With less than 2% of Canada's landbase protected by the national parks, any other course of action would be irresponsible.

#### Notes

1. Searle, R., Panel Discussion Remarks made during the conference: Parks and Tourism: Progress or Prostitution?, Conference Proceedings, National and Provincial Parks Association, Victoria, 1982.

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4. *Ibid.*

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## THE HETCH HETCHY CONTROVERSY: NATURAL BEAUTY AND THE AESTHETICS OF DEEP ECOLOGY

By Jay Hansford C. Vest

That anyone would try to destroy such a place seems incredible; but sad experience shows that there are people good enough and bad enough for anything. John Muir, 1912<sup>1</sup>

With these poignant remarks, John Muir summarized the moral dilemma of the Conservation Movement exposed in the Hetch Hetchy controversy. For Muir, the very prospect that any one could conceive of developing the Hetch Hetchy valley--a holy place, a natural cathedral of the high sierra--was a moral outrage. In confronting "these temple destroyers, devotees of ravaging commercialism," Muir challenged the utilitarianism of Gifford Pinchot's wise use conservation; indignant, he declared:

Dam Hetch Hetchy! As well dam for water-tanks the people's cathedrals and churches, for no holier temple has ever been consecrated by the heart of man.<sup>2</sup>

### Hetch Hetchy and the Moral Division of the Conservation Movement

The Hetch Hetchy controversy erupted from a division within the Conservation Movement, which heretofore had begun the serious preservation of wild Nature; it therefore is rightly a question of the moral standing of Nature. While the Romantic Movement laid the philosophical grounding for ethical and aesthetic regard for Nature, the Conservation Movement began the formal preservation of wildlands. Perhaps as a beginning of this wildland moral praxis is in the United States, the Yosemite region of California emerged as the first set aside reserve for aesthetic purposes.<sup>3</sup> In consequence, we witness the emergence of a limited moral regard for Nature in practice: That is to say, the Yosemite region was being regarded as a Nature reserve with an explicit aesthetic value representing inherent worth as qualified by its acknowledged beauty and sublimity. Following the establishment of Yellowstone National Park in 1872, the practice of federal retention of parklands for the national interest made the earlier Yosemite grant to California a matter for review, and upon finding that California was not upholding the responsibility of the trust, the park was returned to federal administration. Subsequently, in 1890 the Yosemite region became a National Park.

It is significant that America's first attempt to preserve Nature in parks for aesthetic worth became the central locus of debate over the moral standing of Nature. Thus, the debate over Hetch

Hetchy acts to divide the Conservation Movement into two distinct normative positions: one shallow and the other deep in their regard for Nature.

Trained in France, Gifford Pinchot advocated a utilitarian ethos for the "wise use" of natural resources in maximizing their instrumentalism. Pinchot began his political career in 1897 when he assumed a post with the Department of Interior as special consultant for the General Land Office, which administered the newly created forest reserves. Following his appointment in 1899 as Chief Forester and head of the Division of Forestry in the Department of Agriculture, Pinchot secured the transfer of the forest reserves in 1905 from the General Land Office (USDI) to his Bureau in the USDA; ergo, the birth of the Forest Service.

Acknowledging the agricultural ethos involved, this action of transfer is consistent with the utilitarian motives that belie the progressive movement. As a political faith, progressivism was characterized by an unabashed optimism in the expectations for future growth; a neo-Calvinistic doctrine of stewardship whereby humanity could best determine the future of public lands via wise use; a profound respect for rationalism and science in applying scientific principles to society and politics, as well as hope that such actions would improve their functioning; a desire for economic equality; and appeals to patriotic sentiments in fervent nationalism.

It is from this platform that Pinchot's basic doctrine of conservation emerges. His thesis was that resources should be developed for use and not withheld. He argued that conservationists sought absolute access to Nature's riches via intelligent, rational, and efficient distribution. Accordingly, a second principle for Pinchot was the elimination of waste. Finally, his view on conservation affirmed the rationalistic position of maximizing the scientific utilization of resources. In consequence, Pinchot's conservation linked scientific efficiency to a moral affirmation of utilitarianism. Thus a consequentialist's view of Nature having only instrumental value ensues from Pinchot's conservation.<sup>4</sup>

Conversely, John Muir's study of ecological process was characterized by a religious devotion. In venturing through the Ontario woods, Muir encountered a rare, beautiful orchid--the *Calypso borealis*--and this event began a subtle spiritual conversion for him. He no longer defined the Earth in human terms; he instead fostered a notion of ecological egalitarianism. Indeed, the anthropocentric manipulation of all things disturbed Muir,

and he viewed Christianity as the source for this doctrine of human absolutism. Muir contested the ecological fallacy born of anthropocentrism; he had come to understand wilderness in a religious sense. The religious accents he invoked concentrated on asserting the affirmation of Nature's inherent value.

### **Hetch Hetchy and the Controversy**

Hetch Hetchy--the valley of grassy meadows--formed, according to Muir, "a wonderful exact counterpart of the Merced Yosemite, not only in its sublime rocks and waterfalls but in the gardens, groves and meadows of its flowery park-like floor." Further reflecting its Yosemite counterpart, the great Hetch Hetchy Falls--Wapama--has 1,700 feet verticle drop and carries a greater volume of water than the former. The artist William Keith (1907) declared the Hetch Hetchy valley less sublime but more picturesque in beauty and charm than even Yosemite. Much as the Merced River split Yosemite, the Tuolumne River divided Hetch Hetchy, but the distinction between the valleys was wilderness. "The absence of roads retained for Hetch Hetchy the wilderness charms long ago sacrificed to tourism in Yosemite, including meadows, open woodlands, and an abundance of wildflowers."<sup>5</sup>

With Muir's urging, Hetch Hetchy was included in the Yosemite National Park Act of 1890. Originally, in 1864, the Yosemite Valley and the Mariposa Big Tree Grove had been granted to the State of California to "be held for public use, resort, and recreation." While affirming these purposes, the 1890 Yosemite National Park Act expanded the reservation and provided "for the preservation from injury of all timber, mineral deposits, natural curiosities, or wonder's within said reservation, and their retention in their natural condition." In 1905, California returned the lands of the original 1864 grant--the Yosemite Valley and the Mariposa Big Tree Grove--to the United States for the purposes of maintaining them as a National Park.<sup>6</sup>

The city of San Francisco had looked to the High Sierra canyons for a permanent fresh-water supply as early as 1882. But in 1890, the preferred site, Hetch Hetchy, was included in Yosemite National Park. Proposals to turn Hetch Hetchy into a water reservoir for the city of San Francisco followed the Park Act within a few years. In 1901 the reform administration of mayor James D. Phelan re-emphasized the plan to dam the valley because "for years the privately owned Spring Valley Water Company had been treating the city to high rates and poor services." With Hetch Hetchy in mind, Phelan secured a right-of-way bill, allowing water conduits through national parks "for domestic, public, or other beneficial uses." The bill passed Congress in 1901 with little or no discussion, and the Sierra Club learned of it only after its passage. Applying under the bill's provisions, the city again sought the rights to Hetch Hetchy from the Interior Department. But, in 1905, Secretary of the Interior Ethan Hitchcock rejected the plan, affirming his general policy of keeping utilitarian projects out of the national parks.

It was following this second ruling that Gifford Pinchot became involved in the scheme. Declaring that Hetch Hetchy could be dammed with no aesthetic loss, Pinchot approached Marsden Manson, the city engineer of San Francisco, in November 1906, suggesting that the application might now be fruitfully renewed because of the administrative change replacing Hitchcock with James Garfield. Adding urgency to the conflict, an earthquake and fire devastated San Francisco in 1906. Thus, with much

public sympathy, the city re-applied in 1908 to secretary Garfield, who wrote in approving the application, "Domestic use is the highest use of which water and available storage basins...can be put." William F. Bade, President of the Sierra Club, challenged Garfield, arguing "that the Hetch Hetchy issue was more complex than he knew and not analogous to the recent problems of Los Angeles' water supply, since the valley used as a reservoir in that case possessed no striking natural beauty." Bade further emphasized that the politicians had never seen the valley which they were ready to destroy.<sup>8</sup>

Despite the fact that less aesthetically valuable sites were available, little consideration was given to these alternatives. Playing on the sympathy of San Francisco's water needs, the dam advocates resisted any consideration of alternative sites. Indeed, the utilitarians viewed Hetch Hetchy "as a natural reservoir...especially suited for both water and power." The political intrigue thus involved a struggle over hydroelectric resources and their control, thereby reflecting the ongoing debate over public and private utilities.<sup>9</sup>

With congressional authorization of the dam in 1913, a short-sightedness is evidenced in American Conservation policy. Moreover, the issue of damming Hetch Hetchy challenged the American commitment to national parks and their integrity. Reflecting the politics of regionalism versus the national interest, the decision thus endorsed the shallow anthropocentric goals of Pinchot's utilitarian conservation over the long-range objectives of "right livelihood" sponsored by Muir.<sup>10</sup> With the damming of Hetch Hetchy, conservation philosophy openly mirrored scientific technique in the managerial control ethos of serving perceived human needs rather than acknowledging the moral dilemma of such dominance over the manifold array of Being. The central question that emerges with this matter is: Does natural beauty have a moral imperative?

### **Natural Beauty and Moral Imperative**

While the conflict may appear initially to deal with commodities--preservation of beauty versus the concerns of the community, the controversy actually involves the moral standing of wild Nature. Alfred Runte argues that National Parks were initially considered for their visual experience and not for the preservation of Nature as an integral whole. But lacking a developed cultural history, the beauty of the American landscape served as a claim for cultural identity. Once beauty was confirmed, Congress acted to preserve it. This acknowledgement began with monumentalism and its affirmation of the sublime. The Romantic Movement provided the philosophical foundations for the moral imperative of natural beauty. Commercialism had degraded many of the country's natural wonders, including Niagara Falls, and thereby destroyed their credibility as features of cultural identity. The moral imperative of Romanticism affirmed that destruction of natural wonders--beauty--compromised the tastes, morals, and enjoyments of all humanity. For example, Emerson viewed beauty as an expression of the universe, declaring every natural process to be "a version of a moral sentence." Furthermore, in seeking a mystical unity with Nature, Emerson stated that the moral influence of Nature upon humanity is shown by the amount of truth revealed. Indeed, according to Emerson, the love of beauty constitutes "the primary forms, as the sky, the mountains, the tree, the animal, give us delight in and for themselves." Thus, with Romanticism,

natural beauty is affirmed as a moral imperative--a foundation for environmental ethics.<sup>11</sup> Muir's "Beauty/God/Nature" metaphysical-aesthetic notion reflects this Romantic perspective. Accordingly, for Muir, beauty could not be improved upon.

Pinchot and the engineers argued that the dam-lake would improve and enhance natural beauty; they went so far as to retouch a photography to illustrate this technological ethos. The problem with this perspective is that natural beauty is subsumed to managerial dominion and technique in the name of beauty. Thus, it violates the integrity of Nature; for example, Hetch Hetchy literally means "grass grassy valley," a name implying natural beauty, which is now lost to the dam-lake. Something of a category mistake is manifest in these technological claims for enhancing natural beauty. Furthermore, the claim of a "new splendour or beauty among the mountains" with the dam-lake is simply invalid, given the splendid naturally occurring Tenaya Lake, "Pyweak" among the Indians, meaning "lake of shining rocks." Herein Nature has an element of value that cannot be faked.<sup>12</sup>

### Meta-Aesthetics and Natural Beauty

Contemporary aesthetic theory has attended almost exclusively to art and very rarely to natural beauty. When treated at all, natural aesthetics has been derived from artificial aesthetics, together with an imposition of art criticism in the explication, creation, and appreciation of beauty. As a result, there are some profound distortions and insensitivities to natural beauty, and if Aristotle is correct in the claim that art imitates Nature, then modern aesthetic theory suffers from a serious category mistake. Mindful of this error, Allen Carlson argues that formalism must be abandoned in the evaluation of natural environments: "for the natural environment is such that formal qualities have very little place and importance."<sup>13</sup>

Nature *qua* aesthetic object and the diverse human responses to Nature, according to Mary Rose, provide a basis for natural aesthetic theory as it is analogous to artifactual response. Rose formulates her thesis on the equivocality of Nature, where (1) the ontological and epistemological convictions that one brings to encounters with Nature determine one's appreciation of the world; (2) an individual's extra-philosophical interests and training have a part in determining the character of one's appreciation of Nature; and (3) whether or not an object is natural as opposed to domesticated. For Rose, these equivocal qualities of Nature as an aesthetic concept confirm an instrumental value of Nature through human contemplation, awe, discernment of mystery, and curiosity.<sup>14</sup>

Ronald Hepburn emphasizes "adventurous openness." His perspective is therefore open to wildness in its recognition of unpredictable surprises inherent aesthetic appreciation of Nature. A leading premise within this theory is uniqueness, which is reminiscent of the "interesting" as an aesthetic formulation that may imply standards outside conventional notions of beauty. Accordingly, Nature may qualify as aesthetically interesting even when lacking beauty. With interest appearing as aesthetic regard for Nature, then ethical regard may follow, particularly as Hepburn suggests, in the act of aesthetic enjoyment generating the disclosure of unity or oneness with Nature. Moreover, oneness with Nature requires the realization of one's place in the landscape, it is an "at-one-ness."<sup>15</sup>

This position opens a cognitive conceptual aesthetic that accounts for knowledge and its role in generating interest. Explaining Aldo Leopold's "land aesthetic," Callicott outlines an evolutionary-ecological foundation for natural aesthetic theory penetrating beyond the mere visual appeal of natural environments. While including the multi-sensuous experiential continuum, Leopold's land aesthetic invokes the a priori nature of cognition that Kant described. As a result, it is possible to appreciate certain natural aesthetic experiences even when they are not "literally pleasurable or sensuously delightful."<sup>16</sup>

In his "positive aesthetics" thesis, Allen Carlson affirms aesthetic value in natural environments insofar as they are untouched by humanity; he concludes "that virgin nature is essentially beautiful." Carlson's position thus accords with Leopold's land aesthetic on the grounds of an "intimate connection between nature appreciation and the development of natural science." Accordingly, aesthetic involvement potential is inherent in every landscape. Conversely, negative aesthetic criticism presumes to "redesign and alter the existing natural world or even to change the design and create a new one;" it is presumptive in light of our limited understanding. Recognizing that "art is created while nature is discovered," Carlson concludes that "virgin nature is aesthetically good, ...it always has been and always will be--whether anyone ever notices it or not."<sup>17</sup>

Reflecting the ecologically cognitive aesthetics emerging in this discussion, Richard Austin suggests "that ecology may be a science of the beauty of the Earth." In this context, the creative interrelationships of matter, energy, and lifeforms constitute the ecological character of the planet Earth and demonstrate beauty's essential claim in the world as it acts to sustain relationships. Moreover, Austin's position is that "natural beauty is an aspect of that which holds things together, supporting life and individuation." Accordingly, "beauty joins experience to ethics" and motivates right action; and "the experience of beauty gives us a stake in the existence of the beautiful." Beauty thus engages us in the positive aesthetics of the natural world and in what Muir called "right livelihood;" it is in part through affirming beauty that we confirm the intrinsic value of life.<sup>18</sup>

Further substantiating this position of natural beauty's intrinsic value, G.E. Moore explains, "[W]e do think that the emotional contemplation of a natural scene, supposing its qualities equally beautiful, is in some way a better state of things than that of a painted landscape; we think that the world would be improved if we could substitute for the best works of representative art real objects equally beautiful." Moore firmly grounds his position in cognitive value where "knowledge of beautiful object is a greater value than mere imagination of it." thus he defines beauty as an act of aesthetic contemplation, which is good in itself. According to Moore: "[T]o prove that a thing is truly beautiful is to prove that a whole, to which it bears a particular relation as a part, is truly good."<sup>19</sup>

Consistent with the total field imagery expressed in Arne Naess's description of Deep Ecology, Moore's relational holism is also compatible with the aesthetics of organicism. Affirming this "systemic value," Archie Bahm points out that the "intrinsic value paradox" occurs only if such values are regarded as isolated entities. Organicism likewise confirms the cognitively centered land aesthetic in recognizing that aesthetic value consists in the intuition of intrinsic value and beauty consists in the objectification of the aesthetic. Therefore, aesthetic experience

is characterized by organic unity, and beauty is not just in the eye of the beholder but inherently in the object.<sup>20</sup>

### Conclusion

Re-affirming the linkage between aesthetic value and moral obligation, Hepburn stresses that the essential episodic component of natural aesthetic appreciation is to realize beauty, to become aware of it through contemplation. Hence, natural aesthetic contemplation is a realization of Nature's moral value through attentive participation.<sup>21</sup>

Leopold's land aesthetic is instructive in developing this moral attentiveness as derived from natural aesthetic contemplation. Inspired by Kant, Leopold formulated an aesthetic category called "the noumenon." While Kant's noumenon is a "thing-in-itself" and beyond our human knowing, Leopold's noumena are metaphorically the "essences" of the land's phenomenal being. These noumena thus constitute "aesthetic indicator species" reflective of the ecosystem's distinctive hallmark. When such noumena are missing, the aesthetic excitement is diminished and ultimately lost. Furthermore, in accordance with Austin's thesis of the aesthetic motivation of right action, moral engagement and development are likewise depreciated with the extinction of noumena.

Recollecting the positive aesthetics position of wild Nature's essential aesthetic good, the moral obligations apply as well to acknowledged noumena. Given the roading and subsequent development of Yosemite Valley, Hetch Hetchy qualified as the landscape noumenon of the Sierra Nevada. Consequently, the essence of the Sierra is lost and cannot be replaced. Furthermore, the disparagement of its natural beauty is evident when one reviews Robert Elliot's claim that "genesis is a significant determinant of value." Since noumena have a specific genesis in their natural ecosystem, then wildness is a factor of their aesthetic value. A wilderness is therefore significant in its causal continuity with the past. In part, the aesthetic value of Hetch Hetchy valley was its naturalness, its untrammelled wildness derived from eons of ecological creation.<sup>22</sup>

Arguments that its beauty would be enhanced by the dam-lake are evidence of technological forgery or imitation of the real thing, and therefore lacking the quality of a noumenon. The damming of Hetch Hetchy, coupled with the development and roading of Yosemite, severely diminish the natural aesthetic quality of America's first reserved parkland. The shallowness of insisting that the Hetch Hetchy Valley be dammed in lieu of alternative sites demonstrates a compound moral failure. It is compounded in the loss of positive aesthetics, incomparable wildness, and opportunities for moral development through aesthetic contemplation. Pinchot's advocacy of the dam therefore illustrates the short-range, shallow ecology movement, and its failure to honor a systemic responsibility to moral development further reflects its short-sighted utility. In a nation that Pinchot himself predicted to exceed 200 million people, the loss fails the criteria of utilitarianism. Thus, Pinchot betrays his own maxim, which in this example is a systemic value enjoined on the relationship of natural aesthetics and moral development.

Nevertheless, acknowledged for beauty and wildness, Hetch Hetchy affirmed its inherent worth. Muir, acting in aesthetic contemplation, recognized the Valley's overriding value, and his efforts on its behalf demonstrate a moral attentiveness characteristic of ecological egalitarianism. Clearly the two men

Pinchot and Muir, represent the shallow and the deep bifurcation of the Conservation Movement and confirm Naess's claim.<sup>23</sup>

### Notes

1. John Muir, *The Yosemite*, 1912, (Garden City, N.Y.: Anchor Books 1962), p.200.
2. *Ibid.*, p.202.
3. Although Yellowstone, in 1872 was to bear the distinction of being America's first National Park, the Congressional grant of June 29, 1864 ceding the public domain lands of the Yosemite region to the state of California for the explicit purposes of "public use, resort and recreation...inalienable for all time," appears as the birth of the national park principle in practice. Hans Huth, *Yosemite: The Story of an Idea*, 1948 (Yosemite NP, Ca: Yosemite Natural History Association 1967) pp.30-38.
4. Gerald D. Nash, Introduction to Gifford Pinchot, *The Fight for Conservation* 1910 (Seattle: University of Washington Press 1967) pp.xi-xxvii.
5. Stephen Fox, *John Muir and His Legacy: The American Conservation Movement* (Boston: Little, Brown and Co. 1981) p.139; Muir, *The Yellowstone*, pp.192-200; Alfred Runte, *National Parks: The American Experience* (Lincoln: University of Nebraska Press 1979) p.78.
6. Fox, *John Muir*, p.139; Muir, *The Yosemite*, pp.202-208.
7. Runte, *National Parks*, p.78; Fox, *John Muir*, pp.139-140.
8. Fox, *John Muir*, pp.140-141; Roderick Nash, *Wilderness and the American Mind*, Third Edition (New Haven: Yale University Press 1982) pp.161-181; and Elmo R. Richardson, "The Struggle for the Valley: California's Hetch Hetchy Controversy 1905-1913," *California Historical Society Quarterly*, v. 38, n.3 (1959) pp.249-258.
9. *Ibid.*
10. Bill Devall, "John Muir as Deep Ecologist," *Environmental Review*, V.6: 76.
11. Runte, *National Parks*, pp.1-65; *The Portable Emerson*, edited by Carl Bode in collaboration with Malcolm Cowley (New York: The Viking Press 1946) pp.13-30; also see Percy W. Brown, "Emerson's Philosophy of Aesthetics," *The Journal of Aesthetics and Art Criticism*, v. 15, n. 3 (1957).
12. Devall, "John Muir as Deep Ecologist," pp.66-75; Runte, *National Parks*, p.80; Muir, *The Yosemite*, p.11 and plate 7; Robert Elliot, "Faking Nature," *Inquiry*, v. 25, pp.81-93.
13. Ronald W. Hepburn, "Aesthetic Appreciation of Nature," *The British Journal of Aesthetics*, v. 3, n. 3 (1963) p. 195; Mary Carmen Rose, "Nature As Aesthetic Object: An Essay in Meta- Aesthetics," *The British Journal of Aesthetics*, v. 16, n. 1 (1976) p.3; J. Baird Callicott, "The Land Aesthetic," *Environmental Review*, v. 7, n. 4 (1983) p.346; and Allen Carlson, "Formal Qualities in the Natural Environment," *The Journal of Aesthetic Education*, v. 13, n. 3 (1979) p.111.
14. Rose, "Nature As Aesthetic Object," pp.3-12; also see Arthur O. Lovejoy, "Nature' As Aesthetic Norm," *Modern Language Notes*, v. 42, n. 7 (1927) pp.444-450.
15. Hepburn, "Aesthetic Appreciation of Nature," pp.195-209; for the "interesting" see Eugene Hargrove, "The Historical Foundations of American Environmental Attitudes," *Environmental Ethics*, v. 1, n. 3 (1979) pp.222-228; further practical development of Hepburn's thesis is advanced in R.A. Smith, and C.M. Smith, "Aesthetics and Environmental Education," *The Journal of Aesthetic Education*, v. 4, n. 4 (1970) pp.125-140.
16. Callicott, "The Land Aesthetic," pp.348-351; Salim Kemal, "The Significance of Natural Beauty," *The British Journal of Aesthetics*, v. 19, n. 2 (1979) p.166, argues that "the precedence of natural beautiful objects depends on relations of reason to nature and beauty to morality which are not the only relations which can obtain or which are significant to aesthetic considerations," thereby affirming the cognitive aesthetic experience in acknowledging natural beauty.
17. Allen Carlson, "Nature and Positive Aesthetics," *Environmental Ethics*, v. 6, n. 1 (1984) pp.5-34; L. Duane Willard, "On Preserving Nature's Aesthetic Features," *Environmental Ethics*, v. 2, n. 4 (1980) pp.293-310 confirms this position of inherent value in wild Nature. Willard argues "that since ingredients of nature cause aesthetic experiences, we cannot justifiably disregard and exploit nature."
18. Richard Cartwright Austin, "Beauty: A Foundation for Environmental Ethics," *Environmental Ethics*, v. 7, n. 3, (1985) pp.197-208.
19. G.E. Moore, *Principia Ethica* (London: Cambridge University Press 1903) pp.195-202.
20. Archie J. Bahm, "The Aesthetics of Organicism," *The Journal of Aesthetics and Art Criticism*, v. 26, n. 4, pp.449-459; in support of the resolution of the "intrinsic value paradox," see J. Baird Callicott, "Intrinsic

Value, Quantum Theory, and Environmental Ethics," *Environmental Ethics*, v. 7, n. 3 ((1985) pp.257-275.

21. Hepburn, "Aesthetic Appreciation of Nature," p.206. For further linkages between aesthetics and ethics see Kemal, "The Significance of Natural Beauty," p.166, who expresses Kant's "exemplary necessity of beauty" having "a symbolic relation to morality," thus he concludes that beautiful natural objects are the way we experience them "supports our moral endeavors;" Aurel Kalnai, "Contrasting the Ethical and the Aesthetic," *The British Journal of Aesthetics*, v. 12, n 4 (1972) pp.331-344 concludes that aesthetic experience generates an awareness of the ineffable goodness of existence and provides the benefit of moral virtue; and Eddy M. Zemach, "Thirteen Ways of Looking at the Ethics- Aesthetics Parallelism," *Journal of Aesthetics and Art Criticism*, v. 29, n. 3 (1971) pp.391-398.

22. Elliot, "Faking Nature," pp.81-87.

23. Arne Naess, "The Shallow and the Deep, Long-Range Ecology Movement: A Summary," *Inquiry*, v. 16 (1973) pp.95-100.

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## ECOSYSTEM MANAGEMENT FOR NATIVE DIVERSITY: HOW TO SAVE THE NATIONAL PARKS AND FORESTS

By R. Edward Grumbine

It is ironic that even while Americans flock to national parks in record numbers the parks are slowly dying. This is not a simple case of overcrowding or being loved to death. Instead, the parks are unhealthy because of a lack of love based in a profound cultural myopia that prevents us from seeing that political and biological boundaries are not equivalent. Our naivete is all the more bittersweet as we show concern for threatened ecosystems worldwide, while remaining unaware of the decline of the wildest parts of our native home.

The most dangerous pressures on national parks are coming from outside their boundaries. As we continue to convert habitat into clearcuts, oil wells, tourist attractions, and second homes, parks and reserves are becoming biological shadows of their former selves, isolated fragments in a sea of developed lands. Studying the viability of large vertebrates, Schonewald-Cox (1983) reported that 55% of U.S. National Parks would "provide little protection beyond the life of individuals or a few dwindling generations that presently constitute the population." Even in the larger parks (100,000 ha. and above) such as North Cascades, Grand Canyon, and Great Smokies, "the prospect for the large, slowly reproducing and highly specialized species (large carnivores and many of the ungulates) is dim." Newmark (1985) investigated eight parks and park assemblages and found that even the largest reserve was six times too small to support minimum viable populations of species such as grizzly bear (*Ursus arctos horribilis*), mountain lion (*Felis concolor*), black bear (*Ursus americanus*), Wolverine (*Gulo luscus*), and gray wolf (*Canis lupus*). A recent study by Salwasser et al. (1987) looked beyond park boundaries and included adjacent public lands as part of conservation networks. The results were the same. Only the largest area (7.5 million ha) was sufficient to protect large vertebrate species over the long term.

