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THE TRUMPETER

*Voices From the
Canadian Ecophilosophy Network*



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THE TRUMPETER

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The Aims of the Trumpeter

A basic aim of this journal is to provide a diversity of perspectives on our environmental relationships and on Nature. By "diversity of perspectives" is meant not only cross disciplinary and interdisciplinary reflections, but also with respect to nonscholarly sources. Seeking a variety of perspectives involves eclectic synthesis and synoptic vision. Our aim is to investigate ecophilosophy as this shows up in the activities and lives of people working in different ways to come to a deeper and more harmonious understanding and relationship to Nature and the Earth. **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 wisdom). **Published quarterly by LightStar Press**, under the editorship of Alan R. Drengson, Associate Professor of Philosophy, University of Victoria, B.C., Canada V8W 2Y2.

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INTRODUCTION TO THIS ISSUE

Alan Drengson, Editor

This issue is devoted to a focus on Deep Ecology. The centre around which it moves is an inquiry into these questions: What practices, experiences and theories, taken together, will get us into deep ecology territory? What ecophilosophical activity will help us into the deepest ecological harmony? What forms of ecophilosophizing enable us to see and understand more of the world, more of our situation?

Engaging in ecophilosophy as an inquiry and practice should help us to appreciate and understand our embodied life on Earth, in our particular cultural time and place. How does our culture help or hinder us to achieve ecological harmony and peace? What ecophilosophical practice will help us to achieve ecosophy, i.e. ecological wisdom as dwelling in a place?

Ecophilosophy is not just an academic game played with symbols or words. Its roots signify the love and pursuit of wisdom of dwelling in place. Wisdom is not just theoretic knowledge, but unifies practice, knowledge and experience in action appropriate to place. "Place" here refers not just to physical location, but to our whole household with its many living communities.

There are several species of ecophilosophy, some shallow, some very deep. Shallow ones treat only the symptoms of environmental problems, deep ones go to their root. Some ecophilosophies are tacit, created and developed over time, some are a product of explicit, conscious design. All involve tacit and explicit ecological knowledge and understanding. All are in part intuitive, in part experimental, in part reflective and aesthetic. Some examples of ecophilosophies are the cultural and religious practices of the Maring, the ecological Hinduism of the Bishnois, the rituals and renewal festivals of Nature-awe religions, the Taoism of Lao Tzu, Arne Naess's Ecosophy-T, George Sessions' and Bill Devall's **Deep Ecology**, and Henryk Skolimowski's **Design-Tactics-Ecophilosophy**.

There is not one and only one sound ecophilosophy but many. One of the important features of the Deep Ecology Way as described by Naess, Fox, Sessions, Devall, Zimmerman, Livingston, Evernden, et al., is that it accepts and recognizes the importance of diversity in practice and culture. The Earth is a diverse place, and it makes more sense from the standpoint of human health, development, interest and survival to have a diversity of cultures that are each practicing ecologically sound ways of life. All deep ecophilosophies are paths which lead to ecosophy.

The depth of an ecophilosophy is measured in part by its capacity to create practices, traditions, cultures and characters which are able not merely to exist, but to dwell and flourish on this Earth,

in a particular bioregion and specific place, in a way that is sustainable, tolerant and accepting of other cultures, characters, practices and life forms. It increases the possibility for persons to realize ecosophy. Authentic ecophilosophical depth begins when we not merely affirm the intrinsic value of other beings, but also genuinely see it through forms of life which enable us to have an extended and deep sense of identification with them. ("Do not criticize another human, if you have not walked many miles in his or her moccasins.") To affirm the intrinsic value of other beings does not entail that they and we have no instrumental value. Intrinsically valued activities, e.g., are done for their own sake, but they can also be done because they are means or instruments for realizing another good, as in the case of play-exercise and health.