Virtually every study of this type has reached similar conclusions: No park in the coterminous U.S. is capable of supporting minimum viable populations of large mammals. And the situation is worsening.

The USDA Forest Service, the agency which controls most of the lands immediately adjacent to national parks, plans to in-

crease logging by 72% over recent levels nationwide (The Wilderness Society 1986). The Forest Service also wants to build or reconstruct 580,000 miles of logging roads. This represents 12% of the surface area of the entire national forest system. Of the roadless lands under review for wilderness designation only 1/8 are recommended as suitable (Noss 1987). In the Greater North Cascades Ecosystem, (GNCE), 45% of these roadless lands are scheduled to be logged (USDA 1987). This scale of development will drastically increase habitat fragmentation of the lands surrounding parks and decrease the effectiveness of any future conservation network system.

How did this untenable situation arise? A glance at the history of national parks is instructive. The creation of the parks had little to do with the protection of wild nature and large mammals (Runte 1987, Nash 1982, Allin 1982). Although the 1916 Park Service Act provided for "use, enjoyment, and preservation," preservation has always been at the service of our pleasure. We were also ecologically ignorant when drawing park boundaries. Surrounding lands were still undeveloped. But we can no longer plead ignorance, as we have persisted in designating reserve boundaries that are inadequate to any meaningful preservation of biotic diversity. Great Basin, the newest national park (1985), is an ecological travesty.

The roots of our attitudes towards national parks and reserves lie in our belief that we are dominant over the rest of nature which exists solely for our unrestricted use. Gifford Pinchot, the founder of the Forest Service, offered a pithy summary when he remarked: "There are only two things -- people and natural resources." With such a world view, at some point of development, parks and wildlands cease to exist. We have entered that nebulous time when the viability of our parks is directly indicative of the utilitarian values that we hold.

History also reveals that competition characterizes the relationship between the Forest Service and Park Service. The agencies have always been adversaries. As parks were carved out of lands previously administered by the Forest Service, the conflict between consumptive and contemplative uses was heightened. Conflicting legal mandates and unclear administrative policies

have contributed to the problem. The very structure of the federal bureaucracy requires political decision-making at the expense of biological diversity.

The agencies have an abysmal record on transboundary issues. The Park Service has provided no substantial input into any wilderness planning that the Forest Service has ever done. The most important Park Service planning process is the construction of general management plans for each area. Even where a given park is surrounded by national forest, little consultation occurs between the two. The current Forest Service planning process is the most comprehensive land use effort ever attempted in the U.S. Yet the Park Service has not been party to the process. Forest Service policy precludes buffer zone concepts in planning for wilderness areas split by political boundaries (Keiter 1988).

The agencies have attempted to work together in the Greater Yellowstone Ecosystem. Efforts have focused on protecting the grizzly bear through the Interagency Grizzly Bear Committee (IGBC). The IGBC has existed since 1972 and has the benefit of what may be the most comprehensive data base that exists for any large North American mammal. The grizzly is a high-profile species covered by the Endangered Species Act. Most of its habitat is on federal lands. But if success is measured in recovery of the bear, then the work of the IGBC has been less than satisfactory. Further, the report of the Congressional Research Service on agency practices in Greater Yellowstone (1986), prepared at the request of Congress, concluded that "coordinating committees are inadequate to provide a comprehensive, integrated overview of the Ecosystem."

Outside of Greater Yellowstone, the record is not any better. In the Greater North Cascades Ecosystem, the Park Service and Forest Service do not know where each other's spotted owl (*Strix occidentalis caurina*) habitat areas are located. Though the owl's existence depends on an integrated system of protected habitats, no such network exists.

Another cooperative project has been the Biosphere Reserve concept, part of the United Nations Educational, Scientific, and Cultural Organization (UNESCO) Man and the Biosphere (MAB) Program. A model biosphere reserve consists of four integrated zones: a large protected core; a buffer zone; a restoration zone; and a stable cultural area where "indigenous people live in harmony with their environment" (Peine 1984). Franklin (1977) distinguishes biosphere reserves from national parks in their emphasis on active research and monitoring programs over conservation and education. Multiple use and preservation conflicts are theoretically avoided through the buffer zone concept.

After eighteen years, 41 biosphere reserves exist in the U.S., many of which occupy both Park and Forest Service lands. But the concept remains untested. Though the Park Service has informally adopted the biosphere reserve model as a guide to regional land planning, the Forest Service sees it as a threat to its autonomy (Sax and Keiter 1987).

Competition and political cross-purposes have obscured the fact that utilitarian values underlie the attitudes of both agencies. Consumptive and contemplative uses are but variations on a common theme. Neither agency has been willing to support ecosystem needs over human desires for timber products or recreation. Neither agency supported the 1964 Wilderness Act (Allin 1982). More recently, both agencies worked against Congressional attempts at park protection legislation (Coggins 1987). In the Glacier Ecosystem of Montana and Alberta, Sax and Keiter (1987) observed that the Forest Service is reticent to

commit itself to change on any matters with regional implications. They also found that the Park Service, while maintaining a pro-park stance, has not flexed its legal muscle in development controversies. These same trends have also been reported from the Greater Yellowstone Ecosystem (R. Keiter pers. comm.) and from my own observations in the Greater North Cascades.

As the facts of agency attitudes sink in, it becomes apparent that the rate of ecosystem insularization and fragmentation is greater than the rate of change within the agencies. The forces that drive the twin engines of habitat destruction and bureaucratic inertia are powerful with deep roots in our cultural values. What solutions have been offered to counteract these forces?

Biologists and enlightened agency managers have turned to ecosystem management. This is a direct response to the growing threats to parks and reserves. Like conservation biology, ecosystem management is a crisis discipline (Soule 1985). It seeks to replace static view of Nature with dynamic, process-oriented models of ecosystems. With time, it leads towards proactive, non-crisis responses.

Ecosystem management has two major components: conceptual principles and practical application. Agee and Johnson (1988) provide a current overview. They ground ecosystem management in systems theory. Ecosystems are seen as changing in space and time. Change is constant but occurs at variable rates. There is connectivity between many elements. Boundaries are permeable. Each ecosystem component has its own boundary which may overlap and interact with others. By themselves, political boundaries are insufficient and must be seen in light of the above. Although being developed by agency scientists, ecosystem management goes beyond federal lands issues. It can be applied in any land management context.

The model requires cooperation, an awareness of conflicting legal mandates, site-specific goals, regional social participation, a biological information base, and a strong sense of the interconnections between social, political and environmental issues.

Agee and Johnson (1988) provide a definition:

Ecosystem management includes, within a given geographic setting, the usual array of planning and management activities but conceptualized in a systems framework; identification of issues through public involvement and political analysis, goal setting, plan development, use allocation, activity development (resources management, interpretation), monitoring, and analysis. Such coordinated management is a process by which goal-oriented management can effectively occur; it is not an end unto itself. Success in ecosystem management is defined by achieving goals, not by the volume of coordination.

Ecosystem management represents giant strides towards fitting how we work with Nature into the way that Nature works. However, it is still in conceptual stages and has yet to be widely applied. Agee and Johnson (1988) list many missing elements. Precise goals have yet to be defined. There are no national policy or administrative guidelines. A comprehensive ecological data base is nonexistent. An evaluation and review process needs to be constructed. Managers, biologists, and citizens need to become participants. Cooperation must replace competition.

Cooperation, because it is a positive, proactive approach that builds on already-existing relationships, is a key element in ecosystem management. Recently, a number of workers have attempted to determine how cooperation might successfully work.



Agee and Johnson (1988) consider working together to be fundamental in any management system. At the April 1987 Ecosystem Management workshop sponsored by the Forest Service, Park Service and the University of Washington, they observed that scientists tend to discount the role of people in ecosystems. As a remedy, they believe that social requirements must be clearly stated: honesty, patience, flexibility, and the willingness to take risks. Goals must be based on a social consensus firmly rooted in ecological realities. They break cooperation down into structured (law, national administrative policy) and unstructured (issue-oriented, regional and local policy) approaches. These researchers believe that both approaches are necessary.

Baker and Schonewald-Cox (1987) and Salwasser et. al (1987) believe that administrative agreements are the most effective type of cooperative strategy in ecosystem management issues. Both these workers accent flexibility and managerial discretion (through Memoranda of Agreement) over the more rigid solutions of legislative reform.

Gilbert (1988), like Agee and Johnson (1988), frames cooperation within a systems approach to management. But he raises key issues that others do not. No other worker connects cooperation with democratic grassroots participation. He also raises issues of hierarchical power and control that are inherent in the federal bureaucracy. Gilbert (1988) refers to people's feelings of being "at home" and uses the metaphor "common ground" to refer to the Southern Appalachian Highlands Ecosystem within which he lives and works. And, in calling for cooperation to ultimately support "the welfare of all", Gilbert (1988) edges ecosystem management towards the unfamiliar terrain of deep ecology.

In its present form, how does ecosystem management define who "all" is? This question is the single most important benchmark of any system that purports to manage Nature. No direct response is given by any of those workers, but pieces of an answer may be discerned by examining some of their major assumptions.

Even as they improve upon the status quo, Agee and Johnson (1988) suggest that the word 'natural' "cannot be scientifically resolved." Ecosystems are to "meet the needs of the land manager" in response to "socially desirable conditions." Who is to decide what these conditions might be? Agee and Johnson (1988) state that "people are part of the management process" but offer no avenues for participation. Gilbert (1988) includes workshops in his scheme. But in general, the role of the public is limited, at least conceptually, and scientists, managers, bureaucrats, the "experts", retain most of the control over this vital part of ecosystem management.

The "welfare of all" gets lot in the process of balancing cooperation with legal reform. On the one hand, most cooperative models include only the agencies. There is little room for the general public let alone the needs of wolverines and bears. On the other hand, attempting to fit ecosystem management into the byzantine network of conflicting natural resource laws is daunting enough to excuse even the most biocentric manager from speaking for eagles and wolves.

One cannot speak for non-human beings until one has had direct experience with them. For agency managers, most direct experience results from scientific field research. Every manager desires a highly refined data base which would serve as a basis for decision-making. But, if the "welfare of all" is limited to all *Homo sapiens*, the sheer amount of research and concomitant scale of management required to maintain viable parks and reser-

ves threatens to overwhelm the very natural ecosystems that managers seek to protect. Development pressures on wild ecosystems are so intense that no amount of radio-collaring, ap-tive breeding, and cost-effective strategies will suffice without a radical restructuring of how we view our actions.

Looking at ecosystem management as an "experiment" (Agee and Johnson 1988, Walters 1986, Graber 1985), we fail to see that "laboratory manipulated artifacts are not ecologically self-sustaining beings" (Livingstone 1986). The notion that "parks can no longer take care of themselves (Graber 1985) needs to be leavened with the fact that this results from our unwillingness to place limits on our own activities. Otherwise, there is a very real danger that ecosystem management offers little more than a blueprint for a highly refined natural zookeeping in domesticated, island-like fragments of "parks".

Ecosystem management can help us avoid turning the remaining wild parts of our home into natural zoos. But we must dare to ask deeper questions and to set goals that include non-human beings as partners. Agee and Johnson (1988) offer a handy, three step approach to meet goals: (1) Define a set of goals; (2) Define boundaries of concern; and (3) Adopt effective strategies that can transcend political borders. I will adapt this process and use it to outline a deep ecological approach to management focused on the Greater North Cascades Ecosystem. Recognizing that change in our anthropocentric attitudes and practices will not occur overnight, both short and long term examples are provided but it is important to remember that short-term solutions must spark long term trends.

In constructing any management system, three overarching goals must be kept in mind. There must be decreases in human population and industrial activity. We will also need to enlarge our ethical circle of concern towards biocentrism.

Clear goals, objectives, and plans are essential to any conservation strategy. There are two aspects to this: who selects the goals and the goals themselves. We have not been forthright in dealing with either. We must challenge utilitarian assumptions and cast a wide net of questions prior to choosing specific management goals. Sustainability and growth need to be defined and reframed. Can we log in x-fashion for twenty years? Two hundred years? One thousand years? Is the inability of the Mount Baker-Snoqualmie National Forest to meet human's unroaded recreational demands by the year 2000 a given? What about other species' needs? Who benefits? How much? At what cost? Is sustainable growth that which allows us to wring from the Earth as much as we can without breaking it (Devall 1987)? Or is it of a more transformative Nature, allowing freedom and personal illumination (Snyder 1974).

These questions are complex but not complicated. The wholistic thinking they require provides an antidote to the habitat fragmentation of the mind that afflicts us due to narrowly-defined academic disciplines and utilitarian biases. We do not need computer models to solve them. We do need to bring values back into science (from which they never left) and acknowledge that ethical judgments precede any specific goal setting.

A wide range of people must be part of the questioning process. The lack of public participation in ecosystem management models is a great weakness. Framing goals must not be left to "experts"/Public scoping sessions, hearings, and environmental reviews have been subverted by managers, scientists, and "the system". The EIS process has become alienating. Information is either unavailable (how many spotted owls live in the Cascade

River watershed?), or buried in jargon (what is "activity generated soil sediment output"?). The recent Draft General Management Plan for North Cascades National Park, which will guide managers for the next twenty years, does not mention the most pressing biodiversity issues. It was not even written by the staff of the park.

As a first step towards a remedy, public participation needs to be made "user friendly". This must include workshops for managers in communication and mediation. Management plans must be decentralized and written in-house. People's input needs to be solicited face-to-face. If consensus on complex ethical issues is to be reached, nothing less than a regional plebiscite is needed. For the GNCE this means local/town meetings based on the major west and east side watersheds. I am not under the illusion that this process will be easy. Given our lack of consensus and anthropocentric values, the meetings would be fractious and demanding. But if ten years of public opinion polls consistently support a clean and healthy environment even at some economic loss (B. Devall, pers. comm.) and if Salwasser et al. (1987) are right when they observe that "most societies wish to conserve species diversity," then an intimate atmosphere must be created to clearly present the problems and find solutions.

There is already precedence for this kind of forum. For two years a large group met on a continuing basis to decide upon the management of the Bob Marshall Wilderness Complex in the Northern Continental Divide Ecosystem in Montana. Using the Limits of Acceptable Change (LAC) system (Stankey et al. 1984) a broad consensus was reached. Though successful, the process was not seen as "efficient" by the Forest Service and has not been attempted elsewhere. The Park Service's version of the LAC system does not include the intimate public involvement that characterized the model in Montana.

The most effective framework for an ethically defensible ecosystem management strategy includes the broad goal of native diversity. Native diversity is "the full complement of native species in natural or normal patterns of abundance" in ecosystems that approach pre-settlement dynamics in structure, function, and integrity (Noss 1987a, Noss 1987b). Native diversity answers the question "what is an optimal population?" at the community or landscape level. It includes the vital needs of humans but not their entire range of desires. This is a definition of "natural" that is sustainable for all members of the GNCE. It needs to be explained, debated, adopted, and phased in over as short a time as the process outlined above allows.

Specific conflicts over native diversity will take time to resolve. What happens as the profit-oriented desires of the timber industry shrink before the vital needs of spotted owls? How much electricity to fuel Seattle's insatiable demand for unlimited growth will be given up to provide for essential habitat for salmon and steelhead? What kind of economy will develop from rehabilitation of all the eroding logging roads and clearcuts? There are many questions to address as specifically as possible as we work together towards native diversity.

As we engage these difficult questions in the GNCE, what are the boundaries of concern? Two boundaries have already been identified. A map of the biotic borders of the GNCE has been published by Forever Wild (see end note). The second boundary is one of decision-making: from the local/watershed level to the regional level. The goal of native diversity requires that biotic boundaries be placed before political ones. The most difficult part of determining boundaries is not discovering the habitat

needs of grizzly bears or any particular species of concern in the GNCE. It is wedding the bears' vital requirements with our own. At some point we must "let being be" (Heidegger 1977). This calls for profound readjustment on our part: "consideration of instrumental functions, vital needs of individuals, the community as a whole, the intrinsic worth of all members of the community, and our own sense of place" (Devall 1988).

The biosphere reserves model is still a viable tool for delineating ecosystem boundaries. But it needs to incorporate more recent research (Noss and Harris 1986, Harris 1984). Harris (1984) recognized that the size of core preserves must be directly proportional to the intensity of human use in the surrounding buffer zones. Conversely, buffer zones subject to light use would decrease the size of the core. The original emphasis on a "self-sustaining core" (Peine 1984) must be changed to one that views all the zones as one interrelated system. Ecologically, biosphere reserves have not worked because this balance has been neglected.

In the GNCE the situation will worsen as the current draft Forest Service plans are implemented. A working model would include at least 50% of the total reserve as the core, with outer zones managed at levels of sustainable use specific to each region (R. Noss, pers. comm.). This hypothesis should be tested in the GNCE. Buechner (1987) has demonstrated that buffers surrounding core preserves may function as useful habitat and stabilize population fluctuations of mammals. Analyses of clear-cutting patterns has shown that ecological consequences differ markedly depending on management activities (Franklin and Forman 1987). These are examples of the type of research that is needed to determine levels of buffer zone use.

Political factors that affect the transition to sustainable reserves must be made explicit from the earliest stages of boundary marking. It is misleading to follow Peine (1984) and suggest that there is no need for changes in land use regulations following the designation of biosphere reserves. As with most models that are built without input from affected citizens, there is virtually no knowledge of nor political support for biosphere reserves. Advocates for the concept need to build constituencies. World Heritage Site designation, which explicitly combines natural and cultural values, may better serve the model of preservation and use. Linked to international treaty obligations, this designation also carries with it a more powerful legal standing (Slatyer 1983a and 1983b).

Adopting specific strategies is the third step in Agee and Johnson's (1988) ecosystem management process. Several have already been mentioned in determining goals and boundaries. There are other goals which require specific practices.

Any practical management must rectify the damage wrought by historical and current land use. Restoration of damaged lands must be married with the goal of native diversity. This follows the "wilderness recovery" strategy of Noss (1986) and would include large scale restoration of natural fire cycles, recovery of threatened, endangered, and extirpated species, road closures and reforestation projects, stream rehabilitation to increase native anadromous fisheries, and much more (see Berger 1985). Once an area was restored, Nature would take its course with minimal interference from managers (Bonnicksen and Stone 1985). The sheer amount of work to be done could offset the resulting fluctuations in jobs if we tied economic growth to restoration. The developing concept of "no net loss" (J. Miles,

Western Washington University, pers. comm.), where use is dependent upon reciprocity, would replace utilitarian norms.

If a goal of ecosystem management is cooperation, it will need a new legislative framework within which to flourish. Turning the biosphere reserve model into a National System of Biological Reserves would be a good place to start. Boundaries would follow watersheds and lands would include both Forest and Park Service holdings. For such a law to work it must define the role of humans within the long term goal of the protection of native diversity. In the GNCE, the law must include Canada. It must account for bioregional differences and be flexible enough to allow local managers and citizens a great degree of control. It would provide economic support to people whose livelihoods would be adversely impacted during the transition to sustainable conditions. Cooperative methods would be encouraged on local and regional levels.

Any transitional legislation would require that Congress be prodded into a leadership role. A first step would be to lobby the appropriate subcommittees to hold oversight hearings on threats to native diversity on public lands. Local people, as well as conservation biologists and managers, would be key witnesses. Environmental groups must also play a role by being encouraged to make native diversity a priority, lobby Congress, and mobilize their constituencies.

Cooperation must also be fostered between the agencies on national, regional, and local levels. The Transboundary Conference, held at Western Washington University in December 1987, and attended by federal and provincial managers and conservationists, was both a symptom of the disease of competition, as well as an initial attempt at a remedy. The meeting represented the first time in twenty years that both Canadian and U.S. managers discussed mutual problems in the Greater North Cascades. Participants must be committed to an ongoing forum, if any progress is to be made. Representatives from local areas and industries must be invited to future meetings.

The Park Service and Forest Service need to sit down and talk with each other about native diversity. At the beginning, communication and fence-mending should be given equal weight with management theory and strategy. Managers must read the conservation biology literature. Training sessions and workshops need to be held. The Forest Service is beginning to act on this idea by holding a series of regional, biodiversity workshops during 1988 (D. Nelson pers. comm.). Constructing a shared data base would be an easy way to begin working together. But this would only be a start.

Ecosystem management represents positive, incremental reform, within a system that needs a radical overhaul. The status quo will likely overwhelm the profound changes that are called for. If the goal of native diversity is rejected, then at least we should be explicit about what will be lost. If we decide to commit ourselves to the natural zoo, we must also be willing to lose a large part of what we have come to know as our humanity: large vertebrate kin living self-sustaining lives, wild places to share the solace of the spirit, common ground from which we can nourish our children, even as black tail deer nourish theirs. Ecosystem management represents what may be the last chance to speak for native diversity. We must not be afraid to make it better.

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in experiential education and wilderness studies for many years. This article is part of the working model **Ecosystem Conservation: A Proposal for the Greater North Cascades Ecosystem**. The plan is edited by Mitch Friedman of Forever Wild under a grant from the Earth First! Foundation. A year in preparation, it provides a fully researched framework for dwelling in the Greater North Cascades and includes chapters on deep ecology, deep culture, history, conservation biology, models of individual species of concern (grizzley, spotted owl, etc.), wilderness management, and more. It is hoped that the proposal will have wide application. Copies at cost may be obtained from: Forever Wild, Mitch Friedman, P.O. Box 2962, Bellingham, Wash., USA 98227.

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## POETRY

By James Robert Butler

### A PAIR OF GEESE

Two geese descend alone  
 On this sunny Autumn day;  
 While the remainder of their flock  
 Retain their V-display  
 Onward toward a marsh they know,  
 Still miles and miles away.

These two are long a pair,  
 Mated for life, as so they say.  
 T'was four weeks before this time  
 They left the shore of Hudson Bay,  
 Where they flew with young beside them  
 To guide them on their way.

For twelve years this loyal pair  
 Wing to wing this path they've flown,  
 North on the tundra they were mated  
 And each year their bond has grown,  
 As they've nested and raised offspring  
 Beside a lake which they call home.

Why she drifted from the flock this day  
 He still does not know why;  
 Nor did her puzzled offspring  
 Who held to form, and flew on by,  
 Yet stared with perplexing backlooks  
 And timid honks that they did cry.

He had noticed that she wearied  
 And her beat would slip in stride;  
 And with loyal bewildered glances  
 To this place they both did glide.  
 Her noble neck did slumber low now.  
 A mat of blood did stain her side.

T'was three mornings before this time  
 O'er a peaceful field near Rondeau,  
 The flock lowered to join their kind at rest  
 When a roar of shotguns there did bellow.  
 Six tumbling forms collapsed from the sky;  
 Two of these ripped her heart in sorrow.

Panicked wings then beat the air,  
 While more explosions rocked the meadows.  
 With a tilt her flight then wavered  
 When something stabbed at her below.  
 On her breast droplets of crimson  
 Would form and then let go.

They rested now in contemplation  
 Perhaps of seasons far gone by;  
 Or of offspring and migrations,  
 Or of flights high through the sky.  
 And a bondage long and faithful  
 Which would never, ever die.

He rubbed his bill against her neck,  
 And gave a sound which seemed a sigh.  
 He struggled to lift her sagging posture,  
 Her neck too weak to hold up high.  
 Only her eyes could still reach upwards  
 Toward the freedom of the skies.

Through days and nights by this lonely spit  
 Head nestled in her once warm down,  
 In faithful form he waited on  
 For a flinch, a breath, a sound.  
 She in death, and he in life,  
 They lay with spirits bound.

## THE HOWL

When the forest and taiga,  
Lay blanketed in snow;  
And a radiant March moon,  
Brings the landscape into glow;  
Midnight winds lessen,  
To a pillowy blow.

Such silent nights,  
Of then and of now;  
May be pierced with the vibrance,  
Of a lone Timber Wolf howl;  
Whose a **capella** will carry,  
Across fen and through bough.

Saw-whet owls turn,  
and pine martens pause;  
Yet soon silence yields,  
To the porcupine gnaws;  
And activity continues,  
As with Nature's own laws.

Suddenly all will be silent.  
There is yet another howl;  
And where only echos once rolled,  
An answer returns now.  
From far, far away,  
Yet close, close somehow.

From this mournful return  
A third wolf now cries;  
A fourth; then in concert,  
The full pack soon replies.  
Then at once, without cause,  
The chorus just dies.

With a moondrop of solitude,  
The snowflakes will glisten;  
And the moose again slumbers,  
With lowering chin.  
And all things go on;  
As they were; As they've been.

Are these mortal forms;  
Or native spirit guides?  
That would share a presence,  
And next confide.  
Where voices boldly lifted,  
Now only shadows quietly glide.

Brief moments like this,  
Are very special somehow;  
For places are dwindling,  
To hear the Timber Wolf howl.  
Their voice bespeaks the wilderness;  
It has then; it must now.

## A CHILD AND A CHICKADEE

A child watched the birds  
At her feeder one day;  
And looked up to ask  
In a curious way

"Daddy, What good is a chickadee?  
What good does it do?"  
I softly replied with a smile,  
"Darling, just what good are you?"

"Now Daddy, Please!  
Is it bad; Is it good?  
Just how does it help us?  
I just know that it should."

Then there by the window,  
I pulled my chair up to stay;  
As these fluttering forms  
Carried seeds of sunflowers away.

We sat shoulder to shoulder  
And watched these gay birds;  
And I replied with a question  
Gently choosing my words.

"Would it be fair they judge us  
On how we meet their needs?  
And is our only real worth  
In that we refill their seeds?"

"Why, Daddy, did God  
Put Chickadees on this earth?  
Is it our pleasure in watching them?  
Is that their real worth?"

"Need this bird be judged,  
By his contribution to us;  
Do you think it fair, my Darling,  
That he be classified thus."

"We all have our roles,  
We've come to specialize to;  
His skills well meet his needs,  
Just as yours do for you."

"Then you're no better than he;  
And he no more than you.  
You can do tasks that he can't;  
And he does things you can't do."

"Look there! I pointed;  
What do you see?  
Is that Nuthatch better,  
Than this Chickadee?"

"The squirrel there is a mammal;  
Does that make him better still?  
Or a Gray Squirrel from a Red Squirrel?  
Or a brook from a hill?"

"Are not all of these different?  
Each unique in its way.  
Then who should dare rank them?  
Should we, or should they?"

"Is this bird better than you,  
Because he can fly?  
Or thrive in freezing temperature,  
Where you and I would die."

"He can achieve tasks without teachings  
And navigate by unknown laws.  
But then, is he better than you?  
No, just different, that's all."

"Did I answer your question?"  
Winked I with a smile.  
"Yes, Daddy!" She replied,  
Watching birds all the while.

"They don't live here for us;  
They live for themselves.  
Then they should share more in decisions,  
We make just for ourselves."

With elbows well braced,  
Her gaze remained fixed;  
To these avian colleagues,  
Sharing sunflower seed mix.

"Daddy, would they be more my friend,  
If I think differently this year?"  
I answered, "I'm sure that they would."  
And left quietly brushing a tear.

## A WILDLAND'S PRAYER AND LAMENTATION

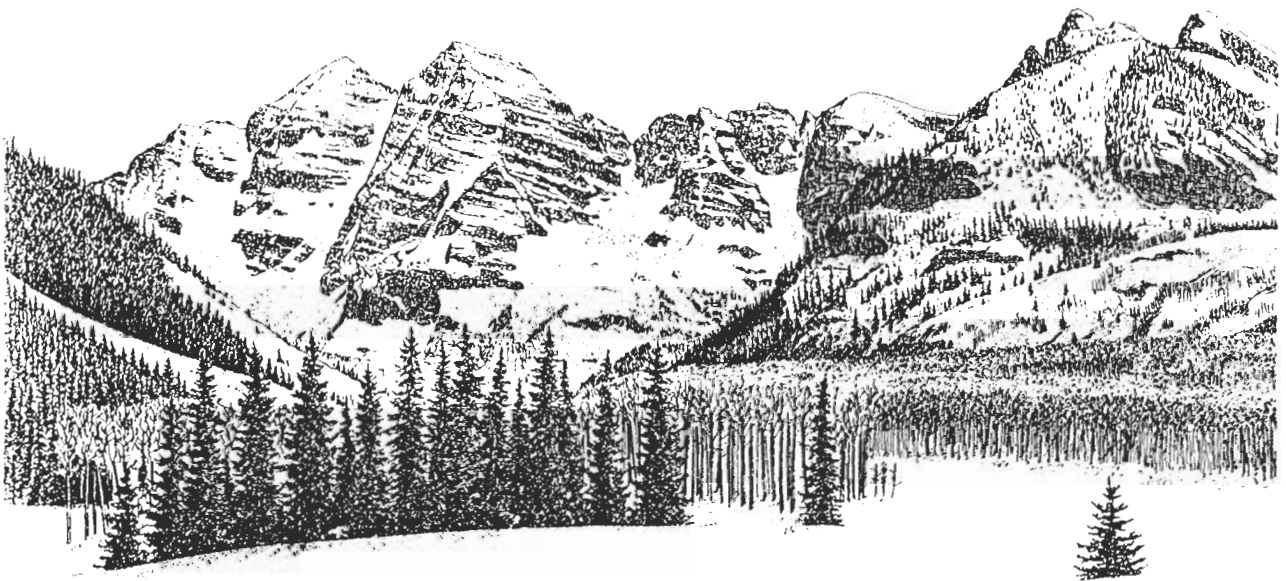
Dear wilderness,	Unspeaking	I know thee
Dear pilgrims,	In seeking;	I show thee
Oh serenity,	Intangible;	I pursue thee
Oh harmony,	Exhaustible;	I renew thee

Thy vitality,	Incredible;	I cheer thee
Thy pleas,	Inaudible;	I hear thee
Of pathways,	Divergent;	Please reach me
Dear nature,	Omniscient;	Please teach me

Oh grizzlies,	Retreating;	I mourn thee
Oh policies,	Mistreating;	I scorn thee
Of perceptions,	Antiquated;	I beseech thee
Of commitments,	Barricaded;	I release thee

Oh wildlands,	Accosted;	I bleed for thee
Thy defenders,	Exhausted;	I plead for thee
Thy wisdom,	Pervading;	I heed thee
My optimism,	Fading;	I need thee

About the author: **Jim Butler** was born in the mixed hardwood forests of West Virginia's Appalachian Mountains. He obtained a Master's Degree in Humanities from Manhattanville College, New York (1973) where he explored the philosophical relationship of man and the natural world. In 1980, he received his Ph.D. from the University of Washington in Seattle in interpretation and outdoor recreation. Jim has worked in a variety of parks and is now an associate professor in the Department of Forest Sciences at the University of Alberta.



## DEEP ECOLOGY AND ITS CRITICS

By Bill Devall

If attacks indicate that a social-philosophical movement is important, then the deep, long-range ecology movement has arrived as an important force on the American intellectual scene. As yet no New York intellectual guru has published an expose of deep ecology and Earth First! in the *New York Review of Books*, but an assortment of feminists, anarchists, leftists, marxists and humanistic philosophers have published long and steamy diatribes and denouncements of deep ecology and Earth First!.

Criticisms of "green" philosophy have been published in Europe, Canada, and Australia for several years. These criticisms from the left have only recently begun in America. For several years, however, some feminists have been attacking deep ecology theorists, including Haess, Sessions, Snyder and Devall, as sexist pigs.

In 1987, anarchists-leftists-marxists, led by Murray Bookchin, launched an attack on deep ecology. (This essay will address anarchists, leftists, and marxists simply as "leftists." Admittedly this is an over-simplification, as persons of these camps hold diverse views. However, the criticisms of deep ecology coming from anarchists, marxists, leftists, and to a lesser extent feminists are similar enough to warrant addressing the critics as a group. Also for the sake of simplicity, this essay will address feminist critics as a group, although, again, this is an over-simplification; feminism includes many strains of thought, many of which are compatible with deep ecology.) Critics have called supporters of deep ecology and Earth First! fascists, sexists, racists, and misanthropes.

Activists in Earth First! and related movements don't write long, obtuse articles for small, scholarly journals. In discussions, however, they have added their own criticisms of some deep ecology theorists, suggesting that they are effete, academic wimps because they have not engaged in civil disobedience, direct action and other activities leading to arrest and imprisonment. This essay will show that both the philosophical and the direct action aspects of deep ecology are important.

Murray Bookchin, in recent articles, attacked Taoism, Buddhism, Martin Heidegger, Arne Naess, George Sessions, Bill Devall, Dave Foreman and ecologists including Paul Ehrlich and William Catton, Jr. After firing potshots at this array of distinguished ideas and assorted writers, Bookchin dismissed the deep, long-range ecology movement as "eco-la-la"...

In developing a dialogue with critics of deep ecology, I think it important to maintain cordial relationships. Well-intended, articulate, honest questions can contribute to better arguments. An open, constructive dialogue is conducive to clarifying our philosophy. Yet, philosophical arguments are only part of the deep ecology movement. Practicing deep ecology includes affirming our identification and solidarity with wild Nature. It is

doubtful that critics of deep ecology understand the meaning of deep ecology, unless they touch the Earth in what Gary Snyder calls the "real work" of deep ecology. The "real work" includes connecting with our roots through direct action. Direct action includes deep ecology rituals, dwelling in place (bioregionalism), defending ecosystems, and restoring human damaged ecosystems.

In intellectual discussions, a slogan for the deep ecology movement could be "let us listen together" rather than the more common "let us argue against each other." Part of the subjectivism and egoism of modern societies is the tendency to take an ideological position and defend it against all perceived attacks.

In my encounters with feminists and leftists in Canada, Australia, Mexico and the US, I have usually been confronted rather than questioned. Confrontation, diatribe, denouncing comrades and factionalism are characteristics of the leftist movements. Attacks by some leftists indicate that the deep ecology movement is considered a new boy on the block and a turf war has erupted. Deep ecology theorists seek cooperation and have no interest in a turf war.

Before commenting on criticisms of deep ecology which I feel bear merit, I will review the deep ecology movement both for critics of the movement and for supporters confused by the attacks on deep ecology.

### The Deep, Long-Range Ecology Movement

Deep ecologists and their critics generally agree that major reconstruction of society is necessary. I think they also agree that paranoia, cynicism and nihilism are dominant characteristics of many persons socialized in modern society. Writers such as Wendell Berry have called our environmental crisis a crisis of character and culture.

Deep ecology theorists seek fundamental reconstruction of metaphysics and ontology. They are inspired by the science of ecology, which has been called a "subversive science" because it challenges some of the basic assumptions underlying the dominant methodology of modern science. Deep ecologists, however, not limiting themselves to scientific modes of discourse, seek ecosophy, or Earth wisdom, and aim for psychological reconstruction and social reconstruction of our worldview and practices.

Arne Naess has repeatedly stated that we need not fight over "ultimate norms," ultimate religious or philosophical beliefs. Such fights have been the bane of many social movements. For example, when some feminists insist that men must become feminists before they can be deep ecologists and that feminism is "deeper than deep ecology," they take a purist position. "Ultimate beliefs," Naess says, correspond to level one statements.

Deep ecology occurs at a second level. Supporters of deep ecology can hold different "ultimate beliefs" in religion and philosophy. Persons can work from different philosophical positions to a deep ecology position. Naess calls his own deep ecology position "Ecosophy T" (the T stands for his hut in the mountains of Norway), and emphasizes two norms of deep ecology -- ecocentrism and Self-realization. These are extremely abstract norms and must be articulated with great care.

Formal articulation of deep ecology positions is only one aspect of the deep, long-range movement. Naess is more interested in how people experience the world, what meaning we find in dwelling in this Earth. Deep ecology is not a sect or an ideology. More than anything, it is a process of returning to our roots, which is the real meaning of "radical ecology."

Deep ecologists strive for strong identification with their bioregion and the ecosphere and Earth, in contrast to narrow identification with ego. The ego is the messenger to the outside, to friends and enemies. Egoism confuses the messenger with the message -- with our deeper self.

If we have broad and deep identification, then the self is strong but permeable, like the surface of a pond, to use a famous phrase coined by Paul Shepard. If we cultivate such identification then we may experience empathy with other aspects of this broad Self. We begin to defend our bioregion as part of our Self.

Some leftists would label what I just said as "philosophical gossip" and ask that we get back to the real definition, i.e. the political definition, of reality. Naess has said that deep ecology, to him, is not mystical. I find mystical approaches to be compatible with the intuition of deep ecology, but not necessary. I think we can get to the roots of our dilemmas by looking at our psychology and images of Nature.

Marxists and many other contemporary philosophers take a materialist view of Nature. Nature is a collection of natural resources. Humans have the ability to manipulate natural resources with their technology. Humans are a part of Nature. Therefore human manipulation is natural. Human welfare is more important than the welfare of other species. Therefore, we should develop natural resources to serve the needs of the billions of people on this Earth. This, in oversimplified form, is the argument I hear from many leftists.

Deep ecologists assert that we can experience aspects of Nature deeply, through intuition. Nature is more than a collection of natural resources. As ecologist Barry Commoner characterized the implications of one of the laws of ecology, "Nature is not only more complex than we know, it may be more complex than we can know."

I am reminded of the passage from the classic Taoist statement in *Tao Te Ching* that "the Tao that can be named is not the Tao." We are embedded in the "great mystery," in the Tao.

Andrew McLaughlin in his essay on "Images and Ethics of Nature" (*Environmental Ethics*, winter 1985) reviews Native American, Buddhist and other images of Nature and concludes that we should look sympathetically at these "other realities," other, that is, to the dominant materialist visions of the modern West.

The ecological image of Nature offers a more comprehensive framework within which the successes of modern science, as well as the increasing failure of the project of dominating nature, can be comprehended. The Buddhist image of nature, while continuous with the ecological in its emphasis upon interdependence, moves beyond a causal orientation to point to

a synchronic and preconceptual experience. The image of nature as an interconnected web provides a basis for revisioning nature in a way which might lead to more joyful and sustainable patterns of being human with the Earth. The patterns of thought and action which have brought us to this point are among the roots of the problem and need to be transformed if we, and countless other species, are to survive gracefully.

Some deep ecology theorists such as Neil Evernden (*The Natural Alien*) and Erazim Kohak (*The Ember and the Stars*) take a phenomenological approach to exploring deep experience, an approach denounced by Bookchin and some of his associates. Evernden points to a central feature of the deep ecology movement, the search for meaning in an age of nihilism. Why, he asks, do we allow the gossip of experts to seem more real than our own immediate experience? Why do we accept a narrow scientific view of nature rather than a meaningful, valuable view of nature?

In his writings, Naess encourages all-around maturity in people. Discovering and exploring our ecological Self is part of the process of cultivating maturity. People can have very mature attitudes in politics or family life but be very immature in Earth wisdom. In our modern society, with its de-emphasis of direct contacts with Nature, the deep ecology movement must emphasize self-in-nature.

We engage in what Gary Snyder calls the "real work" more fully if we are part of a sympathetic community. Religiously based communities, such as Buddhist Sanghas, provide a stable tradition within which we might rediscover our roots.

Leftists have much to learn from Naess's writings on "mixed communities" of humans and other species and from Aldo Leopold's "land ethic" -- an ethic which enlarges the definition of community to encompass the land and all its inhabitants. Leopold, much admired by deep ecologists, is rarely, if ever, mentioned by Bookchin, and mentioned by feminist critics mainly when they question his early fascination with hunting (which he later gave up for exploring with his eyes).

Bookchin is concerned with the rise of hierarchy, while feminists focus on the rise of patriarchy as a form of social organization and domination. Bookchin has carried the torch for communitarian, socialist traditions. Communities based on these traditions hold great hope for fulfilling human potential.

In their relations with other movements, deep ecology theorists have been more inclusive than exclusive. They tend to play the "believing game" rather than the "doubting game." The first rule of the believing game is to ask: "How much can I believe based on my own experience?" The first rule of the doubting game is to ask: "How much can I doubt and criticize?"... Supporters of deep ecology tend to show their vulnerability and openness. Openness and vulnerability as character traits do not mean weakness or passivity. An open, vulnerable person can be alert and attuned, absorbing and deflecting negative attacks as in Aikido.

There is a place in the deep ecology movement for many kinds of real work. Those who defend forests by standing in front of bulldozers or climbing trees which corporations want to log are defending the forest as if it were a part of their own flesh. Every person arrested in direct action needs several other people working in support functions -- logistics, media, fund raising, legal work. Any direct action campaign can fail if any of these tasks is poorly executed.

Affinity groups are a key aspect of the EF! movement. These are truly anarchistic groups. Anarchy is not chaos or egotism.



Anarchy is a self-regulating system. Without central authority or hierarchy, a social movement relying on an anarchistic form of organization requires that each person and each affinity group work from an ethical basis and consider all consequences of their actions. Ecological resistance is complemented by the positive task of building ecologically aware communities.

Deep ecology theorists engage in the tasks of criticizing the dominant social paradigm, asking deeper questions, pointing to failures of techno-industrial civilization. They also engage in the positive tasks of constructing different visions of reality and of presenting ecotopian visions of harmony between humans and the rest of Nature.

Some supporters of deep ecology work in reform environmental groups bringing deep ecology arguments into their work. Some supporters are working to develop a deep ecology awareness in church organizations.

All work in the movement is important. We support each other in whatever aspects of the movement in which each engages.

Having reviewed the framework of the deep ecology movement, I will now comment on the critique of industrial society, the rights of Nature, feminist attacks, the population problem, and Bookchin's vision of social ecology. Although this will not cover all criticisms aimed at deep ecology, it will cover those which deep ecologists should perhaps heed most.

### Causes of the Environmental Crisis

Some critics of deep ecology assert that thus far deep ecology theorists have not presented a coherent critique of industrial society and have not explored the social-political causes of the environmental crisis. Feminists point to their extensive exploration of the history of patriarchal society (see for example, Elizabeth Dodson Gray, *Patriarchy as a Conceptual Trap*) and the domination of women and Nature. Marxists point to the dialectic method, and anarchists-communalists to Bookchin's brilliant exploration of the origins of hierarchy (*The Ecology of Freedom*). I have been trained as a sociologist, and I enjoy political economy. I recommend that my students read Alan Schnaiberg's *The Environment: From Surplus to Scarcity* (1980).

In their action campaigns, many local EF! groups have exposed political-economic connections, such as the "hamburger connection" between fast food chains and cattle raised on deforested lands in Central America, use of "junk bonds" by financial wizard Charles Hurwitz to finance the take-over of Pacific Lumber and then to clearcut the last privately owned stands of primeval redwood forests, and the politics of uranium mining. In Australia, Ian Penna has investigated the logging industry (*Australia's Timber Industry: Promises and Performance*, 1987).

It is true, however, that deep ecology theorists have been less interested in political economy and more interested in the causes of anthropocentrism. An early article by George Sessions, published in the *Humboldt Journal of Social Relations* (1974), was entitled "Anthropocentrism and the Environmental Crisis." Some deep ecologists have traced the environmental crisis to Judeo-Christian traditions, while others have focused on Greek thought. Martin Heidegger explored what he called a history of Being and sought inspiration in pre-Socratic philosophers. Heidegger saw the question of technology as an ontological one rather than a more shallow anthropological question. Utilizing

suggestions in the work of human ecologist Paul Shepard (*The Sacred Paw*), Dave Foreman has suggested the slogan "back to the Pleistocene."

Many deep ecologists have been less interested in developing a critique of industrial society than in finding ways to reconnect with ancient natural roots. Gary Snyder writes extensively about "the old ways" in Buddhism and Native American religions, Dolores LaChapelle reconnects through Taoism and teaches Tai Chi in her mountain fastness in Silverton, Colorado. Roshi Aitken brings ancient Buddhist practices to Americans and explores the paths of the 13th century Zen monk, Kogen and deep ecology. He follows Dogen's statement, "To study the Way is to study the self." Arne Naess explores the self as part of the Great Self (Atman). John Seed and Joanna Macy, in their Council of All Beings, explore the whole evolutionary history of humankind emerging from, but not apart from, reptiles.

Jamake Highwater in *The PrimalMind: Vision and Reality in Indian America* calls for the "Altamira connection." The magnificent Stone Age murals on the walls of caves in Spain and France demonstrate the continuous upwelling of spiritual consciousness:

Altamira does not represent the past; nor is it a nostalgic vision of 'better and simpler' times. Contrarily, Altamira is the bloom of that marvelous combination of recognitions, abstractions and solutions to human problems which takes place in the brain and which ...lights the way toward constant renewals of the ever-present immediacy of experience.

Deep ecology theorists tend to see the whole path of Western philosophy since Plato (except for a few mavericks such as Spinoza) as leading to a dead end. Deep ecology has been called the reconstruction of meaning in an age of nihilism. In contrast to deep ecologists, leftists -- having rejected the spiritual and the fact that whales, trees and cougars could have consciousness different from but not inferior to that of humans -- are left with a materialist, "natural resources" definition of Nature.

Deep ecologists tend to accept the statement by anthropologist Loren Eiseley, that we must be our own "last magician." If humans are to overcome their alienation from Nature and the growing dis-ease and meaninglessness of our lives, we will require,

the act of a truly great magician, the man capable of transforming himself. For what, increasingly, is required of man is that he pursue the paradox of return... (but) man does not wish to retrace his steps down to the margins of the reeds and peer within, lest by some magic he be permanently recaptured. Instead, men prefer to hide in cities of their own devising.

Since Eiseley wrote that in (1970), increasing numbers of people... have joined the deep ecology movement.

### Rights

Some Critics object to the use of the term 'rights' by deep ecologists. If a tree has equal rights with a human, critics ask, aren't we committing murder when we fell a tree?

The difficulty, it seems, in speaking of 'rights' is that many people trained in Western philosophy interpret 'rights' in terms of natural rights theory and the doctrine of universal human rights extended to include other animals. Many deep ecologists

recognize the inadequacies of the term 'rights', but employ the concept, nevertheless, in an attempt to convey the meaning of ecocentrism.

Arne Naess has been careful to use 'rights' as a metaphor and highly abstract ultimate norm. All beings have a "right" to life, in principle. In practice, humans must kill some beings in order to live. Properly understood, the principle of biocentric equality means that humans are members of the biotic community, not its masters. Rather than use the term 'rights', I prefer to speak of the "inherent worth" of all beings. Other philosophers discuss respect for Nature or the inherent dignity of animals. Aldo Leopold uses integrity as his basic principle. His land ethic is a powerful statement: **A thing is right when it tends to protect the integrity, stability, and diversity of the biotic community. It is wrong when it tends otherwise.**

Native Americans use the phrase "all my relatives" to refer to their sense of kinship with bears, eagles, and other beings. When we honor our animal and plant "relatives," we invoke the metaphor of a family. Some critics of deep ecology might object to the metaphor of the biotic family, however, because of the historical association of the family in European culture with patriarchy.

In sum, our language has so much baggage of anthropocentric philosophy that it is difficult to express the intuition of deep ecology without inviting misinterpretation. Poets are able to call up meaning through metaphor and poetic expression. I suggest that persons sympathetic to deep ecology read works by Gary Snyder, D.H. Lawrence, Robinson Jeffers, and Kenneth Rexroth.

### Feminist Criticisms

Feminists chide deep ecology theorists for a sin of omission, namely, that they have not discussed gender as an important variable. Men and women experience the world differently, some feminists claim, and women are closer to Nature than men. I agree there is compelling evidence that women, at least women in America, experience the world differently than men. Jessie Bernard (*The Female World*), Carol Gilligan (*In a Different Voice*), Marilyn French (*Beyond Power: On Women, Men and Morals*), and other writers present evidence that women view relationships and morality in the context of attachment.

Although different genders may have different ways of viewing Nature, the difference does not mean that one gender is superior. Furthermore, gender, sexual identity, and social roles are different social-psychological concepts. Women do not all share a common view of Nature. Some feminists can be faulted for their inadequate theory of gender and for ignoring gay roles in different societies.

Feminists have raised the issue of gender in the discussion of deep ecology. They can help explore the variety of ways that erotic attraction can bond people to each other outside of conventional heterosexual marriage, and bond people of different genders to a broader and deeper identification with Nature (Tao or Great Self).

Dolores LaChapelle, who does not call herself a feminist, explores some of these themes from a deep ecology position in her compelling essay "Sacred Lands, Sacred Sex," Patsy Hallen, in "Making Peace With The Environment: Or Why Ecology Needs Feminism" concludes ecologists and feminists need each other in order to bring a reversal of malestream values, a revolution in

economic priorities, a peace force for a sustainable society, and the ecological reconstruction of society.

Feminists and deep ecologists have much to discuss, including reasons for the failure of mainstream feminism to become infused with an ecofeminist philosophy. In a recent article entitled "Beyond Gender Difference: To a Theory of Care" (Signs, 1987), Joan Tronto recognizes the limitations of a gender specific moral theory, and calls for a theory of caring which builds on specific experiences.

Walter L. Williams in his highly acclaimed book, *The Spirit and the Flesh: Sexual Diversity in American Indian Culture*, explores the persistent and widespread role of the berdache. Many American Indian tribes allowed and provided for males to assume a berdache (not-male, not-female) role. Berdache were socially and economically incorporated into family and community and many tribes gave them special religious and ceremonial roles. Williams suggests that,

we can look to institutions like the berdache for new ways of thinking about sexual variance, love between persons of the same sex, and flexibility in gender roles. We can see from the berdache that friendship is just as important a value as family and that such emotions and tendencies erotically expressed are not unnatural.

The renewed emphasis on the feminine helps to balance the overemphasis on the masculine in our culture. Feminists, however, must be careful to teach their sisters in the women's movement. The "new women" of the 1980's who sought self-fulfillment by becoming business executives, or fighter pilots, and who never questioned the basic norms of corporations or the military-industrial complex, made a mockery of feminist arguments.

Respecting the worth of males, females, gays, blacks, everyone regardless of ethnic group of gender or age, is an important step in development of all around maturity, and should be common goal of deep ecologists and feminists. As Michael Zimmerman concludes in his review of feminist criticism of deep ecology:

...feminism and deep ecology are consistent with those programs aimed at transforming human life, since only such transformation can lead to a renewal of the humanity-nature relationship.

### Human Population Growth

Some of the most vitriolic comments against deep ecology and Earth First! concern limits to human population growth. Deep ecologists who advocate a decrease in human population have been labeled racists, Malthusians, and misanthropists. Ed Abbey has been castigated for his articles advocating limits on immigration to the US. I cannot speak for Abbey (or Dave Foreman, or ecologists such as Paul Ehrlich), but I will make some comments on the leftist criticism.

It is unclear how Bookchin and some leftists view the question of continues, rapid population growth. Do they favor distribution of information on birth control? Do they favor abortion or the use of contraceptives? Some of their criticisms refer to a conspiracy of the ruling class to oppress the poor. Some critics fault deep ecologists with ignoring the work of Francis Lappe (*Food First*), who presents an argument for more equal distribution of food in the world.

What do leftists think of population control policies in the People's Republic of China? That socialist government has the largest population of any nation in the world. China's policy is directed to drastically reduce the birth rate by restricting each couple to no more than one child. Tactics used include community pressure to limit births and pressure on women to have abortions. Would leftists accept these policies in Mexico or the US?

Mass internal migration, such as tried in Indonesia and Brazil, is no answer to problems created by rapid population growth. "Development" of rainforests in Brazil, Indonesia, Malaysia or India, though often promoted in the name of land reform, will not solve the problems created by rapid population growth.

Population is, of course, only one of several key factors in the current debates over economic development, conservation and wilderness preservation. Radical redefinition of economic development is advocated by many perceptive writers, including E.F. Schumacher, and the recently released Brundtland Report (**One Common Ground**). Increasing consumption rates in developed nations and use of resources for military projects are factors which, like overpopulation, must be addressed by both deep ecologists and their critics.

In a recent, unpublished article, Arne Naess restates and justifies two statements which aroused the ire of critics. "The flourishing of human life and cultures is compatible with a substantially smaller human population... The flourishing of non-human life requires such a decrease."

Deep ecologists recognize that Earth, the ecosphere, is inherently worthy of conservation, independent of any narrow human interest. Many arguments for conservation stress narrow human interests, which are important, such as human health. Deep ecologists use narrower arguments as well as arguments not tied to human interests.

This view is not misanthropic but is based on compassion for all life. Neither Naess nor myself have ever suggested that AIDS is a blessing. AIDS is a terrible disease not to be wished on anyone. Reducing the rate of population growth by **humane** means is a correlate of the compassion encouraged by the deep ecology movement.

Naess is concerned with what he calls "ultimate goals of humankind" which he classifies as individual, social (communal), and cultural. Ultimate goals do have an instrumental aspect. Naess concludes, "looking back some thousand years, and imagining some futures, the conclusion seems to me rather certain: on the average no very great population is required in each culture. On the contrary, huge numbers tend to reduce the manifold." Furthermore, "there are no ultimate goals of mankind the realization of which needs reduction of the richness and diversity of life on Earth."