A full ecosophy is nonviolent and enables us to come to full self-realization, to fulfill ourselves, realize our deepest wisdom, complete our missions as human persons, realize the good toward which we aspire, while being kind and considerate to other beings. In moving to such ecological wisdom a human person, as an embodied, self-aware, historical being, must solve the problem of the sense of separation from others, other humans, one's natural self, and nature. Also, some would add, from the ultimate ground of all that is. We are not only moved to learn to think and act to support ourselves through acquiring language, skills, meaning, and so on, but we are also moved to try to understand others in ways that are not just self-centred. This is not to deny that we can be caught up in habits that hinder our own development, our growth into a larger, more compassionate Self. When this development is hindered by our own or social patterns, we become frustrated, and do not flourish. To thrive and flourish in human form involves realizing a more open awareness and love, and this is possible only with freedom. (And freedom is under attack in almost all industrial societies today. Oppression creates repression, internal and external conflict, and dissension, distorts interpersonal relationships, and ultimately gives rise to actions that damage the natural world.)

Ecosophy is not sentimentality, but involves a deep love for Earth and its beings. To study nature objectively, as object or thing, produces a certain limited, but useful, knowledge; but to understand others more fully requires compassion, and understanding others more fully is necessary to more fully realize our own greatest good. It is in the present we live, and here we must from moment to moment choose whether to change, heal, and improve our many diverse relationships. The quality of those relationships determines the quality of our lives. We have the capacity as persons, as agents, to choose whether to react, e.g. in greed, or to respond with generosity.

However, in the absence of deep knowledge and insight into our self-nature, free choice is difficult.

Ecophilosophies, as inquiries and activities of a certain form, are expressed in styles of life that yield particular kinds of wisdom and understanding. (In the study of music and art we are enlarged in our understanding by being appreciative of diverse forms. We then realize that there is not just one right form of art that celebrates nature, but many, and the more forms we appreciate, the deeper insight we gain into community, person and nature.) As we have defined it, then, ecophilosophy is not just a theory, but a way of living, about which we can theorize, describe in story, poem or song, realize in our daily practices, through our meditations, prayers, or in working, using a saw, walking in the forest, working with a horse, playing with one's children, growing one's own vegetables, and so on. Just as there are many forms of ecoagriculture, agriculture which aim to feed ourselves that are ecologically sustainable, morally sound and wise, so, as we have remarked, there are many forms of ecophilosophy that lead to ecosophy.

To state the obvious: The environment is not divided into specialized parts, such as economics, biology, physics. The Earth is whole and one. Biological communities and organisms exist together as a whole, not as separate, individual species or independent organs. In ecophilosophy the word "ecology" refers not only to the science of ecology, both theoretical and field, but to an ecological way, a new set of paradigms and practices that help us to see the interconnections, not only in energy flows, but in food chains, hydrological cycles, and even, ultimately, the interconnections between our values and our environmental problems, between our ideologies, technologies and their environmental consequences, between our human relationships and their effect on our relationships to Nature. What is ecological philosophy (and also ecosophy) in agriculture, forestry, parks management, poetry, entertainment, psychology, economics, religion, and so on? The answer in each case cannot be given by specialists alone. The design of ecoforestry, e.g., would have to be a multi-disciplinary activity, a free flowing design-in for starters, involving all who know and care about the forests and their inhabitants, i.e., a representative sample of the community. It should involve deep citizen participation in planning and design, and some must represent the interests of the nonhuman beings.

Ecophilosophy must also investigate the nature of consciousness, its development, its spectrum or range, and how the nature of human self-awareness and problems connected with character development relate to how well and clearly we perceive other nonhuman beings, animals, plants, trees, and even

mountains. Ecophilosophy in its deepest forms reveals to us that there is a direct connection between how we perceive the world, and our attitudes and the underlying paradigms and models which shape our thought and perception. Concepts that we hold, beliefs we embrace, judgements we make, affect what and how we see, shape our sense of identity. Ecophilosophy through comparative thought experiments and other strategies helps us to understand this deep context.