Naess concludes that realization of ecologically sustainable communities, within which humans can achieve ultimate goals requires a smaller human population than at present. Humans can realize their ultimate goals, without reducing biodiversity on Earth.

### Culture, Creativity and Resource Management

Bookchin deserves credit for bringing ecology into leftist discussions. His recent condemnation of deep ecology, however, and his attempt to use the dialectic process to show that evolution is leading humans to become the rational, self-reflective

aspect of Nature, comes close to "New Age" thinking. Bookchin calls human culture "second nature" and asserts that, second nature in an ecological society would be the actualization of first nature's potentiality to achieve mind and truth. Human intellectuation in an ecological society would thus 'foldback' upon the evolutionary continuum that exists in first nature. In this sense -- and in this sense alone -- second nature would thus **become** first nature rendered self-reflective, a thinking nature that knows itself and can guide its own evolution -- not an unthinking nature that 'seeks its own balance' through the 'dynamics' of 'fluctuations' and 'feedback' at the cost of needless pain, suffering, and death.

Bookchin concludes that,

...in fact, an ecological society would be a transcendence of both first nature and second nature into the new domain of a **free** nature, a nature that could reach the level of conceptual thought -- in short, a nature that would willfully and thinkingly cope with conflict, contingency, waste, and compulsion. In this new synthesis, where first and second nature are melded into a free, rational, and ethical nature, neither first nor second would lose its specificity and integrity. Humanity, far from diminishing the integrity of nature, would add the dimension of freedom, reason, and ethics to first nature and raise evolution to a level of self-reflexivity that has always been latent in the very emergence of the natural world.

Although avoiding the overtones of spiritual evolution, Bookchin's statements sound similar to Teilhard's evolutionary theories. Bookchin also comes close to the position of some biologists who claim that humans have become "the business managers of evolution." Bookchin has practically nothing to say here about Nature in the sense the ecological movement is interested in. He says little or nothing about the flourishing of non-human life. Would Bookchin and his associates embrace genetic engineering as part of their transcendence of first nature? Do they consider conversion of complex primeval forests into tree plantations as transcendence into a new synthesis?

Bookchin is outraged at what he calls the quietism and spirituality which "...afflicts a sizeable, often highly privileged sector of Euro-American society, notably human types so consumed by a 'Love' of 'Nature' and 'Life' that they can easily ignore the needless but very real suffering and pain that exist in nature and society alike."

The deep ecology movement and Earth First! have been anything but quiet. Yet in addition to activism on environmental issues, spiritual attunement in the sense of reclaiming our roots in sacred soil is an important aspect of deep ecology.

For Bookchin and his followers, it seems, Earth is not a sacred place. They do not seem to seek to discover their broader and deeper **self** but only to change economic and political institutions.

Historically, the "student revolution" in Europe in the 1960's was largely marxist- and anarchist-inspired. In Naess's book **Ecology, Community, Lifestyle**, especially early editions, marxism was extensively discussed.

The "far left" in the late 1960's and early 70's tended to downplay ecology. A typical statement was, "ecology is not of interest for the European left." But some leading figures incorporated ecology and others developed into highly devoted, direct action minded environmentalists. Their speech lost its marxist

flavor, and their way of communication became less confrontational, embracing rather than excluding.

### Ecotopia

The Earth, for Bookchin, is an arena where "...human intervention into natural processes can be as creative as that of natural evolution itself." In contrast, deep ecologists tend to be bioconservatives who seek to preserve the integrity, stability, and beauty of the biotic community as it evolved in wild Nature. Bookchin and his followers seem to be biotechnologists who think Nature is improved by human works.

The biotic community is evolving, of course. Evolution means death. Deep ecologists do not try to preserve every lifeform that exists now at any cost. Sometimes deep ecologists seek to preserve biotic communities which have been extensively manipulated by humans, such as the oak forests of California.

Generally speaking, however, instead of more "creative interventions" into Earth processes, deep ecologists seek creative ways to reconnect with Nature through rituals, art, poetry, wilderness travel, and communion with their homeland. Deep ecologists seek to develop human potentials without impairing the integrity of ecosystems. Deep ecologists and EF! look to wilderness as areas of land health.

### Progressive Politics and Deep Ecology

Is it possible to build a coalition of progressives, anarchists, leftists, marxists, deep ecologists, bioregionalists, and feminists into a "green" movement (or political party) in the US? Can we all cooperate on specific issues? Will Bookchin and his followers join EF! in chasing domestic cattle from public lands? Will they help prevent oil and gas development of the Arctic Wildlife Refuge? The experience of "green" movements in Europe during the 1970's and 80's is not encouraging. Leftists have tended to be factionalized, doctrinaire, and threatening to many potential green supporters. However, even among European "greens", a spiritual dimension has emerged in the 1980's.

Several years ago I felt there was much commonality between social ecology and deep ecology. Like Bookchin, I found politi-

cal economy to be useful in explaining industrialized societies. However, whereas Bookchin now seems to see no hubris or arrogance in human interventions in Nature, I do.

On specific campaigns it seems that strong alliances should be possible. Yet where were leftists and feminists in campaigns to reform the policies of the World Bank and in other campaigns to preserve rainforests? Will leftists and feminists join Earth First! in demonstrations against Forest Service policies?

In 1850 Thoreau presented a slogan which has become a rallying cry for the deep ecology movement and EF!: "In wildness is the preservation of the world." In the Age of Ecology we are still discovering deeper meaning for this slogan. Feminists and leftists have only begun to learn the lessons of ecology. When they present statements of ecosophy from their own traditions and experiences, personal experiences in the world of nature, then we will find common ground.

However, if the "green" movement in the United States becomes just an extension of old line leftist politics, then it will be added to the junk heap of leftist movements which have ignored the inherent worth of Nature....

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## THE ROAD TO ECOTOPIA? SOCIALISM VERSUS ENVIRONMENTALISM

By Robyn Eckersley

To your workaday socialist, a Greenie is a middle-class, elitist, romantic nature worshipper who has turned his or her back on the bread and butter issues facing the working class and the poor to save whales, trees and other "lower order" life forms in an absurd, misanthropic deflection of purpose -- a betrayal and affront to humanity, especially the needy. To your workaday environmental activist, our aforementioned socialist is an anthropocentric, short-sighted materialist who foolishly champions large-scale technologies that wreak havoc on the non-human world and ultimately (and ironically) condemn the

socialist's hapless constituency to an increasingly alienated and insecure future.

What intellectual currents have contributed to this kind of crossfire between our caricatured representatives of two of the most powerful social movements of the 20th century -- the labour and environmental movements? In an effort to shed some historical and philosophical light on the contemporary red vs green impasse, it would appear opportune to juxtapose the thought of two figures who are widely recognised as the intellectual forebears of the more radical wings of the respective socialist and environmentalist spectrums -- Karl Marx and John Muir. In

tracing these two particular pedigrees of contemporary socialism and environmentalism (arguably the most influential and distinctive), two questions should be borne in mind: (1) Would Marx and Muir have shaken hands had they met (and been aware of each others philosophy and activities)? In other words, are their ideas compatible or are they irreconcilable? (2) If the latter, which intellectual legacy (if any) offers the most promising path towards ecotopia, ie, a just and sustainable society that respects both cultural and biological diversity? These are important questions that have a significant bearing on the ideological cleavages between the contemporary red and green imaginations that are now manifest in various forms (eg, as both intra-and interparty divisions) in most Western countries. [In Australia, one particular incarnation of these opposing currents met at two separate conferences held in Sydney during the Easter break in 1986 -- the Broad Left conference and the Getting Together conference. The conflict also surfaces from time to time between the ALP and the Democrats and on the local front, between the Wilderness Society and the State Labor party. In West Germany, the division is loosely represented by the eco- socialist/eco-fundamentalist factions within *Die Grunen*, but more sharply, between the Social Democrats and *Die Grunen*; in Britain, we find it between the Labour Party and the Green party (formerly the ecology party).] By tracing the lineage of the most extreme poles of these two streams of contemporary thought, hopefully we will advance our understanding of the crux of the disagreement and the possibility or desirability of a meaningful alliance.

Karl Marx (1818-1883) was born of the Old World -- "civilised" Europe, home of the agrarian, French and Industrial revolutions. John Muir (1833-1914), although born in Scotland, emigrated as a child with his family to North America and grew up in the New World, the land of opportunity, the wild frontier. Whereas Marx was an egocentric man of letters, a cosmopolitan, Jewish emigre, actively involved in subversive politics in the revolutionary hotbeds of Paris and London in the mid-19th century, Muir was an autodidact, a shy, solitary figure who preferred "wild" nature (especially his beloved Sierra Nevada mountains) to what he saw as the artificiality and greed of urban life. And whereas Marx witnessed the exploitation and alienation of the unpropertied, labouring masses of Europe, Muir witnessed the conquest and domestication of the American wilderness by European colonists. (The American frontier is said to have officially ended in 1890). Not surprisingly, Marx and Muir came to espouse radically different creeds and were champions of radically different causes in their time.

As first president of the Sierra Club, formed in 1892 (now one of the largest and most professional environmental organisations in the USA), John Muir espoused a deep-seated biocentric philosophy that was to lead him (reluctantly) into the political fray to become one of America's foremost publicists for the preservation of wilderness. Muir fiercely resisted the pioneering mentality that saw wilderness as a slumbering wasteland to be plundered and/or tamed. He also resisted the more tempered managerial utilitarianism that gradually emerged as the "rational" antidote to the "cowboy ethics" of the early pioneers. However, to Muir, this "wise-use" school of land management (typified in the arguments of his arch rival, Gifford Pinchot, the first Chief of the United States Forest Service) was equally contemptuous for it regarded the nonhuman world as no more than a stockpile of resources to be prudently managed and "utilized"

for humanity's benefit. The "wise-use" school saw Sinfulness as waste and inefficiency, Godliness as exploitation. Yet to Muir, the nonhuman world had intrinsic value, that is, it had its own special worth and dignity and was valuable for its own sake. What led Muir to this biocentric philosophy?

John Muir was born into a strict Presbyterian family in Scotland in 1838 and emigrated with his family to North America in 1849, settling on a farm in Wisconsin. Muir's father was a Christian zealot who brought up the young Muir by the bible, hard work and the whip. When Muir finally left Wisconsin and the exacting demands of his father and the family farm, he soon rejected the overarching Christian God of his boyhood. The North American wilderness provided Muir with a deeper sense of spiritual meaning -- that of the indivisible beauty and harmony of the natural world. Although he still used the pious, religious vocabulary of his childhood when speaking of wild nature, his adult metaphysics parted company with the orthodox Christianity of his time. To Muir, Christians impeded a proper appreciation of the natural world for they had dispensed with nature gods in favour of a single deity (in whose image we were made). It was also "stingy" in the way it saw only humans as having an immortal soul -- a view that enabled the manipulation and domination of the nonhuman world for human ends. This, according to Muir, was nothing short of ignorance and conceit for it was apparent to him that all species had their own purpose, regardless of their use to humans:

The world we are told was made for man. A presumption that is totally unsupported by the facts... Nature's object in making animals and plants might possibly be first of all the happiness of each one of them, not the creation of all for the happiness of one. Why ought man to value himself as more than an infinitely small composing unit of the one great unit of creation, and what creature of all that the Lord has taken the pains to make is less essential to the grand completeness of that unit?<sup>1</sup>

Muir's radical attack on the selfish anthropocentrism of humanity (dubbed "Lord Man") was to anticipate the sentiments of the now famous "land ethic" of the American ecologist Aldo Leopold in his environmental classic, *A Sand County Almanac* (1949): "A thing is right when it tends to preserve the integrity, stability and beauty of the ecosystem. It is wrong when it tends otherwise". Like Leopold, Muir believed that humans were part of a collective organism, the land, and that we ought to cast aside our conquering mentality and, to borrow Leopold's language, become "plain members" of the biotic community, "fellow voyagers with other creatures in the odyssey of evolution".

Muir's direct experience of wild places led him to intuit that humans were but one small part in the great unit of creation, which belonged to an impartial yet divine force of nature. This divine force, which Muir variously referred to as "Beauty", "Nature" or "Nature God", expressed itself in its purest and most exalted form in wilderness, far from the artificial constructs of town and city. Although interested in matters scientific (Muir had spent a considerable period of his life working out a theory as to how glaciers had formed Yosemite; he was also skilled in the mechanical arts), he rejected the detached, analytical method of scientific inquiry in favour of direct immersion in nature as the principle way to true knowledge. When Muir came to learn of Darwin's theory, he was able to readily accept the process of evolution (unlike the creationists) but insisted that, behind that

process, there lay a Divine Intelligence. Moreover, he felt uncomfortable with Darwin's emphasis on struggle and competition, which conflicted with his own experience of nature as being without accident, dissonance or absolute separation.

Muir is often cast as a disciple of the Concord Transcendentalists. Certainly Muir admired their work, especially Thoreau's *Walden*, and he was affected deeply by a meeting he had with Emerson in 1871 at Yosemite. However he did not derive his ideas from their writings but rather learnt of them after his own ideas had already formed. Moreover, as Stephen Fox points out in his biography of Muir, he often found them to be insufficiently appreciative of wilderness. He felt that they were too abstract. Nature was but the confirmation of their ideas rather than the source of them. Muir preferred the direct, unmediated experience of nature as his teacher. Whilst he wrote many articles for literary magazines and the like in publicising the case for preservationism, he did not see himself as part of the Boston literati. His theories and philosophies were generally self-taught and his inspiration was drawn largely from wild nature rather than from books.

The one major exception to this tendency was politics. Prior to the 1880's Muir was by and large, politically ignorant. However, his slow awakening to the world of politics (Promoted by the increasing incursions civilization was making on the remaining vestiges of the American frontier) can be attributed, in part, to books. Ironically, it was the Englishman John Ruskin (particularly his *Time and Tide*) who led him to grasp the role played by classical *laissez-faire* economics in leading to environmental destruction, that it was a systemic problem rather than the result of the random greed of the few.<sup>2</sup> However, his appreciation of Ruskin (as with most writers) was tempered by what Muir saw as a lack of wildness: "You never can feel that there is the slightest union betwixt nature and him."<sup>3</sup> Muir was nonetheless attracted to other aspects of Ruskin's thought, such as his,

call to turn away from cities and technology; [his] criticism of a Christian for lamenting the sufferings of Christ instead of his own countryman's; [and his]... proposal to reward land-owners for keeping their property in 'conditions of natural grace'.<sup>4</sup>

Although Muir was involved in many political battles during the last twenty years of his life, they were exclusively concerned with wilderness issues; he did not, by and large, preoccupy himself with broad social questions. Muir saw himself and his fellow Sierra Club members as "a group of civilian combatants... who would work through agencies and Congress to protect forests and national Parks."<sup>5</sup> Although they failed to prevent the damming of the Tuolumne river in Hetch Hetchy in Yosemite National Park (a battle that consumed Muir's energy for the better part of ten years), the Sierra Club achieved numerable victories on other fronts and has grown to become one of the largest and most successful conservation organizations in the USA.

Stephen Fox has charted the history of the conservation movement in America as a movement from radical amateurism to professionalism. Ironically, it has been the subsequent professionalisation of the movement that has led it to shed some of Muir's biocentric vocabulary in favour of a more anthropocentric, utilitarian discourse of the kind demanded by the land-use policy-making process. Yet the more radical streams of environmentalism (such as the deep ecology and bioregional movements -- the former of which has had a

noteworthy impact in Australia) have continued to press home the critique of anthropocentrism in the Muir tradition. And Muir's sentiments were essentially Taoist, although expressed in Christian terminology. Nowadays, however, especially since the emergence of environmental philosophy in the early 1970's, the case for biocentrism has been largely stripped of the pious, religious vocabulary of Muir and set in more contemporary terms. We now find discussion of our interrelatedness and interdependence with the nonhuman world, of the need to cultivate an ecological consciousness, of the need to extend our compassion beyond our own species and identify with the fate of other life forms. Indeed, the ecological worldview espoused by deep ecologists such as Arne Naess, George Sessions, Bill Devall and Warwick Fox is in greater accord with the picture of reality presented by modern science (especially modern physics, ecology and biology) than the mechanistic worldview upon which the dominant social paradigm rests. Nonetheless, Muir remains an important "godfather" to the movement and his enduring stature in American environmental politics is evidenced by the growing number of biographies, commentaries and now conferences on his life and philosophy.

Marx's intellectual and political achievements are, of course, well known. Born into a comfortable, middle-class Jewish home in Trier, Germany, Marx pursued studies in law at the University of Bonn, then philosophy at the University of Berlin. He then charted an intellectual course through philosophy to romanticism and Hegelianism, ending with politics and economics. After working as a journalist in Germany, he emigrated to Paris in 1843 and became totally absorbed with French socialism. He read widely on the French revolution and classical English economics and became actively involved in the Communist League and, from 1864, the First International. His subversive journalistic activities forced him to live in exile, first in Brussels and later in London where he suffered deprivation and was kept alive by the generosity of his lifelong friend Engels. He finally retired from active politics due to ill health and financial hardship, although he readily embraced a more opulent lifestyle in the last decade of his life after receiving an inheritance.

According to Isaiah Berlin, Marx (who resented being Jewish) was not introspective by nature and he took little interest in persons or states of mind or soul.<sup>6</sup> Rather, "[he] was endowed with a powerful, active, concrete, unsentimental mind...[and] an acute sense of injustice".<sup>7</sup> However, Marx did not have an explicit ethical ideal to press upon the world. To Marx, ethics were an illusion. His was a scientific approach that entailed very little discussion of ultimate principle. Berlin again:

He detested romanticism, emotionalism, and humanitarianism appeals of every kind, and, in his anxiety to avoid any appeal to the idealistic feelings of his audience, systematically tried to remove any trace of the old democratic rhetoric from the propagandist literature of his movement.<sup>8</sup>

The masses were to be "taught" the correct line through knowledge of the "facts", the "real" state of affairs. In this respect, as Isaiah Berlin has observed, he was one of the great authoritarian founders of a new faith that offered a scientific approach to and understanding of social and economic reality.

Marx lived at a time when science and industry were making spectacular headway. He saw the Great Exhibition in London in 1851 as a "pantheon in the new Rome", where the world bour-

geoisie proudly displayed the deities it had fabricated. Yet it was the bourgeoisie as an expropriating class whom Marx detested, not the productive powers that their entrepreneurial skills and scientific handmaidens had unleashed. Marx fully absorbed the Victorian faith in industry, science and progress. The great contradiction, the great evil, lay in the relations of production (ie, those arrangements that govern the control and ownership of the productive process and the distribution of its fruits). The existing means (or "forces") of production (ie, machines, techniques and human labour) were welcomed as facilitating the transition from the "Kingdom of Necessity" to the "Kingdom of Freedom" a transition that would be complete once the working classes had expropriated and further developed the bourgeoisie's tools for their own benefit. Indeed, Marx urged the perfection of the Baconian quest, outlined in Bacon's *New Atlantis*, of "enlarging human empire". Marx's central quibble concerned how the spoils of this empire were to be managed and divided. The capitalist relations of production were seen as fetters that stood in the way of a fully social appropriation of the "slumbering possibilities" of nature, ie, the potential of nature to be converted into use value.

It is here that we arrive at the most deep-seated incompatibility between Marx and Muir, an incompatibility that may be traced to their fundamentally different senses of human importance, purpose and relationship to the nonhuman world. To Marx, the human being is above all **Homofaber**, the worker, the fabricator. We realise our humanity by transforming nature through our technology and productive activity. This particular conception of humanity is derived from the way in which Marx fused the three great intellectual tributaries of his thought -- German metaphysics (particularly Hegelianism), French Socialism and British Political Economy. The effect of Marx turning Hegelianism on its head (replacing Hegel's idealism with a materialistic conception of history) was to transpose the role occupied by God in Hegel's system of thought onto "Man" (used here advisedly). Humanity thus became omnipotent, answerable to no one but itself. To conquer nature, rather than to be subject to it, was seen to be our historical calling. Humanity was the goal of history, "progressing" through historical stages, ie, from the primitive to the feudal to the capitalist and ultimately to the socialist via a dialectical development from "lower" to "higher" stages. Any form of reverence for nature, such as that displayed by primitive cultures, was considered to be childish and backward for it hampered humanity's development:

...the great civilizing influence capital, its production of a stage of society in comparison to which all earlier ones appear as mere **local developments** of humanity and as **nature idolatry**. For the first time, nature becomes purely an object for humankind, purely a matter of utility; ceases to be recognized as a power for itself; and the theoretical discovery of its autonomous laws appears merely as a ruse so as to subjugate it under human needs, whether as an object of consumption or as a means of production...<sup>9</sup>

From the French socialists (such as Saint Simon, Fourier and Owen), we can trace the idea of the perfectibility of humankind via a rational ordering of society. But again, this optimistic view of human destiny -- a legacy of the Enlightenment -- was, in Marx's hands, to be achieved through the ongoing transformation of nature.

Perhaps the most decisive current of anthropocentrism, however, came from Marx's readings in British political economy, which helped shape his famous labour theory of value. According to Marx, the key process creating value is labour. Nature (often referred to as the "external world"), on the other hand, is value free, it makes no normative claims upon us, it is raw material to be bent and transformed as an instrument of human labour. It is thus valueless until such time as human labour (and its extension, technology) has acted upon it. Nature has no intrinsic worth of its own.

Marx's communistic utopia was a technological dream world, a stage where humans have thoroughly transformed nature to their own ends, or, as Charles Taylor has observed, where humanity is at one with nature because and to the extent that it has made it over as its expression. This is what Marx meant when he spoke of the "Humanisation of Nature".

In view of the above, can it be said that Marx had an environmental consciousness? The answer is yes, but it was unashamedly anthropocentric and thus very far removed from Muir's addressed environmental problems, his interest was confined to public health and welfare issues. Capitalism was seen to be wilfully blind to the health and occupational hazards it brought to bear on the working class and their families. It was also profligate in its use of raw materials. The structural dynamics of capitalism led it to exploit the labourer and the soil alike. But Marx's solution to this mismanagement lay in the wise use and management of resources, a state of affairs that would be possible only after a fundamental change in the relations of production. Whilst Marx and his colleague Engels occasionally extolled the virtues of **conservation**, of rational planning and management, they nowhere mentioned the need for the **preservation** of the non-human world "in its state of natural grace", as Muir would wish it. They clearly belonged to Gifford Pinchot's "wise-use" school of resource management and would have been fundamentally opposed to John Muir's case for the preservation of wilderness for its own sake. Of course wilderness issues were, and remain, very much on the periphery of the environmental agenda in Europe when compared to North America and were therefore not issues that engaged the cosmopolitan Marx. However, in view of Marx's conception of human purpose, it is easy to gauge what his position would have been. Moreover, his attitude to the emerging "humane societies" for the prevention of cruelty to animals in the 18th and 19th centuries (including Jeremy Bentham's moral objection to animal suffering) are telling. Marx viewed the campaigns of such societies as "a displacement of human concern" -- a concern restricted by the privileged class position of the societies' advocates. This **ad hominem** criticism has been repeatedly echoed by latter-day Marxists in response to many modern environmental campaigns. For Marx (and most contemporary orthodox Marxists-cum Socialists), the exploitation and deprivation suffered by the labouring poor eclipse any concern for the fate of the nonhuman world. The Green rejoinder is that the standard Marxist critique betrays an elitism of a different order, namely, human chauvinism and that, in any event, the technological dream world envisaged as liberating the poor will inevitably serve to alienate and enslave the masses whilst at the same time undermining our biological support system.

Just as the environmental movement has broadened since the days of Muir to take on issues of social justice (witness the rise of Green politics, which rests on the "four pillars" of ecology,

social responsibility, grassroots democracy and nonviolence), Western Marxism has sought to come to terms with the environmental crisis, particularly since the "limits to growth" debates of the 1970's. (The environmental crisis has also led to a number of publications of the official Soviet analysis and response to the phenomenon; predictably, the solution is more "technological fixes" and more "rational" planning.) The relatively new era of Western Marxist scholarship began in a defensive mode in the form of an ideological critique of the campaigns of "bourgeois environmentalists" but soon broadened into an effort to develop Marxist theory so that it may constructively address the environmental crisis in its own terms. This was considered important by Marxist scholars from the point of view of opening up a meaningful dialogue on environmental problems with socialist countries (where one third of the world's population resides) as well as with the labour movement within nonsocialist countries. However, for most scholars who engaged in this new inquiry (such as Raymond Williams, Charles Tolman, Howard Parsons, Andre Gorz and Hans Magnus Enzensberger), the focus of concern remained restricted to issues of human wellbeing and survival. Significantly, a number of these theorists have found it necessary to reject central aspects of Marx's theory (such as the revolutionary potential of the working class and the importance of large-scale technology in emancipating the oppressed) to the point where some of them now identify themselves as "post-Marxists" (eg, Andre Gorz). Other former Marxists, such as Rudolf Bahro, now see the ecology crisis as the "quintessential crisis of capitalism" and look upon Marxism as no more than a useful quarry (ie, containing a few salvageable insights) that must be ultimately abandoned in favour of a new ecologically inspired political theory.

Much of the new Marxist (and post-Marxist) scholarship referred to above is as much an attempt to deal with the popularity and growing political influence of new social movements (notably the diverse array of antinuclear, environmental, peace and women's groups that now make up the broader Green movement) as it is the real problems associated with environmental degradation. Moreover, the Marxist response has been slow to respond to the challenge thrown down by new developments in moral philosophy (ie, the growing field of environmental ethics) and the science of ecology, both of which underscore the interrelatedness and interdependence between the human and nonhuman worlds and the importance of preserving wilderness and ecological diversity. Indeed, it is these latter arguments that Marxist scholars have found to be the furthest removed from their traditional concerns (and consequently the hardest to make sense of), especially where they challenge the essentially human-centred philosophical roots of Marxism in arguing for the intrinsic value of nonhuman phenomena. Of the many strands of environmentalism, it is clearly the preservationist strand within the modern environmental movement that is the most foreign to mainstream Marxists, especially when couched in terms of "wilderness for its own sake" rather than for its instrumental value to us, ie, as a means to human ends (say, for sport and recreation, aesthetic appreciation, science or raw materials for future generations). Yet it is precisely this general preservationist viewpoint (which centred on intrinsic value arguments although it did include some instrumental value arguments, particularly the aesthetic delight and spiritual renewal that comes from the wilderness experience) that preoccupied John Muir for most of his life and provide the basic motive of

his political involvement. This is not to argue that Muir is revered by all those working within the now extremely broad and diverse environmental movement. Rather, it is to hold out Muir and his ideas as embodying the concerns of the more radical constituents of the modern environmental movement, who, not surprisingly, reject Marxism as being at all relevant to their concerns (eg, the Deep Ecologists, Bioregionalists and most of those on the "visionary/holistic" or fundamentalist spectrum of the Green Movement, such as Rudolf Bahro, Petra Kelly, Fritjof Capra and Charlene Spretnak).

In view of the urgency of the environmental crisis and the persistence of exploitation, poverty and injustice in the world, what are the prospects of a creative synthesis of the red and green imaginations depicted here? A detailed discussion of this oft-debated question is clearly beyond the scope of this article but it should be at least clear from the foregoing that, despite their shared contempt for *laissez-faire* capitalism and its short-sighted, profligate use of the earth's "resources", the respective philosophies of Marx and Muir are ultimately irreconcilable. The question we must therefore ask is: which of these broad traditions is more likely to lead us on a path towards a more just, ecologically diverse and sustainable society? To what extent is each tradition able to admit the concerns of the other into its *Weltanschauung* or worldview?

It is clear that with the Green imagination, resting as it does on a compassion towards all beings, issues of justice and social responsibility occupy a natural place within its orbit. On the other hand, the Marxist circle of compassion (concern with social and economic justice) is but a subset of the Green circle of compassion (concern that all life forms be able to "live and blossom"). Seen in this light, the standard Left rebuff to the effect that Muir and his followers are misanthropic merely betrays the Left's narrow moral universe and outmoded picture of the human and nonhuman worlds as two mutually exclusive zones; it also explains the zeal with which the Left are prepared to pursue a road to social justice that wreaks havoc on the nonhuman world. In Muir, not Marx, lie the seeds of ecotopia and the promise of cultural and biological diversity.

#### Notes

1. Stephen Fox, *John Muir and His Legacy*, (Boston: Little Brown, 1981) at pp 52-53.
2. *Ibid*, pp 85-86.
3. *Ibid*, p 85.
4. *Ibid*, p 85.
5. Bill Devall, "New Books on John Muir", *Earth First!*, Vol VI, No VI, 21 June, 1986. at p 25.
6. Isaiah Berlin, *Karl Marx* (4th ed) (Oxford: University Press, 1978) at p 2.
7. *Ibid*, p 3.
8. *Ibid*, p 7.
9. *Karl Marx* (translated by Martin Nicholas), *Grundrisse: Foundations of the Critique of Political Economy*, (New York: Vintage Books, 1973) at pp 409-410.

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# ECOCENTRISM AND THE GREENS: DEEP ECOLOGY AND THE ENVIRONMENTAL TASK<sup>1</sup>

By George Sessions

## Introduction: Deep Ecology Under fire

The deep long-range ecological movement was first described and elaborated upon by Norwegian philosopher Arne Naess in 1972. As deep ecology attained increased academic and public visibility and popularity during the early 1980's in the United States, Australia, Canada, and Europe, it naturally began to attract scholarly probing and criticism based upon sincere disagreement and misunderstanding.<sup>2</sup> Recently, as philosophical deep ecology has been taken more seriously in terms of its environmental and social/political implications, and as the newly emerging international Green political movement has attempted to sort itself out and debate the basis for a guiding philosophy, criticism of deep ecology has at times moved into a more polemical and divisive phase.<sup>3</sup> This phase of the debate has been characterized, to some extent, by "essentialist" ecofeminists who claim that "androcentrism" (rather than anthropocentrism) is the real root cause of the environmental crisis; that women are "closer" to Nature than men; and that male deep ecologists have "alienated psyches."<sup>4</sup> Some animal liberationist ecofeminists hold that all forms of hunting animals and meat eating are immoral, and, as a result, locate an essential character flaw in males (including deep ecologists) for either engaging in hunting, or supposedly promoting hunting.<sup>5</sup>

A heavily polemical attack has been made upon deep ecology by Murray Bookchin and some members of his "social ecology" group, including ecofeminists Janet Biehl and Ynestra King.<sup>6</sup> Bookchin has claimed that deep ecologists are "barely disguised racists, survivalists, macho Daniel Boones, and outright social reactionaries who use the world 'ecology' to express their views." Bookchin also criticized the environmental movement of the 1960's and '70's for promoting neo-Malthusianism and human population control. He called leading professional ecologists (from William Vogt and Paul Ehrlich to David Ehrenfeld) reactionaries, racists, and misanthropes. Not even the 19th century pioneer conservationist George Perkins Marsh escaped his wrath.

Bookchin claims that, for deep ecologists, professional ecologists, and environmentalists, "this vague undifferentiated 'Humanity' is essentially seen as an ugly 'anthropocentric' thing...that is 'overpopulating the planet, 'devouring' its resources, destroying its wildlife and the biosphere..."<sup>7</sup> Leaving aside the rhetoric and the imputations of misanthropy, and agreeing that not all humans are equally responsible for environmental damage, most professional ecologists and other serious analysts of the environmental situation would agree that humans ARE overpopulating the planet, using up the resources, and destroying the wildlife and the biosphere. Are we to draw the conclusion that Bookchin believes otherwise? Actually, Bookchin's attack upon deep ecology is only the most recent manifestation of a long-standing quarrel he has had with the primary emphasis of

the environmental movement and with Paul Ehrlich and other ecologists who advocate population stabilization.

Janet Biehl, Ynestra King, and others associated with Bookchin's "social ecology" group, have repeated many of Bookchin's distortions and misunderstandings of deep ecology. Peter Borrelli points out that the effectiveness of the West German Greens has been seriously jeopardized by infighting among ecologists, feminists, moralists, and Marxists.<sup>8</sup> It would appear that Murray Bookchin and others in the social ecology group are attempting to introduce the same kind of divisiveness into the American Green movement. While Fritjof Capra and Charlene Spretnak have suggested the ecocentrism of deep ecology as the philosophical basis for the American Greens, Ynestra King has recently written that "the sooner the Greens are rid of deep ecology, the better."<sup>9</sup>

Murray Bookchin has compounded the confusions and distortions by failing to distinguish between the deep ecological philosophy as articulated by its leading philosophical exponents (e.g., Arne Naess, Gary Snyder, Warwick Fox, Alan Drengson, and Michael Zimmerman, among others), and various rhetorical statements made largely for their shock value by members of the activist organization, Earth First!. Earth First! is concerned almost exclusively with protecting the remaining wild ecosystems and species of the planet (one of the major concerns of professional ecologists, environmentalists, and the deep ecology philosophy), and claims to have adopted biocentrism (better: ecocentrism) and deep ecology as its guiding philosophy. Earth First! has been very successful in its campaigns, received a great deal of publicity, and provided an important alternative (along with Greenpeace and certain animal rights activist groups) to the reform environmental establishment which has grown increasingly stale, bureaucratic, and ineffective during the Reagan era.<sup>10</sup>

Earth First!, however, was originally patterned after Ed Abbey's novel **The Monkey Wrench Gang** (1975) and the movement has continued to cultivate a "rednecks for wilderness" image which has resulted in accusations that it is overly macho. There are also questions as to whether the "monkey wrenching" tactics sometimes used or advocated are consistent with the "non-violent" posture of deep ecology philosophy. Further, some of its members have made provocative misanthropic statements which are not, and cannot be, part of the deep ecology philosophy.<sup>11</sup>

In his 1987 Schumacher Lecture, Arne Naess distinguished between three approaches in the international Green Movement: (1) those solely concerned with human society; (2) those which combine society with Nature; and (3) those solely concerned with Nature. The Social Greens, he claims, believe that society

should be decentralized, and should be a grass roots democracy. There should be social responsibility, mutual aid, and a reign of non-violence...There should be a feeling of

community, technology should be appropriate...There should be an absence of social hierarchy and an absence of male domination...Social Greens say that a wrong attitude to nature reflects a wrong attitude between people. Domination, exploitation and lack of respect within society results in the same attitude to nature. They assume that if you get rid of these bad attitudes within society then, more or less automatically, your relation to nature will be O.K. What you have to do is to reform society. You have to get involved in politics. Don't disappear into the wilderness and live in a nice community as if this could be the norm of the whole society.

Naess says of this approach: "[Y]ou will have noticed that all these concepts lack any kind of reference to nature or to ecology but they are, of course, basic to the vision of a Green Society."<sup>11</sup>

The opposite tendency is what Naess calls the Natural Greens. This approach emphasizes:

respect for nature, reverence for life, ecological agriculture, absence of monoculture forests...free access to nature...The Nature Greens say: What's so exciting about people when you consider porcupines or whales? We have to reduce the human population and have a nice planet. That's a caricature of them but there's a tendency to speak as if people were superfluous.

The third approach (deep ecology) is characterized by

...our deep relationship with the environment and a joyful acceptance of this relationship. It is taken for granted that the self is basically ecological...People with this approach think in terms of: world first, men not apart, friends of the Earth, ecological responsibility...If we say the forest for the trees; we acknowledge that a forest is an end in itself, it does not need to serve any narrow human purpose...The supporters of the Deep Ecology Movement combine the Social Greens with the Natural Greens, avoiding the extremes of both.<sup>12</sup>

It is hard not to recognize Bookchin's version of "social ecology" in Naess's characterization of the Social Greens. Similarly, Earth First!, and some environmental/ecological thinking, is characterized largely by Naess's description of the Nature Greens. From a deep ecological perspective, the phrase "Earth First" should be taken as a statement of ecocentrism (in contrast with the anthropocentric slogan "people first") recognizing, of course, that humans are as much a part of the Earth as are all the other species.

The Age of Ecology involves a major "paradigm shift" to an ecocentric mode of understanding the world. Aldo Leopold recognized this when he claimed that the ecological perspective is "the outstanding discovery of the twentieth century." Father Thomas Berry also underscores this when he claims that "to be viable, the human community must move from its present anthropocentric norm to a biocentric norm of reality and value."<sup>13</sup> Ecological issues are not just one more set of "social problems" to be appended to the existing anthropocentric "social justice" political agenda. Of primary importance is a radically new understanding of reality; a "conversion" to an ecological consciousness. Berry also points out that ecological understanding involves "a reinvention of the human species at the species level."<sup>14</sup> The ecocentric perspective involves a biological, as well as a cultural, understanding of the human species resulting in a new awareness of the place of humans in the ecological web and of the ecological limitations of humans in the Earth community.

From what we have said so far, we can see that the criticisms of deep ecology fail to hit their target since they are based on misunderstandings of what the philosophy of deep ecology is. Since there seems to be a widespread misunderstanding of this philosophy, it is useful to review how and why deep ecology reemerged late in Western history.

### **Ecocentrism and The Anthropocentric Detour: Why Deep Ecology Reemerged Late in Western History**

As Warwick Fox points out, philosophical deep ecology has two tasks: "[A] positive or constructive task of encouraging an egalitarian [or ecocentric] attitude on the part of humans toward all entities in the ecosphere, [and] a negative or critical task of dismantling anthropocentrism."<sup>15</sup> Here we will critically trace the sources of anthropocentrism in Western culture.

Viewed historically, the cultures of most primal or hunting/gathering societies throughout the world were permeated with religions which expressed the ecocentric perspective. For example, consider the anthropologist Stan Steiner's explanation of the traditional American Indian philosophy of the sacred Circle of Life: "In the Circle of Life every being is no more, or less, than any other. We are all Sisters and Brothers. Life is shared with the bird, bear, insects, plants, mountains, clouds, stars, sun."<sup>16</sup> When we realize that over 99% of all humans who have ever lived on Earth have been hunter/gatherers, then it is clear that ecocentrism has been the dominant human perspective throughout history.

With the advent of agriculture, ecocentric cultures and religions were gradually replaced or driven off into remote corners of the Earth by pastoral and eventually civilized cultures. It seems likely that one of the functions of the Garden of Eden story was to provide a moral justification for this process. Paul Shepard claims that the ecological crisis has been in the making for ten thousand years:

As agriculture replaced hunting and gathering, it was accompanied by radical changes in the way men saw and responded to their natural surroundings...[Agriculturalists] all shared the aim of completely humanizing the earth's surface, replacing wild with domestic, and creating landscapes from habitat.<sup>17</sup>

While Taoism and other Eastern religions retained elements of the ancient shamanistic Nature religions, the Western religious tradition began to divorce itself from wild Nature and, as a result, became increasingly anthropocentric. Henri Frankfort points out that Judaism sacrificed "the greatest good the ancient Near East could bestow--the harmonious integration of man's life with the life of Nature...Man remained outside nature, exploiting it for a livelihood...using its imagery for the expression of his moods, but never sharing its mysterious life."<sup>18</sup> Anthropologist Loren Eiseley claims that:

Primitive man existed in close interdependence with his first world...he was still inside that world; he had not turned her into an instrument or a mere source of material. Christian man in the West strove to escape this lingering illusion the primitives had projected upon Nature. Intent upon the destiny of his own soul, and increasingly urban man drew back from too great an intimacy with the natural...If the new religion was to survive, Pan had to be driven from his hillside or rendered powerless by incorporating him into Christianity.

D. H. Lawrence arrived at the same conclusions much earlier in his extraordinary 1924 essay, "Pan in America":

Gradually men moved into cities. And they loved the display of people better than the display of a tree. They liked the glory they got out of overpowering one another in war. And, above all, they loved the vain-glory of their own words, the pomp of argument and the vanity of ideas...Til at last the old Pan died and was turned into the devil of the Christians.<sup>19</sup>

The Greek strand of Western culture also exhibits a similar development from early Nature religions, to the more Nature-oriented cosmological speculations of the Presocratics, to the anthropocentrism of the Athenian philosophers. The Milesian philosophers, according to Karl Popper, "envisaged the world as a kind of house, the home of all creatures--out home." However, beginning with Socrates philosophical speculation resulted in "an undue emphasis upon man as compared with the universe," according to Bertrand Russell.<sup>20</sup> With the culmination of Athenian philosophy in Aristotle, an anthropocentric system of philosophy and science was set in place, which was to play a major role in Western thought until the seventeenth century. Aristotle rejected the Presocratic ideas of an infinite universe, cosmological and biological evolution, and heliocentrism, and proposed instead an Earth-centered, finite universe, wherein humans were differentiated from, and seen as superior to, the rest of the animals by virtue of their rationality. Also found in Aristotle is the hierarchical concept of the "great chain of being" which holds that Nature made plants for the use of animals, and animals were made for the sake of humans (*Politics I*, 88).

In his medieval Christian synthesis, Thomas Aquinas had problems reconciling Aristotle's naturalism with Christian other-worldliness (including the idea of the immaterial soul), but Aristotle's anthropocentric cosmology was quite compatible with Judeo/Christian anthropocentrism. In the Christian version of the "great chain of being" the hierarchical ladder led from God, angels, men, women, and children, down to animals, plants, and the inanimate.<sup>21</sup> In summarizing this medieval culmination of Greek and Christian thought, philosopher Kurt Baier remarked:

The medieval Christian world picture assigned to man [humans] a highly significant, indeed the central part in the grand scheme of things. The universe was made for the express purpose of providing a stage on which to enact a drama starring Man in the title role.<sup>22</sup>

The West has had a number of decisive historical opportunities to leave the path of the narrow and destructive "anthropocentric detour" and return to ecocentrism, but has not done so. In the 13th century, according to historian Lynn White Jr., St. Francis tried to undermine the Christian drive for human dominance over Nature. According to White:

Francis tried to depose man from his monarchy over creation and set up a democracy of all God's creatures...The greatest spiritual revolutionary in Western history, Saint Francis, proposed what he thought was an alternative Christian view of nature and man's relation to it: he tried to substitute the idea of equality of all creatures including man, for the idea of man's limitless rule of creation. He failed...<sup>23</sup>

The second opportunity came in the 17th century with the development of Spinoza's cosmic non-anthropocentric philosophy. The most prominent philosophical spokesmen for the Scientific Revolution, Francis Bacon, Rene Descartes, and Leibniz, were largely influenced by Christian anthropocentric theology. Bacon claimed that modern science would allow humans to regain a command over Nature which was lost with Adam's fall in the Garden, while Descartes held that science would make humans the "masters and possessors of Nature."<sup>24</sup> These attitudes combined with, and reinforced, the anthropocentric humanism which arose earlier, for example, in the 15th century Renaissance pronouncements of Pico della Mirandola and continued into the 20th century with the existentialism of Jean-Paul Sartre. Like Christianity, Renaissance humanism portrayed humans as the central fact in the universe, while also holding that humans had unlimited powers, potential, and freedom.<sup>25</sup>

Modern science, however, turned out to be a two-edged sword. On the one hand, 17th century science was conceived within a Christian anthropocentric matrix and, together with more recent scientific technology, according to Lynn White, "is permeated with Christian arrogance towards nature." But, on the other hand, the development of theoretical science, over the last three hundred years, has resulted in the replacement of the Aristotelean anthropocentric cosmology, with essentially the original non-anthropocentric Presocratic cosmology: First in astronomy with heliocentrism and the infinity of the universe, then in biology with Darwinian evolution. Ecology, as the "subversive science" has, even more than Darwinian biology, stepped across the anthropocentric threshold, so to speak, and implied an ecocentric orientation to the world. Thus, each successive scientific development has served to "decentralize" humans from their preeminent centrality in the Aristotlian/Christian worldview. White also recognized this aspect of science, when he pointed out that:

Despite Copernicus, all cosmos rotates around our little globe. Despite Darwin, we are not, in our hearts, part of the natural process. We are superior to nature, contemptuous of it, willing to use it for our slightest whim.<sup>26</sup>

Spinoza's philosophy provided the second opportunity for Western culture to abandon the anthropocentric detour. Drawing upon ancient Jewish pantheistic roots, Spinoza seemed to foresee the nonanthropocentric development of modern science. And, by criticizing and developing the philosophies of Hobbes and Descartes, Spinoza argued that the new scientific understanding of Nature should be used primarily for the appreciation of God/Nature and for human self-realization, rather than for the misguided attempt to dominate and control Nature. Some philosophers believe that Spinoza's system is the most sophisticated ever developed in the West; it is also the Western system most similar to Eastern thought, especially Zen Buddhism.<sup>27</sup>

Some of the leading figures of the Romantic movement (the main Western counterculture force speaking on behalf of Nature) were inspired by Spinoza's pantheism. And in the twentieth century Bertrand Russell and Albert Einstein were attracted to Spinozism. Einstein called himself a "disciple of Spinoza," expressed his admiration for both Saint Francis and Spinoza, and held that "cosmic religious feeling" was the highest form of religious life. Bertrand Russell's cosmology, ethics, and religious orientation were essentially Spinozistic; from this

perspective, he criticized both Karl Marx and John Dewey for their anthropocentric orientations. The philosophies of Marx and Dewey, Russell pointed out, "have been inspired by scientific technique," they "are power philosophies, and tend to regard everything non-human as mere raw material." Russell claimed that the desire of Dewey and Marx for social power over Nature "contributes to the increasing danger of vast social disaster."<sup>28</sup>

Einstein and Russell were drawn to Spinoza largely from the perspective of cosmology and astronomy. The ecological expression of Spinoza's system had to await the California poet, Robinson Jeffers, and the prominent Norwegian deep ecology philosopher, Arne Naess. From his perch on the Hawk Tower on the Carmel coast in the 1920's and 30's, Jeffers developed a pantheistic philosophy which he called "Inhumanism" as a counterpoint to Western anthropocentrism. One commentator claimed that Jeffers is "Spinoza's twentieth century evangelist." And Jeffers's ecocentric orientation has inspired David Brower, Ansel Adams, Nancy Newhall, and other contemporary environmentalists.<sup>29</sup>

Arne Naess lived in wild mountain environments of Norway as a boy. At the age of 17, Spinoza became his favorite philosopher. Two years later, while a young student in Paris, Naess became "hooked" on Gandhi as well, as a result of Gandhi's 1931 "salt march." In the 1960's, Naess formed Spinoza study groups at the University of Oslo, which resulted in important and original Spinoza scholarship. As the Age of Ecology dawned in the 1960's, Naess saw the relevance of Spinoza's philosophy for ecological understanding; Naess claims that "no great philosopher has so much to offer in the way of clarification and articulation of basic ecological attitudes as Baruch Spinoza."<sup>30</sup>

While Spinoza's path to ecocentrism was not taken in the 17th and 18th centuries by the dominant Western culture, a third opportunity occurred at the beginning of the 20th century. Echoing the spirit of Thoreau, Harvard philosopher George Santayana had grown increasingly disillusioned with the economic/technological domination over Nature path of 19th century America. Upon his retirement, Santayana came to California in 1911 to deliver a parting shot at the anthropocentric philosophy and religion. Santayana claimed:

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 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...is the center and pivot of the universe. That is what the mountains and woods should make you at last ashamed to assert.

Santayana claimed that only one American writer, Walt Whitman, had escaped anthropocentrism by extending the democratic principle "to the animals, to inanimate nature, to the cosmos as a whole. Whitman was a pantheist; but his pantheism, unlike that of Spinoza, was unintellectual, lazy and self-indulgent." Santayana looked forward to a non-anthropocentric revolution in philosophy.<sup>31</sup>

It is not well known whether Santayana was aware of John Muir. But Muir, still alive in California at the time of Santayana's Berkeley lecture, was the one American who preeminently exemplified Santayana's ecocentric revolution. Muir's personal

papers were unavailable to scholars until the middle 1970's, and so the full extent of his philosophical achievement was unknown until quite recently. Quite on his own, Muir had rejected the anthropocentrism of his strict Calvinistic upbringing ("Lord Man"), and come full circle to an ecocentric perspective by the age of 29, during his 1000 mile walk to the Gulf of Mexico in 1867. For the next 10 years, Muir wandered through Yosemite and the High Sierra further developing his ecological consciousness, arriving at the major generalizations of ecology through direct observation and intuitive experiencing of Nature. In 1892, Muir became the first president of the Sierra Club, a position he held until his death in 1914, and is only now belatedly recognized by historians as the founder of the American conservation (environmental) movement.<sup>32</sup>

The turning point for early 20th century ecocentrism occurred in the confrontation between Muir, Theodore Roosevelt, and Gifford Pinchot. By 1908, Roosevelt had turned away from Muir's ecocentrism and adopted Pinchot's anthropocentric policies of the scientific/technological management and development of Nature as a human resource and commodity. Another unique opportunity to set America on an ecological path was lost. Santayana's talk had fallen on deaf ears.

While America and Western culture continued with the anthropocentric detour, now under the Resource Conservation and Development philosophy of Pinchot, ecocentrism remained alive during this period in the writings of D. H. Lawrence, Robinson Jeffers, Joseph Wood Krutch, and various professional ecologists, including Aldo Leopold. Ecocentrism was to reemerge as an intellectual force in American life during the Age of Ecology of the 1960's and '70's (the transition "from conservation to ecology") in the writings of Aldous Huxley, Rachael Carson, Edward Abbey, Lynn White Jr., and in Gary Snyder, Arne Naess and the deep ecology movement. Muir's philosophy again came to the fore as a guiding beacon for the emerging deep ecology movement. In the 1980's, as the philosophical difference between ecocentrism and anthropocentrism loomed more dramatically into view, comparisons were drawn between the traditions of Muir and Marx. As historian Stephen Fox saw it: "The conservation movement, the most successful exercise in anti-modernism, corresponded to the Russian Revolution. Muir was its Lenin. Pinchot was its Stalin."<sup>33</sup>

This is part I of a two part article. Part II will consist of discussions of the rise of environmentalism in the 1960's, ecology and neo-Malthusianism, and comparisons of deep ecology with ecofeminism, social ecology, and the animal rights movement.

#### Notes

1. I wish to acknowledge an indebtedness to Warwick Fox for helping me to rethink these issues and thereby to restructure this paper. I would like to thank J. Baird Callicott, John B. Cobb Jr, Alan Drengson, Willis Flowers, Eric Katz, Andrew McLaughlin, Paul Shepard, and Michael Zimmerman, among others, for helpful suggestions on an earlier version of this paper.
2. For an account of the development and academic criticism of the deep ecological position, see George Sessions, "The Deep Ecology Movement: A Review," *Environmental Review* 11, 2 (1987): 105-125; George Sessions, "Shallow and Deep Ecology: A Review of the Philosophical Literature," in R. Schultz and J. Donald Hughes, eds., *Ecological Consciousness*, Washington, D.C.: University Press of America, 1981, pp.391-462.
3. A distortion of the philosophical deep ecology position occurred in Alston Chase, *Playing God in Yellowstone*, New York, Atlantic Monthly Press, 1986, pp. 295-375; and Alston Chase, "The Great, Green Deep Ecology Revolution," *Rolling Stone* 493, April 23, 1987: 61-64, 162-168. Among other things, Chase tended to confuse deep ecology with the New

Age Movement. The anthropocentric "spiritual materialism" of the New Age unfortunately carries over in their fascination with the Gaia hypothesis; for a critique of Chase, see Dave Foreman, Doug Peacock, and George Sessions, "Who's Playing God in Yellowstone?," *Earth First!* 7, 2, 1986: 18-21; for an ecological critique of New Age, see Sessions, "Deep Ecology, New Age, and Gaian Consciousness," *Earth First!* 7, 8, 1987: 27-30; Anthony Western, "Forms of Gaian Ethics," *Environmental Ethics* 9, 3, 1987: 217-230.

4. See Ariel Kay Salleh, "Deeper than Deep Ecology: the Eco-Feminist Connection," *Environmental Ethics* 6, 1984; Salleh, "A Green Party: Can the Boys Do Without One?" in Drew Hutton, ed., *Green Politics in Australia*, North Ryde, New South Wales: Angus and Robertson, 1987; Sharon Doubiago, "Mama Coyote Talks to the Boys," *Upriver, Downriver*, Planet Drum Foundation, No. 11, 1987; Jim Cheney, "Ecofeminism and Deep Ecology," *Environmental Ethics* 9, 1987: pp. 115-145; Cheney, "The NeoStoicism of Radical Environmentalism," *MS.*, 1987.

5. See Marti Kheel, "Ecofeminism and Deep Ecology: Reflections on Identity and Difference," presented to "Ecofeminist Perspective" Conference, University of Southern California, March 1987.