Deep Ecology as a way seeks to create practices and forms of reflection that enable us to transcend our narrow egoic existence and anthropocentrism, to realize through direct experience our connectedness with all that lives. Such a path would lead us to enlarge our receptivity by helping us to extend our sense of identification to a wider and wider ecos, while we were at the same time coming to know our particular place ever more deeply. Ultimately, ecosophy moves us to the deepest spiritual and conscious levels, to a sense of harmony and unity with the cosmos, as the sacred, ongoing, revealing, creation process through which we all arise. When we are tuned to our highest levels of attention, we realize our unity with this sacred ground. We realize in this activity-process that our narrow, historical ego has its ground in a transpersonal source that is much deeper. It is not merely intersubjective, but transpersonal, and excludes no person-kinds. (Whales, e.g., are nonhuman persons.) Insofar as an ecophilosophy moves us into deeper ecological sensibilities, it brings us closer to ecosophy, and ecosophy lies beyond philosophy as a limited form of conceptual inquiry. Ecosophy has many similarities to the realization of Self in Zen Buddhism, or the Kingdom of Heaven through God's love in the Christianity revealed in the Sermon on the Mount. Pantheistic orientations in other religions have also emphasized the importance of becoming attuned to this ongoing Cosmos, as it is, and pantheism holds that all that is, is God, i.e. the Sacred, the Great Mysterious Other.

Religions of civilization, in contrast to nature-awe religions, are characterized by what philosophers of religion call soteriological (salvation, enlightenment, liberation, transformation) structures. These are in part responses to the forms of alienation and separation many people feel in agriculturally based civilizations.

In the hunter-gatherer traditions there is generally no such separation from nature as that found in many agricultural civilizations. The religions of hunter-gatherers are more often oriented toward keeping the group in harmony with nature through various festivals or celebrations, rituals, and so on. In the religions of civilizations, such as later Christianity, Buddhism, and Hinduism, there are identifiable structures that involve practices, set in a

cosmology or worldview, which (ideally) lead the worshiper/follower out of an unsatisfactory state of incompleteness and disharmony, to a satisfactory state of unity, completion and communion with others. In communion there is a direct relationship between subject and subject, I and Thou, not I and It. The other becomes a thou and the relationship is always particular, even though in the realization of this there is also a realization of the universal and unifying force of genuine, not merely romantic, love.

Religious practices, then, seen as part of soteriological structures, involve trying to move from a "fallen", imperfect, disharmonious state, towards a state (or way of living) that is transforming, one which transcends the subject-object dichotomy at the root of both subjectivism and objectivism. In the Way of Deep Ecology we are led to an I-Thou relationship with other beings (as well as other humans). Ecosophy is an aliveness empowered by a self-giving love that unites one with the many. The open hand and heart can hold worlds within worlds. Practices which enable us to expand our sense of identification unify and transform eros and agape to compassion and bring a realization of a deeper identity (Self). The myriad of beings enlighten the self to Self.

There seems a paradox here in that we are saying that through a temporal life that appears limited we can realize that our historical nature rests on that which is not of history or time-- as understood in industrial society. In the pre-industrial doctrine of the trinity, e.g., the consciousness and love of Jesus is revealed as the Way, through which there is transformation of the finite to the Christos, i.e., to one who is perfect and complete. Buddhism and other religions of civilization have similar and yet different soteriological structures. Christianity, e.g., is a theistic religion, while Buddhism is not. Some religions are pantheistic. But these are philosophical abstractions, words, categories which are constructed to talk about religions, not religion itself. Such categories always reflect a certain intent, risk making a technical move that becomes a reification. The soteriological process as a lived process is (ideally) a healing and reconciling one which enables persons to live here and now more wisely, lovingly, in harmony with all other beings, seeking to enslave none, of service to others, giving and kind. This is the whole and free state of liberation: Freedom realized as perfection and harmony through spontaneous, natural action appropriate to the reality of one's context, one's relationships.

There is a religious dimension, of the sort we have been trying to bring out above, in the Deep Ecology Way, or in other deep ecophilosophies. They aim at ecosophy. Ecosophy, as we have noted, is a unifying concept and practice which enables

the individual to embrace diversity, symbiosis, complementarity, cooperation, humility and respect. This being so, we recognize that we each have our own particular problems of "salvation", or "enlightenment" to work out within the context of our particular place. We each have to walk on our own to ecosophy. We each have our own unique story to tell, but we can each enlarge our story to include more of the world within our love. Our culture, as diverse, is created by many authors. An ecoliterature has many voices, no one overarching director. Its ecosophy is a result of a richness of ends and a simplicity but diversity of means, as Arne Naess has remarked.

A sound ecophilosophy, then, opens a wider and wider dialogue. We doubt, we fall into questioning and we philosophize together, and even if we fail to find an answer, the undertaking enlarges and enriches our conversations with possible answers and Ways. Part of the task for ecophilosophy now is to create the conditions of an enlarged art of conversation that enables us to bring the multidimensional elements of our knowledge and experience as persons (including nonhuman persons) into an Art that appreciates the many ways to love, work, play and be at peace with one another and nature.

Deep Ecology as a Way seeks to deepen our conversation with each other and with the beings of nature by inviting us to extend our questioning and our identifications. The papers in this issue illustrate these matters in many different ways and styles, from the somewhat abstract, to the narrative form used by Dolores LaChapelle, but also in its poetry and artwork. The focus of this issue, then, is Deep Ecology, and some of the problems inherent in the attempts to articulate the practices, concepts and experiences that help us to reach an ever deeper ecological understanding and ecosophy.

We begin our investigations with Don Davis's call for a critical ecology, which, he observes, could revolutionize our current limited Cartesian-Kantian aporia (unresolved and theoretical doubts) and move us to a truly ecological (interrelational, process, nondominational, nonhierarchical) way of thought, perception and action. As he points out, ecophilosophy has the potential to authentically transform our ways of being, and requires us to change our fundamental epistemology and metaphysics.

Next Henryk Skolimowski calls for conceptual clarity in Deep Ecology, and also provides a defense of ecophilosophy and the attribution of intrinsic value to the beings of nature. Together Don and Henryk raise questions that set the stage for the reflections on Deep Ecology that follow.

Michael Zimmerman's paper provides a concise characterization of reform vs. deep environmentalism, and he explains what is meant by

Deep Ecology. George Sessions and Arne Naess offer an 8 point summary of Deep Ecology. Then follow three responses to Skolimowski's criticisms of the ways in which Deep Ecology has been described. Bill Devall clarifies a number of contentious points raised by Skolimowski's critique and emphasizes that Deep Ecology does pay particularly close attention to evolutionary destiny and the intrinsic values of other beings. Warwick Fox expands upon remarks he made in an earlier paper published in the Fall 1985 *Trumpeter*, especially those related to the differences between an axiological approach to environmental ethics and Deep Ecology's autological approach that emphasizes extended identity. Finally, Arne Naess gives Deep Ecology a clean bill of health in responding to its alleged short-comings. He emphasizes that the extended sense of identification which is part of Deep Ecology practice need not be seen as Buddhist or anything esoteric, but can be approached simply as a child approaches looking into a still pond. (Consider the deepening reflections prompted by the cover photo.) The longer the child looks, and the quieter he or she sits, the more the pond comes to life, the more movement is seen, the more living beings reveal themselves to us. In this quiet the child becomes empty of the noises of the smaller self and opens to the experience of a larger Self.



Silas Goldean, while not commenting on the discussion we have just described, writes on the principle of extended identity from a panthesitic orientation. Much of what he has to say agrees with the Deep Ecology practice of extended identity. Certainly, a similar account could be written from the orientation of the Christian ethic of love. Finally, in the last paper, we encounter many of the above authors in the context of the

Heidegger in the Mountains symposium-ritual-hike described by Dolores LaChappelle. She gives us some appreciation for the phenomenological richness of these encounters between persons, tradition, other cultures, "the mortals, mountains, sky, and Gods" as Heidegger put it. Her paper raises a number of questions that will be explored in future issues of *The Trumpeter*. In the Winter 1987 issue we will feature an ecophilosophical discussion of love and also a focus on deep ecology and green politics.