6. Murray Bookchin, "Social Ecology vs. Deep Ecology," *Green Perspectives: Newsletter of the Green Program Project*, Summer 1987; Janet Biehle, "Ecofeminism and Deep Ecology: Unresolvable Conflict?," *Green Perspectives*, 1987; George Bradford, "How Deep is Deep Ecology?," *Fifth Estate*, 22, 3, 1987: 8-33; Ynestra King, "What is Ecofeminism?," *The Nation* 245, 20, Dec. 12, 1987: 702, 730; for a reply to King, see Charlene Spretnak, "Diversity in Ecofeminism," *The Nation* 246, 13, April 2, 1988: 446, 476; for a reply to Bookchin, see Kirkpatrick Sale, "Deep Ecology and its Critics," *The Nation* 246, 19, May 14, 1988: 670-675. Warwick Fox has an excellent paper on ecofeminism and deep ecology scheduled to appear: "The Deep Ecology-Ecofeminism Debate and Its Parallels: A Defense of Deep Ecology's Concern with Anthropocentrism." Also, Patsy Hallen has provided an account of Deep Ecology compatible with ecofeminist's philosophical development. See her paper, "Making Peace With Nature: Why Ecology Needs Feminism," *The Trumpeter* 4, 3, Summer 1987: 3-14.

7. Bookchin, *ibid.*

8. Peter Borrelli, "The Ecophilosophers," *Amicus Journal* 10, 2, Spring 1988: 30-39.

9. See Charlene Spretnak and Fritjof Capra, *Green Politics: The Global Promise*, Santa Fe, Bear and Co., 1986; Charlene Spretnak, *The Spiritual Dimensions of Green Politics*, Santa Fe, Bear and Co., 1986; Fritjof Capra, "Deep Ecology: A New Paradigm," *Earth Island Journal* 2, 4, Fall 1987: 27-30; Ynestra King, "Coming of Age with the Greens," *Zeta*, Feb. 1988: 16-19.

10. For a discussion of Earth First! see Dick Russell, "The Monkeywrenchers," *Amicus Journal* 9, 4, Fall 1987: 28-42; for a current appraisal of reform environmentalism, see Peter Borrelli, "Environmentalism at a Crossroads," *Amicus Journal* 9, 3, Summer 1987: 24-37; Kirkpatrick Sale, "The Forest for the Trees: Can Today's Environmentalists Tell the Difference?," *Mother Jones* 11, 8, 1986.

11. See, for example, Dave Foreman, interviewed by Bill Devall, "A Spanner in the Woods," *Simply Living* 2, 12, 1987. For a recent statement of the Earth First! position, see Dave Foreman, "Whither Earth First!?", *Earth First!* 8, 1, 1987: 21-22.

12. Arne Naess, "The Basics of Deep Ecology," reprinted in *Resurgence* 126, Jan/Feb 1988: 4-7.

13. Thomas Berry, "The Visible Human," *Revision* 9, 2, 1987: 75-81.

14. Berry quoted in Kirkpatrick Sale, "The Forest for the Trees", p. 28.

15. See Warwick Fox's "The Deep Ecology-Ecofeminism Debate," *Op cit.* for discussions of the history of Western anthropocentrism and its relationship to the environmental crisis; see also, George Sessions, "Anthropocentrism and the Environmental Crisis," *Humboldt Journal of Social Relations* 2, 1974: 71-81; Sessions, "Spinoza, and Jeffers on Man in Nature," *Inquiry* (Oslo) 20, 1977: 481-528; Sessions, "Ecological Consciousness and Paradigm Change," 1981, in M. Tobias, ed., *Deep Ecology*, San Diego, Avant Books, 1985, pp. 28-44.

16. Stan Steiner, *The Vanishing White Man*, New York, Harper and Row, 1976, pp. 113; See also, J. Baird Callicott, "Traditional American Indian and Western European Attitudes Toward Nature," *Environmental Ethics* 4, 1982: 293-328; J. Donald Hughes, *American Indian Ecology*, El Paso, Texas Western Press, 1983.

17. Paul Shepard, *The Tender Carivore and the Sacred Game*, New York, Scribner's, 1973, p. 237.

18. Henri Frankfort, *Kindship and the Gods*, Chicago, University of Chicago Press, 1948, pp. 342-44.

19. Loren Eiseley, "The Last Magician," in L. Eiseley, *The Invisible Pyramid*, New York, Scribner's, 1970, pp. 137-56; D. H. Lawrence, "Pan in America," in E. McDonald, ed., *Phoenix*, New York, Macmillan, 1936.

20. Karl Popper, "Back to the Presocratics," in K. Popper, *Conjectures and Refutations*, London, Routledge & Kegan Paul, 1965, p. 141; Bertrand Russell, *A History of Western Philosophy*, New York, Simon and Schuster, 1945, pp. 72-73.

21. For a critical discussion of the anthropocentric Christian "great chain of being" from an ecofeminist perspective, see Elizabeth Gray, *Green Paradise Lost*, Wellesley, Mass, Roundtable Press, 1982; see also Paul Shepard, "Ecology and Man: A Viewpoint," in P. Shepard and D. McKinley, eds., *The Subversive Science*, New York, Houghton Mifflin, 1969.

22. Kurt Baier, "The Meaning of Life: Christianity versus Science," in A. Bierman and J. Gould, eds., *Philosophy for a New Generation*, New York, Macmillan, 1973.

23. Lynn White Jr., "Historical Roots of Our Ecological Crisis," *Science* 155, 1967: 1203-07.

24. Clarence J. Glacken, "Man Against Nature: An Outmoded Concept," in H. H. Helfrich, Jr., ed., *The Environmental Crisis*, New Haven, Yale University Press, 1970.

25. For an ecological critique of humanism, see Roderick French, "Is Ecological Humanism a Contradiction in Terms?: The Philosophical Foundations of the Humanities Under Attack," in Hughes and Schultz, *Ecological Consciousness*, pp. 43-66; David Ehrenfeld, *The Arrogance of Humanism*, Oxford, Oxford University Press, 1978.

26. White, *ibid.*

27. Sessions, "Spinoza and Jeffers"; Sessions, "Western Process Metaphysics (Heraclitus, Whitehead, and Spinoza)" in Bill Devall and George Sessions, *Deep Ecology*, Salt Lake City, Peregrine Smith Books, 1985, pp. 236-242; Paul Wienpahl, *The Radical Spinoza*, New York, New York University Press, 1979.

28. Albert Einstein, *The World as I See It*, New York, Philosophical Library, 1949, pp. 1-5, 24-29; R. W. Clark, *Einstein: The Life and Times*, New York, World, 1971, pp. 18-19, 413; B. Hoffman and H. Dukas, *Albert Einstein: Creator and Rebel*, New York, New American Library, 1972, pp. 94-95; Kenneth Blackwell, *The Spinozistic Ethics of Bertrand Russell*, London, Allen and Unwin, 1985; Bertrand Russell, *A History of Western Philosophy*, pp. 494, 788-89, 827-28.

29. David Brower, ed., *Not Man Apart: Lines from Robinson Jeffers*, San Francisco, Sierra Club Books, 1965; Ansel Adams, *Ansel Adams: An Autobiography*, Boston: Little, Brown and Co., 1985, pp. 84-87; Sessions, "Spinoza and Jeffers," 509-13; for "Jeffers as Spinoza's Evangelist," see Arthur Coffin, *Robinson Jeffers: Poet of inhumanism*, Madison, University of Wisconsin Press, 1971, p. 255.

30. Arne Naess, *Freedom, Emotion, and Self-Subsistence: The Structure of a Central Part of Spinoza's Ethics*, Oslo, University of Oslo Press, 1975, pp. 118-19; Arne Naess, "Spinoza and Ecology," in Hessing, ed., *Speculum Spinozanum*, London, Routledge and Kegan Paul, 1978.

31. George Santayana, "The Genteel Tradition in American Philosophy," in Santayana, *Winds of Doctrine*, New York, Scribner's, 1926, pp. 186-215; for a discussion of Santayana's address, see William Everson, *Archetype West: The Pacific Coast as a Literary Tradition*, Berkeley, Ca., Oyez Press, 1976, pp. 54-60.

32. For discussion of Muir's ecocentric philosophy, see Michael Cohen, *The Pathless Way: John Muir and American Wilderness*, Madison, University of Wisconsin Press, 1984, chs. 1, 6, 7; Stephen Fox, *John Muir and His Legacy: The American Conservation Movement*, Boston: Little, Brown and Co., 1981, pp. 43-53, 59, 79-81, 289-291, 350-355, 361.

33. Fox, *John Muir and His Legacy*, p. 355. See also Robyn Eckersley, "The Road to Ecotopia?: Socialism versus Environmentalism," *The Trumpeter* (this issue); Francis Moore Lappe and J. Baird Callicott, "Marx Meets Muir: Toward a Synthesis of the Progressive Political and Ecological Visions," *Tikkun* 2, 4, 1987: 16-21.

About the Author: George Sessions has published extensively in the area of environmental philosophy and is coauthor with Bill Devall of *Deep Ecology: Living as if Nature Mattered*, Gibb Smith, Salt Lake City, 1985. He published a newsletter on deep ecology for several years that was the first such publication devoted to philosophical deep ecology. He is an instructor in philosophy at Sierra College in Rocklin, California.

# ON BUILDING ECOLOGICAL FENCES

By Donald Edward Davis

To be a philosopher is not merely to found a school, but to love wisdom so as to live according to its dictates a life of simplicity, independence, magnanimity, and trust. It is to solve some of the problems of life, not only theoretically, but practically. Thoreau

Route 38 took me slowly out of Evarts, Kentucky, a coal mining camp nestled precariously in the long, narrow valley between the two ridges known as Big and Little Black Mountain. The morning air was dry and cold, with temperatures in the lower 20's. Translucent cirrus clouds drifted collectively across a cobalt-blue sky, and a northwest wind scarcely stirred the newly fallen oak leaves that lined the road's narrow or absent shoulders. Inside the car, a 1979 Ford, my poorly shod feet grew numb as the vehicle's heater had long lost its function as a warming device. My breath grew visible on the windshield ahead, and like the Cumberland Mountains above, blocked the warming rays of a rising November sun.

Several hours earlier, my own body had efficiently provided the warmth no longer obtainable in its present state of motionless discomfort. I had been to visit Hazel King, a 66 year old native of Evarts, and our discussions took the form of a two-mile hike up and down and around the steep mountain slopes she has called home for more than forty years.<sup>1</sup> She warmly greeted me in front of her brother's three-room house, on a footbridge that stretches across the creek and separates her land from a paved, state road. After obligatory "good mornings" and comments about the weather, she announced with almost child-like enthusiasm that she had just seen a dozen Wild Turkeys from her kitchen window. "If we're lucky we might see them again," she whispered, as if they were in earshot at that very moment.

Hazel, like many of her friends and neighbors in Evarts, knows a great deal about the natural ecology of her mountainside. She has harvested Ginseng ("I do it as a pastime, not for profit," she says), is well versed in the region's flora and fauna, and understands all too well the ecological imbalance caused by the introduction of coal mining into her community. Part of our morning outing includes a tour of "subsidence sites", where long-abandoned coal mines have caved in, causing snake-like crevices in the Earth sometimes a hundred yards long, two-hundred feet deep, and occasionally, several yards wide. While most of the subsidence sites on Hazel's ridge have been "reclaimed" by the Office of Surface Mining (OSM), new fissures have recently appeared. Steam could be seen rising through many of these narrow rifts and the noxious smell of natural gas, from pools somewhere down deep below, filled the cold-morning air.

Although Hazel has witnessed, first hand, the perennial exploitation and debasement of her mountainside, her community, and her own natural history, she knows very little, if anything, about the growing "green" movement in North America; about deep ecology, social ecology, bioregionalism, ecophilosophy, or the radical environmental group known simply as Earth First! No, she has not heard of Edward Abbey, Arne Naess, Rudolph Bahro, Murray Bookchin, Dave Foreman,

Kirkpatrick Sale, or even George Sessions.<sup>2</sup> She has, however, heard of Al Fritsch, S.J., the current director of Appalachia-Science in the Public Interest, and the author of the recent **Renew the Face of the Earth** (Loyola University Press, 1987). Hazel reads Fritsch's books, she says, because they speak to her needs as both a Kentuckian and as a Christian. The words are both familiar and comforting and ring not of philosophy, but of faith, commitment, and mystery.<sup>3</sup>

Hazel deeply understands that if she is to successfully protect her local environment--and the other animals/humans that live there--she must do more than simply practice an ecological lifestyle or read books about the virtues of environmental awareness (which she does). She is also an active member, therefore, of one of the state's most successful organizing groups: KFTC. KFTC, whose acronym now stands for Kentuckians For The Commonwealth (KFTC was previously known as the Kentucky Fair Tax Coalition), is a membership-based citizens action group that works on a variety of environmental and human rights issues in the coal-fields and throughout the state of Kentucky. Like its sister organization in Tennessee, Save Our Cumberland Mountains (SOCM), KFTC's political agenda is concerned not only with **who** owns the means of production in its respective regio (the coal barons and absentee mining corporations, for example), but with the **means** of production themselves (is coal production an **a priori** given?). Far from being a reformist organization, KFTC practices direct action tactics that would cause even radical environmental organizations like Earth First! to take notice.<sup>4</sup>

What separates groups like KFTC and SOCM from most other environmental activist groups is the grassroots level to which most of its members participate. Hazel knows everyone in her Harlan County chapter on a first name basis; she knows who is active and who is not, who is good at certain organizing tasks, and who is likely to miss the next "called" meeting because of "Monday Night Football." Chapters, which are formed at the county level in both organizations, elect representatives to a larger governing body known as a "steering committee". Active participation in the decision making process is also vital, as is the political education the participants receive in organically facilitating this process. Internally, or among the various local chapters, alliances and affinity groups are also regularly formed: a history of common experiences, of shared successes and failures, insures the existence of group commitment to sustainable and reachable goals. To prevent paternalism, hired organizers are not permitted to chair any chapter meetings and are reprimanded if their name or photograph appears in any publication. For members of KFTC, one's ideology is less important than the shared fruits of their collective organizing activities. Politically, they are taking part in what social ecologist Murray Bookchin calls "the new municipal agenda."<sup>5</sup>

As organizational models for sustainable environmental and social change, both KFTC and SOCM provide exemplary ones: 1) Both are situated in "bioregional" milieus, yet each work

politically on regional, state and federal issues; 2) They see intrinsic value in working for environmental reform, but are equally interested in working with people, on their own terms, with problems they identify themselves; 3) They see strength in numbers, but will not let their search for an alternative critical mass undermine their ability to empower individual members; 4) They recognize the effectiveness of direct action protest, without embracing "ecotage" or monkeywrenching as a fundamental or necessary practice for their group; 5) They acknowledge the need for a transformation in the dominant collective consciousness, but realize this transformation cannot occur overnight, without systematic assaults on the techno-industrial system and those who govern it.

Despite KFTC's successful track record, Hazel's organization is hardly that mythical citizens action group that wins all battles, has few problems with organizational bureaucracy, or does not confront parochialism in its membership. Also, as Hazel sadly tells me, there are fewer and fewer individuals in Evarts who share her ecological sensibilities as well as her personal commitment to political activism. Many of the old-timers who do share her heart-felt appreciation for the environment, are stricken with pneumoniosis (black lung) and are thus physically unable to participate in any organizing activities. Others have reconciled with themselves the fact that they will never in their lifetime see environmental or social change--in Evarts, Harlan, Hazard, or in any community where coal is King.

A heaterless car is also a car without a window defroster, so somewhere in the vicinity of Flat Lick, Kentucky, the condensation on the windshield freezes, visibility is near zero. In order to see through the three remaining inches of unfrozen glass, I crane my neck high and to the left; the top of my head touches the car's ice-cold ceiling. Suddenly, an 18-ton coal truck roars swiftly by, its horn blowing, its driver undoubtedly shouting obscenities to someone he cannot even see. With one hand on the steering wheel and both eyes squarely on what I imagine is the the road, I nervously find the thin, nubby bath towel brought solely for the occasion. Swiftly, with several squeaky, circular (s)wipes, the road is again partially visible. After heavy sigh and a few of my own profane utterances, the journey continues-- towards a higher sun and what I willfully hope are warmer temperatures.

My preoccupations with the cold, the driving, and the icing windshield do not deflect my early morning memories of Evarts or Hazel, however. As I drive northward toward Lexington, Kentucky--my ultimate destination--I recall Hazel's vividly reconstructed memories of her region's past. I hear her tell about the enormous American Chestnut trees that once provided an ample food source for the area's early settlers; then see her point to the only remaining vestiges we have of those once formidable hardwoods--a few decaying stumps, some easily four feet across, rise noticeably from the forest floor. (The Chestnut blight, like Dutch Elm Disease, was a European introduced fungus, and by 1930 had infected all healthy trees in southern Appalachia). I watch her as she stares at an old creek bed that prior to strip mining ran straight and true; then see her mentally reconstruct the native trout that once swam in the stream's pre-acidic waters.

I think, too, about the bleak images of tired worn buildings, the coal dust stained company houses that no longer belong to the company, but are nevertheless inhabited by those indentured to it. I wonder silently about Kennedy and Johnson's "war on poverty" here...the "Battle of Evarts" in which hundreds of striking miners fought courageously against car loads of company

deputies on May 5, 1931...the controversy surrounding the Kentucky Supreme Court ruling that in 1987 reinstated the provisions of the antiquated broad-form deed (a document that awards virtually all mineral rights claims to coal companies and not to landowners)...Alan Sondheim's concept of "environmental forgetfulness"...the recently released movie *Matewan*, about the coal wars of the 1920's...**Harlan County U.S.A.**...Dwight Yokum's **Readin', Ritin', Route 23**...the actual role of the "mission school" in preserving the cultural integrity of the original mountain settlers...Appalachia as a "third-world country"...John L. Lewis' **UMWA**...the fact that one-fourth of all land in Harlan County is owned by large, "absentee" corporations.

As the noon sun begins to passively defrost my window on the Appalachian world, I begin to think less about my morning in Evarts and more about the rural activist's place in the environmental movement in general. I wonder aloud about recent arguments surrounding the political virtues of deep, social, and bioregional ecology, and then try to imagine Hazel King at the Green gathering in Amherst, Massachusetts, where much of the controversy originated last July.<sup>6</sup> "What is all the fuss about?" Hazel would likely ask the spokespersons of the various factions. "Why build fences around your ecological ideals? Who are you trying to keep out? Keep in? If you really want to do Green politics, come to the Kentucky coal fields, we'll put your theories to the test real fast," she would say.

In all honesty, the Green conference at Hampshire College did not fully represent folks like Hazel King. While a few activists like Grace Lee Boggs and David Haenke argued that a more authentic Green future might emerge from constituencies similar to KFTC's and SOCM's, there was generally a lack of grass roots representation at the meetings. Indeed, the language was by and large an urban(e), intellectual one; it was not the dialect Theodore Roszak describes in his postscript to *Person/Planet* as coming from "an intelligent ecology;" that is, an ecology that speaks the wisdom of traditional folkways and authentic ecological experiences.<sup>7</sup> Since Hazel already practices an ecumenical version of Green politics, bioregionalism, deep and social ecology, the various "eco-movements" would probably appear un-serviceable to her.

As I slowly steer the car onto the entrance ramp to interstate I-75, I begin to notice a distinct change in both terrain and temperature. The sun is high and the landscape less austere. The heart of the coal fields behind me, I tell an unknown voice on the car's radio that there is much we in the environmental movement can learn from Hazel, and others just like her in rural Appalachia. The majority of rural Tennesseans and Kentuckians know too well the subtle and not so subtle distinctions between power and powerlessness; the role industrialization and modern technology plays in uprooting a way of life that is by its very nature tied to the Earth and its rhythms. Through conventional though no less effective means, Kentuckians for the Commonwealth and other similar organizing groups are beginning to preserve the rural, ecological heritage of their membership by actively restructuring the political agendas of not only their local communities, but their respective geographic regions as well. While other environmental groups are clouded in controversy, their self-appointed leaders involved in often petty, name-calling debates, groups like KFTC and SOCM are making environmental history. And if Appalachia can be successfully organized, so can the rest of North America. From grass roots grows a green movement.<sup>8</sup>

## NOTES

1. For a more detailed account of Hazel King's views on Evarts, Harlan County, and coal production in general, see her "Member Interview" in KFTC's *Balancing the Scales*, vol. 6, no. 10 (October 22, 1987), p. 3.
2. An excellent, albeit abbreviated summary of each of these views can be found in Brian Tokar, *The Green Alternative: Creating an Ecological Future* (San Pedro, CA: R. & E. Miles, 1987).
3. Writes Fritsch: "The environmental movement is divided into various factions. Some groups disregard the efforts of other members of the movement and overemphasize their own activities. The struggle for unity among the Christian communities has resulted in a learned experience which is useful within the environmental movement. If ecology is inherent in Christianity, then unity among the "greens" is found germinally within the movement towards Christian unity. Forms of Christian celebration may offer the means of holding the emerging environmental [movement] together," Fritsch, *Renew the Face of the Earth* (Chicago: Loyola University Press, 1987), pp. 209-210.
4. For example, in the October 1987 issue of *Balancing the Scales*, KFTC member Denise Giardina (author of *Storming Heaven* (New York: Norton, 1987) announced her organization's plans to form a "Citizens Against Broadforming Team" which would be involved in direct action protests, including demonstrations, boycotts, and sit-ins at strip mine sites, Denise Giardina, "KFTC Preparing Tactics for Broad Form Deed Emergencies," *Balancing the Scales*, vol. 6, no. 10 (October 22, 1987), p. 8. In November of that same year—at KFTC's annual meeting—it was suggested that this "CAB Team be adept at a variety of civil disobedience tactics and should be available on a twenty-four hour "on call" basis.
5. Murray Bookchin, *The Rise of Urbanization and the Decline of Citizenship* (San Francisco, CA: Sierra Club Books, 1987), pp. 225-288.
6. In short, the controversy centers around the axes at which environmentalism becomes (in the eyes of the two opposing camps) either a "humanism" or "pantheism." The social ecologist, for example, argues

that traditional environmentalism ignores the social origins of our ecological crisis and insists that the domination of Nature is simply a "by-product" of human domination. The deep ecologist, on the other hand, argues that the environmental crisis has its roots in our entire metaphysical relationship to the natural world and thus cannot be alleviated without an a priori resacralization of all living and non-living things. As inter-human relationships are secondary to the deep ecologist, questions of faith or cosmogeny seldom enter the conservations of the social ecologist.

7. See Theodore Roszak, *Person/Planet: The Creative Disintegration of Industrial Society* (Garden City, NY: Anchor/Doubleday, 1978), p. 272. This concluding section is appropriately entitled, "The Responsibility of Intellectuals: A Postscript on Urban Imperialism and the Planetary Emergency," pp. 271-282.

8. For more information on how you can help or join KFTC and SOCM, please write to the following addresses: Kentuckians for the Commonwealth, P.O. Box 864, Prestonsburg, Kentucky, 41653; Save Our Cumberland Mountains, P.O. Box 457, Jacksboro, Tennessee, 37757.

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## WHAT IS SOCIAL ECOLOGY?

By John Clark

Social ecology is a comprehensive holistic conception of the self, society and Nature. It is, indeed, the first ecological philosophy to present a developed approach to all the central issues of theory and practice. It sets out from the basic principle of organic unity-in-diversity, affirming that the good of the whole can only be realized through the rich individuality and complex inter-relationship of the parts. And it applies this fundamental insight to all realms of experience.

In affirming such a holistic approach, Social Ecology rejects the dualism that has plagued Western Civilization since its beginnings: A dualism that sets spirit against matter, soul against body, humanity against Nature, subjectivity against objectivity, and reason against feelings. A dualism that is intimately related to the social divisions that are so central to the history of civilization: ruler versus ruled, rich versus poor, urban versus rural, "civilized" versus "savage," male versus female, in short, the dominant versus the dominated.

In opposition to this dualism, Social Ecology proposes a principle of ecological wholeness, which Bookchin defines as "a dynamic unity of diversity" in which "balance and harmony are achieved by ever-changing differentiation." As a result, "stability is a function not of simplicity and homogeneity but of complexity and variety."<sup>1</sup> The entire course of evolution is seen as a process aiming at increasing this diversification. Thus, there is an ever-increasing richness of diversity, not only in the sense of biological variety and interrelatedness, but also in the sense of richness of value.

Accordingly, evolution should be looked upon as a process of planetary development having directiveness and involving the progressive unfolding of potentiality. Social Ecology thus forms part of a long teleological tradition extending from the ancient Greeks to the most advanced 20th century process philosophies. Yet Bookchin rejects the term "teleology" because of its deterministic connotations, and its association with a hierarchical world view that looks to some transcendent source of order and movement. There is no predetermined, necessary path of evolution and world history. The unfolding of potentiality is best described as a "tendency of *nisus*," rather than the inevitable outcome of much classical teleology.<sup>2</sup>

This directionality of Nature is much like the kind of immanent teleology discovered by the early Taoist philosophers. They explained that each being has its own internal Tao, "way," or striving toward its own particular good. Yet, reality as a whole (or that part of it that was most vividly experienced, living Nature, the biosphere) has a more universal "way" that can only unfold through the harmonious realization of all individual goods.<sup>3</sup>

It is in this sense that the entire process of development of life and mind is a movement toward the attainment of value. For Bookchin, "the universe bears witness to an ever-striving, developing--not merely moving--substance, whose most dynamic and creative attribute is its increasing capacity for self-organization into increasingly complex forms."<sup>4</sup> Life and mind are not random, chance occurrences in a dead and unconscious universe. Rather, there is a tendency within substance to produce life, consciousness, and self-consciousness. A tendency to dif-



ferentiate itself, to issue in diversity and complexity in all realms of being.

In Nature, all stages of such development are incorporated in the subsequent stages. As a result, there is an important sense in which a being consists of its own history. As Bookchin expresses this idea, "radical social ecology reads...continuity and connectedness in all its gradations, mediations, and moments of development. By absorbing them into the large and contextual whole we call ecology, it treasures the wisdom of the cell and of the body, the natural history of the mind and its structure."<sup>5</sup> Social Ecology comprehends, in a way that the tradition never has, that mind, like all phenomena, must be understood as rooted in Nature and in history.

If natural history is the history of the emergence of life, consciousness, and self-conscious mind, it is correspondingly the history of the development of freedom. Social Ecology sees freedom as essentially meaning self-determination. In this sense, it is found to some degree at all levels of being: from the self-organizing and self-stabilizing tendencies of the atom, through the growth and metabolic activities of living organisms, to the complex self-realization processes of persons, societies, ecosystems and the biosphere itself. For Bookchin, "freedom in its most nascent form is already present in the directiveness of life as such, specifically in an organism's active effort to be itself and resist any external forces that vitiate its identity." It is this "general freedom" that develops along the path of evolution, and finally becomes the "uninhabited volition and self-consciousness" that is the goal of a fully developed human community.<sup>6</sup>

It is important to see this planetary evolution as a holistic process, rather than merely as a mechanism of adaptation by individual organisms or species. "Not only do species evolve cojointly and symbiotically with each other: the ecosystem as a whole evolves in mutual synchronicity with the species that comprise it and plays a broad role of whole in relation to its parts."<sup>7</sup> Thus, the progressive unfolding of freedom depends on the existence of symbiotic cooperation at all levels--as Kropotkin pointed out almost a century ago. According to Bookchin, recent research shows that this "mutualistic naturalism not only applies to relationships between species, but also morphologically--within and among complex cellular forms."<sup>8</sup> We can therefore see a striking degree of continuity in Nature, so that the free mutualistic society at which we aim (the ecological society) is rooted in the most basic levels of being.