Letters from networkers have been tremendously supportive and helpful. Thanks to all of you for your financial, moral, and spiritual support, as well as for the materials you have sent. Even when we do not use the material in publication, it helps to form the content of the journal in various ways. May all beings fulfill themselves. Alan

HUMAN/NATURE: TOWARD A CRITICAL ECOLOGY

By Donald E. Davis

"Philosophers seem to philosophize as if they were sealed in the privacy of their study and did not live on a planet surrounded by the vast organic world of animals, plants, insects, and protozoa, with whom their life is linked in a single history." (Barrett, 1978, p. 335)

The uncritical treatment of ecological thought by the prevailing currents in philosophy, psychology, and contemporary social theory is unfortunate, if not alarming. Despite more than a decade of widespread public debate and discussion of ecological and environmental problems (e.g., acid rain, chemical and nuclear wastes), authentic ecological thinking has had only a minor influence on serious scholarship or critical reflection. Nevertheless, critical ecology or ecological philosophy has the potential for laying the foundations for a truly empowering epistemology: intellectually capable of challenging even the most abstract meta-linguistic theories of postmodern debate (Derrida, 1979; Habermas, 1981; Lyotard, 1984), yet **humane** enough to fundamentally address the crucial existential aporias (doubts) of right praxis (practice) and human emancipation.

perhaps part of the dilemma concerning our present understanding of humanity's relationship to nature is that ecology, as a formal discipline, has itself reached a certain plateau. Merely factual or empirical accounts of nature and its workings tell us very little about the totality of our own ontic participation in the natural world. This is the so-called "shallow" ecological approach of the 1950s, 60s, and 70s, which today is also the most commonly held view of nature among the pedestrian intelligentsia (Skolimowski, 1981). This position emerges rather carelessly out of the "arrogance of

humanism" mentality (Ehrenfeld, 1978), has an extraordinary anthropocentric bias, and indiscriminately excludes an entire realm of metaphysical and phenomenal experience found in our dialectical relationship with nature (Goodpaster, 1979).

Recently, several philosophers have argued that humankind cannot halt the destruction of the biosphere (and ultimately ourselves) because it continues to function within this primarily utilitarian, highly anthropocentric *Zeitgeist* (contemporary worldview) (Devall & Sessions, 1985; Drengson, 1983; Tobias, 1985). According to these environmentally oriented philosophers, we need a racially deeper vision of ourselves and nature, "a nonanthropocentric understanding of reality that teaches us to live harmoniously on the Earth" (Zimmerman, 1983, p. 99). The mirror of nature, they argue, reflects a genuine need for a new metaphysics; a **Nature philosophy** which can radically re-vitalize both the moribond state of western philosophy and the "disenchanted" world of modern Western culture (Berman, 1981). Philosopher John Passmore, in his widely quoted discussion on "attitudes in nature," echoed these sentiments more than a decade ago.

We do need a "new metaphysics" which is genuinely not anthropocentric, and which takes change and complexity with the seriousness they deserve. . .the working out of such a metaphysics is, in my judgement, the most important task which lies ahead of philosophy. (Passmore, 1975, pp. 210-211)

If the "metaphysics of modern existence" (Deloria, 1979) promotes the perpetual "disgoding of nature," as Schiller so beautifully expressed it, the metaphysics of a deeper ecological epistemology attempts to reenchant modern secular consciousness by adopting and embracing an entirely different form or "way" (eidos) of knowledge. Empathic participation in the ongoing harmony and unity of nature (physis), say the ecophilosophers, elevates both the imaginal and phenomenal worlds to the level of an inspirited metaphysical principle (Avens, 1984; Barfield, 1965) without necessarily succumbing to the Kantian/Cartesian problematic. "The **Ding an Sich** (thing in itself) in nature is the **Ding an Sich** in ourselves." (Berman, 1981, p. 177)

The noumenal world is ourselves, namely our bodies. This meta-physical notion greatly intensifies the level of discussion in ecological thought. From this existential-phenomenological vantage point, for example, we are ontologically inseparable from the parabolic "body of nature," thus participating in its primordial rhythms by our very embodiment (Kohak, 1984; Levin, 1985; Merleau-Ponty, 1969). We are grounded in and to the earth,

its rhythmic periodicities, and the meta-temporal fluctuations of a larger, more subtle Nature (Fraser, 1975; Rifkin, in press). David Michael Levin, an **eco** phenomenologist, has poetically introduced this creative ecological vision in his most recent work. By radically grounding our embodiment to the earth he has transcended traditional metaphysics, while remaining true to the need for a "new gnosis."