According to Social Ecology, this holistic developmental understanding of organic systems, and their evolution, has enormous importance for ethics and politics. Indeed, only if the place of humanity in Nature and natural processes is understood can we adequately judge questions of value. We then see our own experience of valuing and seeking the good as part of vast process of the emergence and development of value in Nature. Value is achieved in the course of each being, according to its particular nature, attaining its good to the greatest degree possible.

Yet, from an ecological point of view, the realization of the planetary good is not merely the sum of all the particular good attained by all beings. For the biosphere is a whole of which these beings are parts, and a community of which they are all members. The common planetary good can therefore only be conceptualized in a non-reductionist, holistic manner. The essential place of humanity in the attainment of this good cannot be underestimated. This has become even more obvious today as we

confront our unprecedented dilemma: continued participation in this evolutionary development through judicious and restrained cooperation with Nature--or reversal of the process through nuclear annihilation or degradation of the biosphere. But in a more fundamental sense, humanity's role in Nature results from its inextricable interrelationship to the biospheric whole, and from its character as the most richly-developed realm of being to emerge thus far in the Earth's evolutionary self-realization.

To say this is not to adopt an anthropocentrism that makes humanity the final or even the only end of Nature. Neither is it a narrow biocentrism that would ignore evolutionary developments for the sake of a biological egalitarianism. Rather, it is ecocentrism, in the sense that it requires humanity to situate its good within the larger context of planetary good, and to transform our often narrow rationality into truly planetary reason. As Bookchin states, "the greatest single role" of an ecological ethics is "to help us distinguish which of our actions serve the thrust of natural evolution and which of them impede it."<sup>9</sup>

Human society must therefore transform itself, and renew itself, using ecological wisdom, so that it becomes a social ecological whole within a larger natural ecological whole. It must be seen as "an ecosystem based on unity-in-diversity, spontaneity, and non-hierarchical relationships."<sup>10</sup> This demands that a new ecological sensibility pervade all aspects of our social existence. Such a sensibility perceives "the balance and integrity of the biosphere as an end in itself."<sup>11</sup> It also recognizes the intrinsic goodness of the self-realization process (the Tao or "way") of all the diverse beings that share our planetary eco-community.

As the mentality of non-domination replaces the prevailing hierarchical outlook, there will emerge "a new animism that respects the other for its own sake and responds actively in the form of a creative, loving, and supportive symbiosis."<sup>12</sup> The mutualism found throughout Nature thereby attains its highest development in a mutualistic system of values and perceptions.<sup>13</sup> This new sensibility will give direction to the process of regeneration that must take place at all levels, from Nature, to the community, to the individual person.

The renewal of Nature is perhaps the most self-evident task today for an ecological movement. According to Social Ecology, it is necessary to create eco-communities and eco-technologies that can restore the balance between humanity and Nature, and reverse the process of degradation of the biosphere. An ecological community will not attempt to dominate the surrounding environment, but rather will be a carefully integrated part of its ecosystem. Rather than continuing the system of obsessive, uncontrolled production and consumption, the community will practice true eco-nomy, the careful attending to and application of "the rules of the household." The extent to which humans can have a desirable impact on the ecosystem can only be decided through careful analysis of our abilities to act on behalf of Nature and of the detrimental effects of our disturbances on natural balances.

A precondition for the achievement of harmony with Nature is the attainment of harmony and balance within society itself. Mechanistic organization based on political and economic power must be replaced by an organic community regulated through common ecological values and a commitment to a common life. The post-scarcity society advocated by Bookchin does not transcend the "realm of necessity" through vastly increased production and consumption of commodities. Nor by a more

"equitable" distribution of existing material goods to "the masses." A society does not fight addiction to harmful substances by even-handedly administering increased doses to each citizen.

Rather, the eco-community will achieve abundance through a critical analysis and reshaping of its system of needs. The development of an ecological sensibility will create an awareness of the importance of cultural and spiritual richness: that which comes from close human relationships, from aesthetic enjoyment, from the unfolding of diverse human potentialities, from spontaneity, play, and all activities liberated from the deadening hand of productive and consumptive rationality. The eco-community will seek greater simplicity, and reject the mystifying and dehumanizing economic, technical, and political systems that prevail in mass society. It will highly value the complexity of developed personality, of subtle skills, of disciplined intelligence, of liberated imagination. In short, the greatest wealth of an eco-community will consist in the flowering of a richly-elaborated libertarian and communitarian culture.

The social forms that will emerge from such a culture will themselves embody the ecological ideal of unity-in-diversity. A fundamental unity will be the affinity group, a closely-knit, small community based on love, friendship, shared values, and commitment to a common life. It is founded on the most intimate "kinship," whether or not this kinship is also biological. In addition, co-operative institutions in all areas of social life will be formed: mutualistic associations for child care and education, for play and enjoyment, for reflection and spiritual renewal. Organization will be based not on the demands of power, but rather on the self-realization of free social beings.

Such transformation requires vast changes in our conception of "the political." As Bookchin states it, "society, conceived of as a diversified and self-developing ecosystem based on complementarity, poses a very distinct notion of politics" that stresses "human scale, decentralization, non-hierarchy, communitarianism, and face-to-face interaction between citizens."<sup>14</sup> The ideal method of decision-making is consensus, which requires an outcome based on a full recognition of the worth and competence of all involved in the process. But to the extent that this is impossible, the most participatory forms of democracy are necessary, if the values of freedom and community are to be synthesized in practice. Ultimate authority must be retained at the level of the local community--the level of lived experience.

For this reason, a political form that is of crucial importance is the town or neighborhood assembly. This assembly gives the citizenry an arena in which to publicly formulate its needs and aspirations. It creates a sphere in which true citizenship can be developed and exercised in practice. While it is conceivable that ecological sensibility and ecological culture can flourish through a diversity of affinity groups, co-operatives, collectives, and associations, the community assembly creates a forum through which this multiplicity can be unified and co-ordinated, and allows each citizen to conceive vividly of the good of the whole community.

Martin Buber wrote that "the whole fate of the human race" depends on the question of whether there will be a "rebirth of the commune."<sup>15</sup> He perceived clearly that if the world is ever to emerge from its self-destructive path, it must become a universal community. And such a community, he says, can only consist of a "community of communities." If human beings cannot develop a deep sense of community--that is, become communal beings--

--through the actual practice of living in an authentic community of friends and neighbors, then the vast gulfs that separate us from one another (whether other persons or other life-forms in the biospheric community) can never be bridged.

Such a possibility depends on a renewal at the most personal level: that of the self. As Bookchin has formulated it, Social Ecology sees the self as a harmonious synthesis of reason, passion, and imagination. Hierarchical power has always demanded the repression of many dimensions of the self. As early as the *Odyssey*, we find Odysseus, the paradigmatic model of civilized man, vanquishing, in the forms of Circe, the Sirens, the Lotus-Eaters, Scylla, Charybdis, and so on the forces of Nature, desire, the feminine, the primitive, the unconscious. And in Plato, the first great ideologist of domination, civilized rationality is exalted as the only truly human part of the psyche, while desire is calumniated as the "many-headed monster" that destroys and devours all.

Social Ecology affirms an ideal of a many-sided self, in which diverse aspects attain a mutually-compatible development. The self is seen as an organic whole, yet as a whole in constant process of self-transformation and self-transcendence. The myth of the self as a completed totality, as a hierarchical system with a "ruling part," is a fiction designed to facilitate adaption to a system of domination. The self contains, on the one hand, its own individuality, its own internal telos, its striving toward a good that flows in large part from its own nature. Yet the nature of that good and the development toward it is incomprehensible apart from one's dialectical interaction with other persons, with the community, and with the whole of Nature. The goal is thus the maximum realization of both individual uniqueness and social being.

This conception of self and society does not accept the myth that all tension and conflict can ever miraculously disappear. Indeed, this delusion is more typical of reactionary psychologies of "adaptation." Instead, it must be recognized that personal growth takes place only through dialectical interaction within the self, and between the self and others. The interrelationship between reason, passion, and imagination will always be dynamic and tending toward discord. In recognizing the inevitable multiplicity of the self, Social Ecology is in the tradition of the great utopian philosopher Fourier, who exhorted us to never deny or repress the vast diversity of human passions and interests. Instead, all should be recognized, affirmed, and harmonized to the greatest degree possible--so that the self can be as much a complex unity-in-diversity as are the community and Nature.

Bookchin has aptly said that the creation of a true ecological community is, above all, a "work of art." In the same spirit, we might say that the creation of the organic self, this complex unity of multiplicity, is the most exquisite work of art ever undertaken by humanity and Nature.

#### Notes

1. Murray Bookchin, *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*, Palo Alto, CA., Cheshire Books, 1981, p. 24.
2. Murray Bookchin, "Radical Social Ecology," *Harbinger: The Journal of Social Ecology* 3, Fall 1985, p. 12.
3. See John Clark, *The Anarchist Moment: Reflections on Culture, Nature, and Power*, Montreal, Black Rose Books, 1984, Ch. 7.
4. Murray Bookchin, "Toward a Philosophy of Nature," in Michael Tobias, ed., *Deep Ecology*, Avant Books, 1984.
5. Bookchin, "Radical Social Ecology," op. cit. p. 30.
6. Murray Bookchin, "The Radicalization of Nature," *Comment*, July 7, 1984, p. 7.
7. *Ibid.*, p. 6.

8. Bookchin, "Toward a Philosophy of Nature," op. cit.
9. Bookchin, **The Ecology of Freedom**, p. 342.
10. Murray Bookchin, **Toward an Ecological Society**, Montreal, Black Rose Books, 1980, p. 69.
11. *Ibid.*, p. 59.
12. *Ibid.*, p. 268.
13. Bookchin, "The Radicalization of Nature," op. cit., p. 15.
14. Bookchin, "Radical Social Ecology," p. 33.
15. Martin Buber, **Paths in Utopia**, Boston, Beacon Press, 1955, p. 136.

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works with the Delta Greens in New Orleans, and helps edit **Mesechabe**, a new bioregional magazine of the Mississippi River Basin. The article published here is from the introductory chapter of **Renewing the Earth: The Promise of Social Ecology**, which is a collection of writings which develop and explore the themes found in the work of Murray Bookchin. The collection is edited by him and will shortly be published by Green Print, Marcell Pickering Ltd, Beggarwood Lane, Basingstoke, England, RG23 7LP. Green Print is a new publisher of books on green and environmental issues, and a catalogue is available from them at: 33 Newton Rd., Oxford, Eng. OX1 4PT.

## A EUROPEAN LOOKS AT NORTH AMERICAN BRANCHES OF THE DEEP ECOLOGY MOVEMENT

By Arne Naess

At least three overlapping social movements are today deeply critical of the industrial societies: The peace movement, the radical movement against social ills, and the deep ecology movement. How do they live together? How do they compete for attention? The first and the last cooperate amicably. Supporters of the second sometimes severely chastize the third.

In the late 60's some marxist and anarchist opinion leaders in Europe formed phrases like "the European left has nothing to learn from the environmental movement," but soon a left movement, the "redgreens," were highly successful. In Norway they captured the main student organization. Their party name: "Green Grass!" Most of the politically active students were at this time socialists or anarchists, at least according to North American terminology.

Some members of the small communist party gave up their marxist terminology and polemical excesses, and joined large scale environmental actions. As could have been foreseen, they have shown a quite exceptional willingness to live for what they chose to support, and also a laudable restraint facing angry local opponents during direct actions. ("Offer coffee **immediately**, listen patiently to their invectives, offer help to mend their fences or doing other odd jobs--without any other reward than the opportunity to explain the motives of direct action!")

In an excellent article, Kirkpatrick Sale ("The Critics of Deep Ecology," **The Nation**, May 14, 1988) says that he is sad because of the critical attacks on deep ecology by Murray Bookchin, Ynestra King and others. With my European background I am astonished! Why be sad? A movement asking for deep changes in the established order should and must expect wild critical attacks, including blasts from people who disagree only on priorities. From what Ynestra King says (**The Nation**, Dec. 12, 1987), I see her as a supporter of the deep ecology movement. She dislikes its **terminology** and the lack of political protests in the (admirable) Californian branch of the movement. That is all.

It is suspicious that we who are vocal supporters of the deep ecological movement are so rarely the object of vicious attacks. Are we weaklings? At least not the Earth Firsters! At least not Dave Foreman! But is he (in the words of Ynestra King) "bereft of compassion for human beings?" Does he advocate letting Ethiopian children starve to death? He emphatically denies that

he does. I am glad that he does deny this, because his positive use of the deep ecology terminology would be embarrassing if he were against help to the starving. What he says that he means is that it is irresponsible to concentrate **only** on hunger, and not on the immense important ecological and other causes of hunger. The term "only" is crucial. Does he propose stopping research on AIDS? No, he says. But **only** concentrating on measures against the illness, neglecting the social and ecological causes which make AIDS such a formidable threat, is plainly irresponsible. Such neglect tends to make more likely what environmental "doomsday prophets" have repeated over and over since the 60's: If we do not act with vigor, **Nature takes over**, that is, natural processes will stop human excessive interference in a way "utterly bereft of compassion for human beings."

One of the most characteristic differences between the shallow and the deep ecology movement is that the former concentrate on population and pollution problems in the poor countries, whereas the deep acknowledges that the increase of one single citizen of a rich country may do more ecological damage than 100 new citizens in a poor one. In Europe free Nature has already been largely destroyed. Tree plantations have been substituted for forests. The rich will probably try to pressure the poor to stop the annihilation of rainforests, the immense scale of erosion, and other forms of destruction. It is important to combat ecological colonialism, and to admit that from the point of view of ecology a gradual decrease of population in the rich countries is a valuable goal. But how do people react to this idea?

There is near consensus, by people who have thought about it, that stabilization of a human population significantly smaller than at present would not threaten, but rather would help the realization of the ultimate aims of humankind, including the aim to maintain deep cultural diversity. At least this is the highly tentative conclusion I draw from preliminary studies in Norway. But in order to provoke more thinking I formed questions like the following: "Which arguments do you have against the thesis that 100 million people on Earth would be enough to realize the ultimate aims of human life?" Very few arguments were proposed, but the question was by many conceived to be merely "academic." Some respondents reacted with anger or indignation, as if inhumane sorts of population policies were implied.

Personally I have never, as suggested by Kirkpatrick Sale and others, asserted that 100 million as an ideal human population of the planet would suffice, nor have I postulated any other definite number.

A desirable, significant population reduction--without recourse to inhumane policies--might take 500 years or more. This does not diminish the practical importance of discussing local reductions, not only stabilization, especially in the rich countries.

In Europe many supporters of the deep ecological movement prefer the name "political ecology." They are of the opinion that the political tasks are strategically the most important, or they tend to say that the spiritual, philosophical or religious component should always be expressed in a way that does not lead people away from political engagement. It is lucky that the Californian trio of George Sessions, Bill Devall, and Gary Snyder, in their highly significant contribution to the deep ecology movement in the US, do not underrate the political obstacles, nor the need for political engagement by all who are able to stand the kind of work it implies.

The backbone of the deep ecology movement is its "silent majority," who all over the world fight mindless destruction of free Nature, with a passion derived from deep philosophical or religious, mostly unarticulated, attitudes. Often isolated, such people are helped by knowing that there are thousands, if not millions, from Australia to Canada, from Japan to South America, who feel very much the same way--desperation, sorrow and anguish. There is a tiny minority who eagerly, but more

or less imperfectly, try to systematically articulate what these people stand for. It is a significant job, and different articulations are needed. The prospect of reformulation and revision is always to be greeted with gratefulness. But I do not think that any reformulation would do in which the deepest interests of human beings are thought to be in conflict with the maintenance of richness and diversity of life on Earth. "Anti-anthropocentric biocentrism," or "the higher estimation of animals than of humans," are dead expressions. What do they mean?

In many countries today politicians say highly positive things, but when it comes to concrete decisions they support ecologically outrageous policies. The new slogan "sustainable development" implies in Norway and North America a giant step towards reducing the average material standard of living. Not necessarily our quality of life! We must live at a level that we seriously can wish others to attain, not at a level that requires the bulk of humanity not to reach.

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#### STORY

[Editor's note: Freya Mathew's use of the word "conservationist" is not equivalent to the way the term has been used earlier in this issue]

## THE CONSERVATIONIST

By Freya Mathews

A white cabbage butterfly moved from blueberry leaf to mint bush, then circled erratically around the herb garden. The flicker of its wings caught the eye of a blackbird in the pear tree. The bird considered it for an instant, head swivelled, then decided instead on some spilled wheat at the foot of the tree. The pear tree itself was in full greening, all its energy yearning upwards and out, its slim branches frilled with young leaves. The ground was damp at this hour, and all the foliage in the garden was alert. Those snails which Grace had not yet harvested were still abroad, several of them happily entwined with the young basil. No movement, however slight, escaped the eye of the sitting white duck in the bamboo thicket. In deep trance, at peace as long as she could feel the curve of the cherished eggs beneath her breast, she sat in the shadows and watched. Through the long days of her sitting she took in everything, participated in every flicker of being in that small patch, and never experienced a moment of boredom or discontent.

Grace was just waking up, long white hair scraggled across her pillow. She liked this part of the day. It was always the same, the climb out of the underworld, the dawning to reality. Sometimes it felt as if her whole life had been one long process of awakening in this way--a process punctuated by speeded-up, unreal-seeming scenes of living. And in this preconscious hour her body was as slippery and sensuous as a seal swimming between the sheets, speaking so ardently of seas of caresses, of swelling possibilities. But then, at a moment that not even she could foretell, she would flip back the bedding, sit straight up, and the day would begin.

Grace lived alone now. Her two children, a girl 36, and a boy, 42, lived in another part of town, and overseas respectively. There were no more men in her life--or not for the time being, at any rate. But then, she had always lived alone, in a sense, one of life's ancient mariners, beset with longings of many kinds, but too in love with the Earth ever to deliver herself fully into human hands. Or no, there had been times--times of unqualified sur-

render to an individual. But what she wanted to give was too huge, too vast, for individuals to encompass. What she had wanted, through them, was to commune with the night, with the stars, with the vast expanses of Nature. Dancing with other women under the moon, in the wild, to the beat of a dark drum, had proved to be a better outlet for this over-reaching passion than personal communion had. But none of this mattered. What mattered was that she rose from her bed to greet each day now with an eager heart.

The eggs that Grace prepared for breakfast were from her own hen, and she silently thanked her little friend as she ate. It was a bright day, and she gazed out of the kitchen window happily, occasionally speaking to the large spider that lived in a crack under the window sill. The phone rang.

"Hi mum."

"Hello love.:"

"What are you doing today?"

"I don't know, love. It's a beautiful day. I'm just sitting here."

"Oh good. Since you're not doing anything, maybe you wouldn't mind coming over here and helping us out. We need someone in the office this morning. I have to take our submission over to the new Minister."

"Yes, ...all right. But I didn't say I wasn't doing anything. I'm quite busy really, sitting here."

"Yes mum. See you later...about 10:30? Bye."

"Bye love."

In the bedroom after breakfast Grace considered the problem of what to wear. A moth flew out of the wardrobe, and she caught it gently. It quivered on her open hand as she examined its finely patterned, powdered-silk wings. She escorted it to the front door, and farewelled it.

Grace inspected her own body in the wardrobe mirror--finally patterned face and silken skin. Old Woman. Crone. She smiled, but her heart twisted with a kind of painful gratitude at the same time. For it was a mythic image that she saw reflected, the dark face of the archetypal feminine, charged with such power and inexhaustible meaning that she was almost daunted at the prospect of living it. But then, on the other hand, she thought, what did the form of the body matter? Spider, moth, human. It was the same river that coursed through all, and its waters tasted similar in every mouth. So she covered up the crone's significance with jeans and a white shirt.

The phone rang again.

"Hello Grace."

"Hello Sal. How are you, my dear?"

The telephone wires hummed with the affection that connected like households in an intensely unlike city. Yet such households, though the exception, were not negligible in number--throughout the decaying inner neighborhoods women of slender means had bought up tumbledown houses and transformed them into modest but enchanted havens. Secret, sunny valleys, as Grace thought of them. For the women were able to achieve a deep attunement with the weary old houses and the small degraded plots, and by simple painting, and the placing of coloured windows, and by way of richly imaginative furnishing, they were able to create true interiority, a true hollowing-out of space into unique, interior places. In their gardens, in the lee of factories and chimney-stacks, small but charmed forests and herb plots flourished, planted according to the moon and the canons of plant companionship. And the children raised in these households had

a genuine childhood, and shared their lives with familiar animals, cats and chickens, frogs, lizards, parrots, multicoloured chooks and bantams, and, where there was adjacent wasteland, sometimes even ponies, goats and wild rabbits. The men in the lives of these women came and went, or stayed, but at any rate did not lay down the law, for these were houses ruled by the sign of the Great Mother, the Goddess, the feminine principle in Nature, whose symbol was the moon, whose actuality, the living planet, and whose law was affirmation.

When Grace put down the phone, after exchanging the latest gossip and gales of laughter with Sal, she immediately picked it up again and dialed another number. She had not told her daughter that she was acquainted with the new Minister. He was the son of an old and now late friend. She had not spoken to him for years, but she knew he would listen. As she waited for the secretary to put her through, she imagined the office. Smooth, elegant, "architect-designed." Impersonal, materialistic, devoid of spirit. No hollowing out of space and creation of a true sense of place there. Grace thought of the Minister as belonging in a more than literal sense to the state. If the women of her circle lived in a sunny Valley, it was a Valley on the outskirts of a great State, a world of politics, business, militarism. The households of the State were in the same mold as the office she had just imagined, impersonally conceived and constructed. There was no intrinsic distinction of place; all "facilities" and "accommodation" were of instrumental and prestige value only, and frequently exchanged. Homes were like movable sets, so that the busy, mobile executive could create the illusion of homogeneous convenience and luxury wherever they went. In such a context there could be no attachment or loyalty to the particular patch of Earth on which the house or block of flats or offices sat. Grace sighed.

"Grace! Sorry to keep you! We're pretty stretched here at the moment with the sand mining legislation that's coming before parliament this afternoon. But it's wonderful to hear from you. What can I do for you?"

"Hellow Geoffery. I'm sorry to interrupt you like this. Perhaps it'd be better if I called back a bit later...?"

"No, no. Do go on. It'll give me a chance to take a breather."

"Well it's about the creek Geoffery. This latest proposal to put the lower section of it underground, instead of going ahead with the restoration, is very disturbing. You know that my place backs onto the creek, so of course I have an interest. But that's not my only reason for being concerned..."

Grace talked on at some length, about the condition of the creek, its potential for restoration, and the strong community pressure for a linear native park. As she talked, her image of Geoffery as a boy, son of the beautiful Martha who had watched the birds passionately and waded into swamps and mudflats to help her children catch tadpoles, became sharper. She could still see his alive, intelligent young eyes following his mother's exaggerated gesture as she pointed to a falcon, high up. He was a serious man, she knew, and she liked him, though the State had claimed him and harnessed his aspirations, he could, with a little mother consciousness, she mused, be induced to recall and honour again his genuine bond with Nature.

As she put down the receiver she conceded to herself that it wasn't much, one broken little urban creek in a choking world, but she was confident that some respite for it had been won. The Valley would still have its river, in a more than figurative sense.

The morning was warming up, and Grace had not yet fed and watered the chooks. It would be advisable too, she thought, to

put a sprinkler on the herb patch before the sun reached it. As she filled the bowl with grain she crooned to the wild duck in the bamboo thicket. The duck, who had found her way up from the creek and through a hole in the back fence to nest in the shelter of Grace's garden, replied, a bit nervously, defensively, making a show of tucking the eggs even more securely under her. Grace was amazed at the degree to which this bird communed with her latent brood. She could "read" which eggs were viable and which were not, and would push the latter, almost angrily, out of the nest. Ducks, Grace observed, were luminous with their own peculiar intelligence, their own native "way" or wisdom, their particular "tao". Responsive, alert, tenderly curvaceous, their occasional presence filled the garden with a speaking grace. The rooster and hen, by contrast were disenfranchised spirits, closer in their condition to artifacts, unresponsive to the minutiae of the life around them, devoid of their own wisdom. Grace was comforted by their homely, unsubtle company, nonetheless, and she joshed them as she changed the water and collected the egg. Then, lightly blessing every being in the garden and the creek beyond, she fetched her bicycle, and set off for the office.

The offices of the Earth Healing Workshop were located in the upstairs rooms of a run-down shop and dwelling about a kilometer from Grace's house. Grace enjoyed the sunny breeze flirting with her hair and filling her skirt as she pedalled though the maze of alternately shabby and begemmed inner city streets. She was a little late, and hoped that she had not missed giving Clair, her daughter, an embrace. She pedalled faster.

Claire was not in the office when Grace arrived. It was Jonathon who greeted, or at least acknowledged, her, in his minimal fashion, scarcely raising his bespectacled gaze from the papers on his desk. Jonathon who, for all his long hair and hippie pretensions, Grace reflected, must have witnessed the sixties from his playpen. As Grace settled into the old, and in every sense stuffed, chair in the corner of the room, next to the unadorned front window, Krill appeared in the doorway bearing a tray.

"Hi Grace. Just in time for tea!"

Krill placed the tea things on the desk, within reach of Jonathon, and poured. With dark tousled hair to her waist, gold bracelets and a flaired red peasant skirt, her presence added instant romance to the battered room. Grace smiled her relief, but Krill had already turned to Jonathon, who still had not looked up. Grace watched as Krill, lamp-eyed vision of a wild spirit, spooned sugar for the young man.

"I take it Claire has already left with the submission," Grace ventured. Jonathon nodded.

"And you and Krill? You have an appointment?"

"Yeah." Jonathon was finally granting her a little of his attention. "The chairman of the Roadside Reserves Committee wants me to word a proposal for their annual report. He said the Head of the Department had seen my submission for the Metropolitan Waterways, and was very impressed. He wants to meet me."

"That sounds promising, Jonathon."

"Yeah. This is going to be a key meeting. A chance to get our own stuff into the arteries of this bunged-up system, and change the way the freddies think." He turned. "Krill! Have you got that call to West Germany on the line yet?" He turned back to Grace. "I need to check things out with Lutz before we tackle them."