Ground is not individuated, because it is earth, the elemental. . . the source of individuation. This is a point of great importance, in that it helps to make explicit the multi-dimensional significance of our project. The attempt to focus phenomenological interpretation on the body of understanding, standing and walking in support of earth, is already a move beyond metaphysics since (i) traditional metaphysics can conceptualize only an objective body, not the body which we are in life; (ii) traditional western metaphysics separates mind and body in a reification of substances that reflects a historical will to power bent on permanence and certainty; (iii) traditional metaphysics excludes or ignores the wisdom of our bodily felt experience; and finally, (iv) traditional metaphysics cannot hold us open to the historical need for an understanding of the ground as an element in our way of being. We must deconstruct the traditional re-representation of the "ground" and our relationship to it. (Levin, 1985, pp. 289-290)

The contribution of phenomenology to contemporary ecological thought (and vice-versa), as exemplified by the above passage, should be carefully noted. Presently, there are several phenomenologically trained philosophers working within the parameters of a critical "deep ecology" (Foltz, 1984; Grange, 1985; Zimmerman, 1983; Kohak, 1984; Evernden, 1985). Although their work is often rooted in the more traditional, "quietistic" brand of phenomenological transcendentalism, the ontological insights of their labors are adding much needed weight to the ecological corpus.

As the growing body of ecological literature slowly matures, the important question of foundational principles becomes a primary concern for those interested in "first philosophies" (Bottomore, 1984, p. 59). With respect to the deeper, more metaphysical concerns of a coherent ecological epistemology, however, the possibility of critical ecology as a human science becomes questionable, if not debatable. Michel Foucault has written that:

The science of man and the sciences proper, . . . are ceaselessly obliged in turn to seek their own foundations, the justifications of their method, and the purification of their history, in the teeth of "psychologism," "sociologism," and "historicism". . . which lies at the root of the endless controversy between philosophy, (and) which objects to the naivete with which human sciences try to pursue their own foundations. (Foucault, 1973, pp. 345-346)

Dwelling just beyond the hyper-critical lines of Foucault's de-constructive reading of modern science, however, is an unturned stone to which ecology, as a foundational discipline, might cling. A science that is fully humanistic in its orientation would include critiques of anthropocentrism, psychologism, and historicism *sui generis* (as practiced totally apart from these broader concerns). There is a recognition in critical ecology, for example, of the human, "as capable of grasping his moral place within the order of the cosmos" (Kohak, 1984, p. 118). This nonanthropocentric conception of being human differs from traditional bio-graphical accounts of personhood because in order to recover the moral sense of our humanity, "we would want to recover first the moral sense of nature" (Kohak, 1984, p. 118). This is, perhaps, the task of an ecological human science; to recover, explicate, and defend the moral dimensions of the natural world.

Of course, in explicating nature's "moral order," one would have to continue to admonish against the pitfalls of the traditional human sciences. Like some of the more mature schools of humanistic psychology (e.g., phenomenological psychology), critical ecology dedicates itself to an authentic science or scientia, "not shadowy opinion or precarious speculation but true insight, with a direct access to reality (gnosis). . . so articulated that its assertions would be univocally true as the insight they express" (Kohak, 1984, p. 48)

On the other hand, critical ecology (or nature philosophy in general), like Foucault's historical deconstructionism of traditional positivistic science, would adamantly reject quasi-scientific "first principles" because Nature writes its own natural history and ethics, "not the logicians, positivists, neo-Kantians, and heirs of Galilean scientism" (Bookchin, 1985, p. 229). It would be a grave error to simply overintellectualize the ecological *Weltanschauungen* (worldview) by submitting it to the scientific rigor of representational certainty (Rorty, 1979). To make this programmatic faux pas, I would argue, is to return to a neo-Kantian transcendentalism, a subjectivist thrust which investigates our

Knowledge of nature rather than nature itself.