As Jonathon gave instructions and exchanged strategies with the distant Lutz, Grace gazed absently at the rainforest posters on the flaking wall. She could hear muffled twittering under the

roof, and thought of the plain little city bird making its life in the dim interstices of the brightly-lit, walled-in human spaces.

Jonathon was ready to leave.

"If there're any problems, keep them on hold till one of us gets back. Don't bother to handle them. Claire should be through by lunch. If you get bored, there's a stack of envelopes over there that need to be done. Thanks mate. See ya later."

Jonathon gave a kind of semi-salute, apparently intending to convey a sense of solidarity, and Krill threw Grace a ravishingly beautiful, if somewhat aimless, smile, and the two left. The twittering continued for a while, then it too ceased.

A cool change had sprung up by the time Grace wheeled her bicycle through her own front gate later in the day. She had licked envelopes, chatted with a number of busy, interesting people over the telephone, and lunched on hummus, turkish bread and tea, when her earnest but currently rather over-worked daughter had returned. It pained her to see Claire's strain and anguish written in a crazywork of fine lines all over the child face that she knew so intimately. She remembered how, when Claire had been born, she had seemed to recognize that new face from within, for days she had been in a state of inner confusion over whose face was whose, as she and her baby tirelessly returned each other's gaze. And now, age and anxiety were working Claire's face into a likeness of Grace's own again. Claire had met a new man, and was consequently standing on the brink of an old cliff, and reaching for her mother's hand. Grace had listened. Her eyes had filled with unavailing tears as she heard, again the litany of her daughter's desperation. She knew that Claire was well on the way to the peaceful Valley, but the path led through dark thickets of mystification, and only one's own hardwon, lamp, or star, could light the way through. So she had patted Claire's hand, and watched the face that unwittingly bespoke her own crumple, and then resolutely composed itself to sail against a harsh wind yet again. When Krill returned, alone and uncommunicative, Grace swept the bare floor, scoured the stained tea mugs, hugged her daughter, and departed. She had not mentioned her call to the Minister. It had not seemed necessary.

There was time left now for some gardening. So many differnt kinds of seedling were presently battling it out in the herb and vegetable patch that Grace observed the latest developments each day with genuine excitement. Today the first shoots of coriander had broken through, and several of the young climbing beans had finally managed to hook themselves up onto the mesh of the fence along which they grew. Grace culled some of the runaway peppermint and fennel, and potted a tiny wattle that had started up. As she worked, with bare, dirty hands, she hummed, and occasionally burst into snatches of song, from hit parade to hymns to the Marseilles. She greeted the insects as she uncovered them in cracks and crevices, and the various denizens of the soil. She tended the plants individually and affectionately. The comradeship of the larger trees in her garden was palpable, and she addressed them by name. From time to time she made eye contact with the white duck, still sitting meditatively yet attentively in her place of confinement, observing, with equanimity, all the goings-on in the little world around her, and sharing in them. What a sense of plentitude Grace felt emanating from the still centre where this small mother being nourished herself on the abundance of experience at hand, free of any imperative to entrap life's satisfactions for herself. And Grace, digging, raking, shovelling, also shared. She shared in the fatigue of the beaten-up creek that still crawled, heavily, past the steep

bank at the back of her street. She shared in the persistence of the slaters and centipedes that were always prepared to take up residence right in the middle of whatever was going on anywhere. She participated in the virility and irrepressibility of the weeds, even as she consigned them to the mulch heap. The willows on the creek bank, displaced from their proper, Northern niche, and draped with rubbish, and the bewildered turtle, abandoned in polluted waters and swimming past the backs of factories in search of its native lily lagoons, reached out to her. She shared in their slow anguish, but also in their unswerving faith. She shared, in the height of the sky, the scamper of the clouds, the arrows of the setting sunlight reflecting off a shattered win-

dow. Kneeling, she shared in the stratified depths of the Earth beneath her. And eventually, when it was time for tea, she gathered up the few, rudimentary tools she used, and thanked Creation. Perhaps, she thought, who knew?...her affirmation, like that of her mentor, the wild duck, might help to keep Creation itself in place for another day or two.

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## MUSIC

# ECOPHILOSOPHY IN POPULAR ROCK MUSIC

By Bob Henderson

Burnett's last outing, 1983's *Proof Through the Night* was a searching morally burning delineation of the skull and bones beneath the seductive skin of contemporary American culture.<sup>1</sup>

Sounds like the beginning of an interesting book review, but wait, this is a record review, a "rock" music record in fact. For "proof" of T-Bone Burnett, the poet, the moral voice, consider the theme of Burnett's "Hefner and Disney," which reads like a modern day myth. Both Hefner and Disney are judged as one and the same in a land between "Never Neverland" and "Wonderland" called "Never Wonderland." Of course, the neighborhood loved them because, "they didn't know any better; they didn't know any worse." In the final assessment, Hefner and Disney "...were really dupes of the wicked King who wanted to rob the children of their dream."

Likely oblivious to each other, Peter Schrag, the writer, complements T-Bone's lyric with his own comparison, "Disney and Hefner, Birds of a Feather," in *The Decline of the WASP*.

It is rather, the subtle process in which the puritanical compulsion to order the world, to control it, to clean up, is coupled to technology and thereby lifted to a synthetic realm in which new deities are created and old ones destroyed.

In T-bone Burnett's 1987 record release he can be heard talking angrily: "I want to meet the man who can crack this world of justice like a safe. Someone with the courage to allow room for good things to run wild." This is followed by aggressive shouting of "Into the wild truth."

T-Bone was quoted recently as saying of other contemporary rock musicians, "the U2 is what church should be." Sounds excessive, but don't miss the basic U2 message that is blasting through your radio, "we thought we had the answers, it was the questions we had wrong." Their 1987 record release, the *JOSHUA TREE*, sold 9 1/2 million copies.

Undoubtedly people are captivated by their driving guitar sound, but the lyrical content houses a message that has also drawn major attention and prompted pop music reviewer Chris Dafoe to comment, "U2's 1987 tour was like 40 days in the stadium rock wilderness, shouting across the void, spurning the temptations of mammon."<sup>2</sup> U2's "God's Country" is typical of their imagery, "Desert Sky, Dream beneath a desert sky; The rivers run but soon run dry; We need new dreams tonight."

"Where the Streets Have No Name:" "I want to feel sunlight on my face; See that dust cloud disappear without a trace; I want to take shelter from the poison rain where the streets have no name" was a number one hit single from *JOSHUA TREE*, U2's sixth record in a seven year career of poignant intent. In the end, the rock legacy of the U2 will be their lyrics.

This questioning and accessing the ills of modern culture is hardly limited to a few rock performers. The Kinks haunting chorus in "Living on a Thin Line," "tell me now what are we supposed to do," Joe Jackson's *BIG WORLD LP*'s song "Survival," "take what you want, but just what you need, for survival," Bruce Cockburn's "*THE TROUBLE WITH NORMAL* is it always gets worse," Joni Mitchell's attack on consumerism in "The Reoccurring Dream," "Our discontent is their delight, they offer relief for the purchase price. Love in a bottle. Love on four wheels," and Scott Merritt's "Lockstep," "talk about the cold sweat-think about the government - the trust, the risk," are among hundreds of examples of crafted use of song in the 80's to probe an awakening need for cultural change. This rock is dense with principles and has much in it akin to deep ecology writings.

This idea or vision of slowly progressing cultural change channelled through the deep ecology focus is well serviced by an active, committed collection of so-called rock performers, perhaps unaware of the growing similarly committed collection of authors and educators. The parallels are striking. A leading ecophilosophy initiating theme, "we've met the enemy and he is us," is found graphically conveyed throughout popular music. Scott Merritt's "Powers of Invention," describes an odd spastic

little stickman who, "by power of invention, he invented vanity," becomes the "king of the kingdom, man in need." The most repeated line of the song, "no horizontal hold gonna keep these vertical lines from motion" is an indictment of a specialistic technical culture. The human relationship with the non-human is summed up, "... said to the woods, hey look at this. Reaching up then down come the branches, up come the roots. Hey, he says, I call this my grip."

This example acts to bring life to the printed words of Theodore Roszak's, *Where the Wasteland Ends* and Ian McHarg's *Design with Nature*, who questions, "is the cerebral cortex merely a spinal tumor?" The mention of expression captures a strange spastic quality, the wording is subtle and the live performance convincing. Unfortunately, only examples of the wording can be provided here, which highlights the obvious flaw with attempts to convey the attributes of this music by words alone. Music is best experienced. Sparse lyric presentation is a very low qualitative level for receiving the musical artist's message. (\*See end of text)

Merritt's "Stickman" is an anthem of a deep ecology awareness. Watching this song performed live, I was first moved on a level that seems reserved exclusively for musical expression. The "musical shivers," as I've come to call such moments, is where my other academic learning comes alive. But this is only one example. Contemporary music is rich with the ecophilosophy message. It is a shame to think that it is largely untapped by we who educate for change. While the message of this music is often cynical, it should not be judged to be all doom and gloom. It is, to be sure, a complacency spoiler, the kind of direct talk that isn't common in education today. On the other hand, certain performers, such as Jane Siberry and Howard Jones, have looked into the uplifting sense of new found relationships with self and the natural world. Jane Siberry put it roughly this way in a CBC TV interview, "if you're thinking along the same lines it (the song) will work for you too." Consider this chorus from the 1981 Siberry song, "Above the Treeline,"... "It was a starry night and the snow had stopped falling. And I feel that I heard someone singing; fly us to the Moon, high above our upturned faces. Blooming in the bright, send some good things down on this earth tonight."

Her work often reflects the "simple in means, rich in ends" adage of Arne Naess. This is best conveyed in "Mein Bitte," where one worker groans miserably, while the latter sings lightly; "I want a good deal, better if it's free, but I charge a lot, want more money; don't want to work, just want more pay ...I love to do what I love to do; the pleasure is in the peace of mind."

Howard Jones, another of the positive vision writers, in the 1983 release, "Don't Always Look at the Rain" writes, "And tell me is it a crime to have an ideal or two; Evolving takes its time, we can't do it all in one go; Doesn't have to drive us all mad, we can only be our best; Let the mind shut up and the heart do the rest."

So, in the music of the 80's we find two leading ecophilosophy themes of a critique of the industrial-growth-self and the promise of the life-necessities-self. Of course, other music lyric genres do continue to dominate the commercial market. Basic fun or trivial lyrics and romantic lyrics still reign supreme, but an educational tool that already has young peoples' ear is in waiting in popular rock music. The following example illustrates the potential educational value of music.

My most memorable classroom learning experience from school days was when the members of my class were challenged to each bring examples from "our" music of songs that actually "say something worthwhile." I was shocked at the abuse and ignorance our "ancient" teacher showed of our current music. The generation gap was a big thing in those days. However, our teacher was a smart cookie. I combed through records for the best examples and chose two: "Wooden Ships", by Crosby, Stills and Nash, an early song about nuclear holocaust, and a classic New Age piece, "Hijack a Starship," by Jefferson Starship, which was banned in parts of the U.S. (The latter is an "escape the ills of this Earth by heading to space" piece. I certainly would not choose one on this theme now, but then I was in grade nine).

We each copied out lyrics and played our songs to the class. Then the lyrics were put together in a songbook. Our teacher conceded, finally, that our generation had something to say. That was 1969/70, and, thankfully, the folk poets of the 60's had paved the way. Other schools, I later learned, had an English text, *Poetry of Relevance* with the early works of Bruce Cockburn, John Lennon, Joni Mitchell, Bob Dylan and of course, "University Soldier" by Buffy Ste. Marie.

What happened? Many of the artists on the above list are productive today, supporting their music with an ever candid clarity. I continue to follow the power of music for its social comment and insight; but this idea has slipped away in terms of the mainstream, to be replaced by the popular view today of rude-rock as the devil's music, with some U.S. Senators' wives lobbying for warning labels on new record releases. This is not the whole story. While rude-rock has gotten ruder, the social-comment-rock has matured in sophistication and content. Like so much of the deep ecology inquiry, what is needed here is merely a shift in attention, from rude to shrewd. Many educators need to make this shift.

Today I teach a university course in Outdoor Education. Session's and Devall's *Deep Ecology* text is required reading, and much of the year we consider our culture's environmental perceptions. In retrospect, I learned a lot from that grade 9 teacher. I use music played from a standard ghetto blaster to support the academic content. The odd time I play my guitar. This is considered very unusual, downright unprofessional and certainly "unacademic" by some. What a shame! The students love it. I love it, and I am often happily provided with new material by them. Think of the appeal of validating dry, often difficult prose with rich artistic cultural expression. While Capra, Drengson, Snyder, and others offer challenging, yet often inaccessible prose to the average student, Sting, The Stranglers, Siberry and Bono of U2 offer challenging, yet readily accessible material, ready and ripe for classroom discussion. When present together, the message can be brought into an everyday, every person content. This is a sort of spontaneous insight through music that makes the gradual illumination of Capra's, *The Transformation* and Drengson's *Shifting Paradigms*, more readily discernible. In my own fascination with these connections, I began to wonder if a few musicians had not read the books on my basic reading lists. I remain struck by the parallels between these texts and certain songs, and their power to mutually encourage and confirm one another.

The following themes and song examples, I either presently use or plan to incorporate into future class use: Eric Fromm's *The Sane Society* and R.D. Laing's, *The Politics of Experience*



are works that question modern concepts of sanity. Laing writes, "the perfectly adjusted bomber pilot may be a greater threat to species survival than the hospitalized schizophrenic deluded that the bomb is inside him."<sup>3</sup> Such ideas find support in the music of The Kinks and in Timbuk 3, to list my favourites. The Kinks have been pursuing this theme of questioning notions of what is sane via music and film since the mid 60's. Their 1979 State of Confusion tour included such lines as, "You're all Yo Yo's," to which the audience was trained to reply, "We're Yo Yo's; from "Twentieth Century Man," "This is the Twentieth Century, too much aggravation. The wonderful world of technology; napalm, hydrogen bomb, biological warfare." Consider also these lines from 1984's "Life is just a Cliche": "Like an actor on a movie scene, living out somebody else's dream, living out a total misconception, reality of false perception." Undoubtedly a protog of the Kinks, Pat MacDonald of Timbuk 3 offers a young man's voice in the 80's with the 1986 hit "The Future's so Bright, I Gotta Wear Shades:" "I study nuclear science, I love my classes, I got a crazy teacher, He wears dark glasses...I'm doing alright, getting good grades. The future's so bright I gotta wear shades."

Other gems among their repertoire of positive cynicism, regarding notions of sanity are the opening and chorus of "Just Another Movie": "Presidential elections are planned distractions, To divert attention from the action behind the scenes, Like a game of chess when the house is a mess,...or a football game when there's rioting in the streets." The chorus is particularly penetrating and has been the spark to strike up dialogue concerning a "Learned Helplessness" that Ilich, Seligman, Postman and others claim is rampant in today's education: "It's just another movie, another song and dance; Another poor sucker who never had a chance. It's just another captain going down with the ship; Just another jerk taking pride in his work." Finally, from their 1987 Christmas single: "It looks to me like World War III, Underneath the Christmas tree. Please dear Santa, Mr. Santa please, Can't you make the firing cease? All I want for Christmas is World peace." All artist royalties from this single were donated to the "Stop War Toys" Campaign.

Another theme common to music and books is the fate of the Earth. Johnathan Schell's book of this title is one example of the demand for a more balanced, Earth-grounded rationality. This is supported with emotional zeal by Loudon Wainwright's "Hard Day on the Planet": "How much is it all worth; I suppose some explosions might close up the shop, And maybe that would be fine, we would be off the hook; We resolved all the problems, never mind what it took." Another example is Thomas Dolby's "The Flat Earth:" "Then when they spill the demon's seed, Turn and face into the wind, all along you still believed, you believed you were immune." The haunting chorus finishes with the lyric, "but it's home and all I ever had, and maybe why for me, the Earth is flat." To which background vocals are singing: "Hold me, love me, have me, save me."

Scott Merritt could add to this, one of his songs beginning "It's a modern day, a modern way, But there's no cure for you in a downwind," which parallels the striking line from Samuel Beckett's play **END GAME**, "You[re] on the Earth, there's no cure for that."

Other injustices find creative outlets in song and are easily matched to book titles. For example, there is the Talking Heads' "Animals:" "Animals think they understand, to trust in them a big mistake. Animals want to change my life. I will ignore animal's advice," considers the human hierarchical worldview.

Of course this can be a good complement to animal liberation texts. The Talking Heads' 1988 record release **NAKED**, is summed up by the Chinese proverb presented as a visually intriguing focus on the record's jacket: "If there is no tiger in the mountains, the Monkey will be King." Music critic, Greg Quill has attempted to sum up the concept of the work as, "a record whose prime function is to remind civilization of what it's about to lose."<sup>4</sup>

There is R.E.M.'s "Cuyahoga," generally a portrait of the demise of Native peoples and their/our Mother Earth, but particular to Cleveland's polluted, burning river embarrassment: "This is where we walked, swam, hunted, danced, sang, take a picture here, take a souvenir ... rewrite the book, remove the pages, saving face, secured in faith, buried burn the waste behind you." Joni Mitchell in a 1988 song "Lakota," has added a poetic classic to this native demise/reawakening theme. She writes, "I am Lakota, looking at money man, digging the deadly quotas, Out of balance, out of hand." In a recent interview she presents herself as a musician who tries to "articulate what it is to live in these times. I'm just trying to be a scribe, a witness."<sup>5</sup>

On a lighter note, the wonders of the non-human world and positive visions are well represented by a wide variety of artists. Sting's, "Love is the 7th Wave" and "Synchronicity I" deliver this message: "In the empire of the senses, You're the queen of all you survey ... There is a deeper wave than this, Rising in the land,...Nothing will withstand. I say love is the seventh wave;" And, "Synchronicity, A connecting principle, Linked to the invisible, Almost imperceptible, Something inexpressible ... If you act, as you think, The missing link, Synchronicity."

There is also the Strangers' **FELINE** LP with "It's a Small World Too:" "A circle's always round, the truth lies underground, you may just join the few, discover. It's a small world too." Jane Siberry's, **THE SPEAKLESS SKY** LP with the 1985 Canadian hit single, "One More Colour:" "Speak a little softer, work a little louder, shoot less with more care, sing a little sweeter and love a little longer and soon you will be there. The uplifting soaring chorus creates a mood of sheer contentment: "Here- all we have here is sky, all the sky is, is blue, all that blue is, is one more colour now."

Sting, a leader in 1980's popular music, is often referred to as "the singing professor." He is quoted as saying, "The challenge is how can I appeal on a mass level without oversimplifying what I say so its banal?" When learning that certain of his songs were being used in published English course texts, he said, "For me as an ex-teacher, it was like, I've made it."<sup>6</sup> All these bespeak the promise of relationship a la Fritz Capra's **THE TAO OF PHYSICS**, or the poetry of Gary Snyder and Robinson Jeffers. In fact, I first heard of Jeffers from a Beach Boys' song from their post surfing period.<sup>7</sup>

A worthy question at this point is "But do young people listen to the words?" Certainly not all of them listen in the way I have presented this material. Undoubtedly, many of my students find the music played in class as inaccessible as the Session's and Devall's Deep Ecology text. But in the last 20 years, many of the leading names in contemporary music have been bearers of a message and an image for change. I'm thinking of the works of Bob Dylan, Peter Dinklage, Roger Waters (of Pink Floyd), Neil Young, Sting, Bruce Springsteen, and the current rage, Bono Vox of U2. Their message is reaching out. Bono, I believe, spoke for all these artists, when he said in an interview for *New Musical Express*, "I have always believed that music

could help to change things, not in any melodramatic way, but certainly as part of a movement of positive protest." Words have a lot to do with the success of these artists. Words also have a lot to do with Prince and Ozzie Osborne's rude rock success. Both types of theme players know what is put into words by the rocker Pete Townshend, who once spoke for a generation:

We have a kind of power. And it is an interesting power because it's democratic - the people who have that power have been voted in by having hit records.<sup>8</sup>

We need to attend to the music of the current young generation and focus on the power of positive protest, the power of positive cynicism, and the power of positive vision. The positive messages are alive and well amidst the romantic, the trivial, and the rude rock genres that also inhabit our airwaves.

As a young teacher, I was once paddling down a lake with two students near the end of a successful canoe trip. I drifted into the middle of their conversation about Sting's song "Synchronicity II". They were searching for meaning behind the repeated, apparently out of place, reference to a creator of a dark Scottish lake, in a song otherwise concerned with the drabness of "another suburban morning." I knew the song and in time happily joined in the conversation. We got nowhere and everywhere. The art remained an intriguing mystery and our hearts were filled with it. If young people do not listen to their music, I knew then and there that they should, and so should I.

Thomas Hohnstadt, an American conductor, has said:

The world of music is a subtle secretive hidden world. Its communication is not the sounds with which it is woven, not even the emotions that it awakens. Its message is indirect through mystical, yet clear, intuitive awareness.<sup>9</sup>

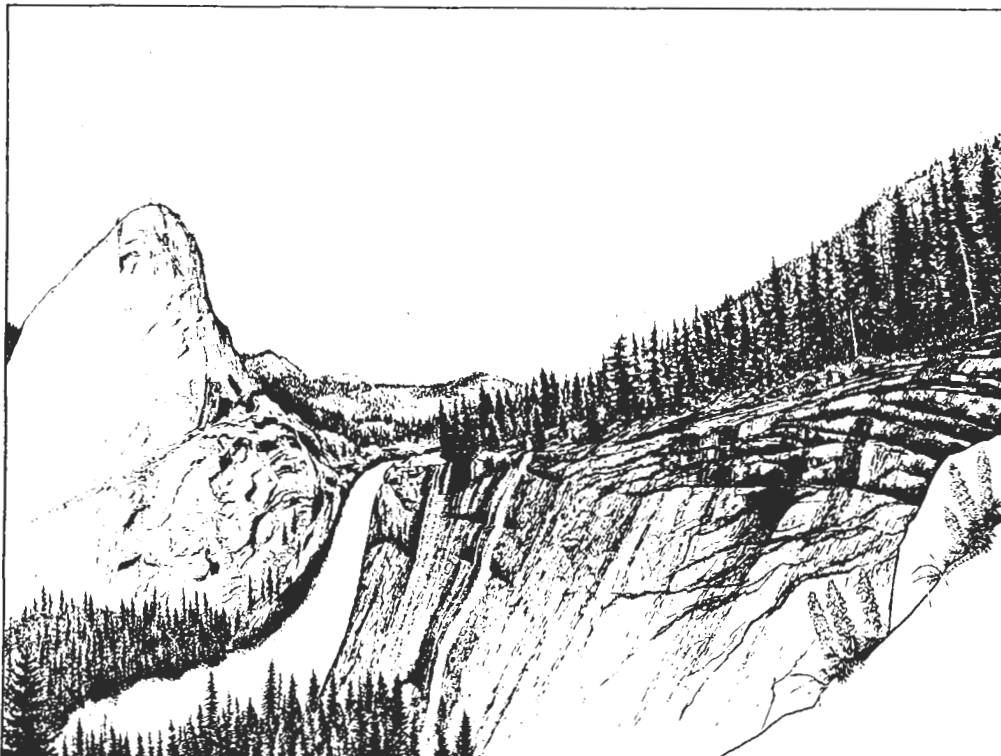
This is the promise of contemporary rock and alternative music, to take the often difficult material of the deep ecology focus and via the inspirational, intuitively awakening, medium of music, give it life, and in so doing, give our lives deeper hope. Within this art there are such confrontations and it holds promise for positive change, in a medium most accessible to youth, perhaps to us all. Music at its best is a whole art which speaks to our larger self and opens our deeper sensibilities.

\*Music publishing copyright policy precludes quoting full song lyrics.

#### Notes

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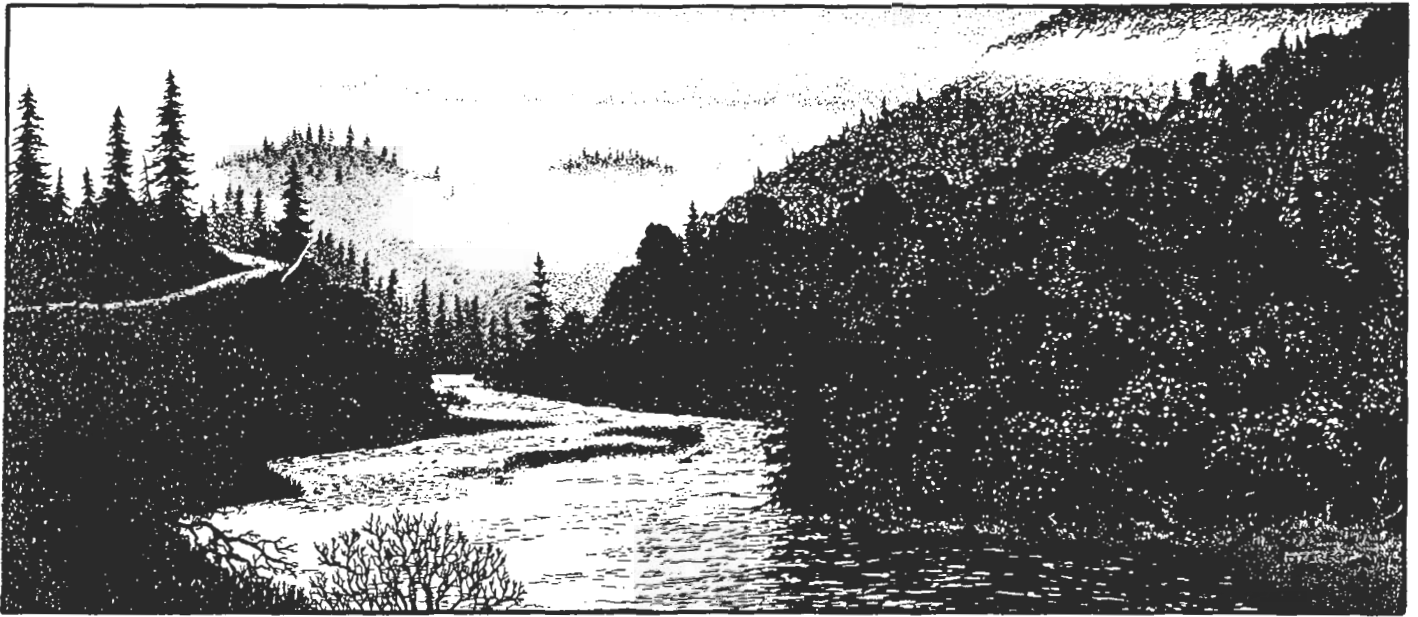
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