In my opinion, this is where the science of psychology finds itself today. In its ambitious attempt to provide scientific foundational statements about the nature of reality, modern psychology becomes entrenched in self-serving "disciplines" or "systems" of thought (Robinson, 1979). These systems, not surprisingly, grossly ignore the reentry of such perennial problems as the human/nature relationship and its ultimate expression in the mind/nature dichotomy.

Parenthetically speaking, the science of psychology, by dwelling outside the de-centered con-text of nature's biotic community, remains hostage to a logocentric mentalism: a "representational crisis" that chooses mechanistic elements over organic living ones (Gardner, 1985).

An illuminating philosophy of psychology must do justice not only to the mechanistic elements in science. It must also relate these to psychology's attempt to account for tasks that we succeed and fail at, where these tasks are set by the environment and represented by the subject him -- or herself. The most salient and important of these tasks are those which arise through the relations to the natural and social worlds. (Burge, 1986, p. 22)

In its scientific endeavors, modern psychology re-centers the person independent of the intersubjective realm of nature/human, thereby failing to effectively transcend the mind/body problem initiated by Descartes. By locating the "individual" in the fecund process of nature (*natura naturans*), however, the Cartesian-Kantian aporia (doubt) turns in on itself as the subject becomes both observer and participant in a unified dialectic of *Existenz* (authentic being).

Because ecological principles exist in the complex, relational, anti-rational milieu of nature, the possibility of establishing ecology as a rigorous science is generally avoided by most scholars in the field of ecosophy. Being acutely aware of "paradigmatic pluralism" (Kuhn, 1970; Drengson, 1983), critical ecology has made few purely scientific attempts to erect foundations upon which to build, or at least decipher, the "truths of natural history" (Bookchin, 1982a, p. 309). Generally speaking, most attempts to do so have been merely procedural and have done little to elevate contemporary ecological thought.

To establish critical ecology as a legitimate critical theory, with interests in human emancipation and person/social freedom, perhaps has more to do with axiological concerns than scientific ones. There is an enormous utopian impetus in a great deal of ecological thought,

which sees in nature the possibilities of "absolute" human freedom and liberation. This fact separates ecology (although not entirely) from the Frankfurt School "project." The same critiques of critical theory by theologians (Siebert, 1985), for example, are used by critical ecologists (Bookchin, 1982a; Alford, 1985). By existing solely in the meta-linguistic world of verbose pleonastic discourse, academicians forget the simple fact that nature *a priori* provides the "tools" for conviviality: food, clothing, shelter--- the very air we breathe.

Henryk Skolimowski (1981), who has written one of the most widely discussed texts in recent ecological literature, sketches two mandalas which contrast ecophilosophy with current academic pursuits:

Ecophilosophy is comprehensive, spiritually alive, pursuing wisdom, life-oriented, environmentally and ecologically conscious, socially concerned, etc., whereas present philosophy is piecemeal (analytic), spiritually dead, pursuing information, language oriented, environmentally and ecologically oblivious, socially unconcerned. (Sessions, 1984, p. 169)

Ultimately, critical ecology requires one to cultivate a certain *sensibility*, an attitude less interested in critique and intellectual debate than in right praxis (practice) and human emancipation. The new ecology, and many of the ecophilosophers/theologians who support it, are quick to make this point (Birch and Cobb, 1981; Bookchin, 1982a; Alford, 1985). Their writings critically discuss the emancipatory dimensions of a truly ecological society/ethos in harmony with nature. They argue that a comprehensive philosophy of nature (an eco-hermeneutics, if you will, Alford, 1985, pp. 147-148) must develop "a critique of all forms of domination and ideology" (Clark, 1984, p. 202) ---not just the domination of human by human, but also the domination of nature by human (Bookchin, 1984b). In fact, one can easily make the argument that human domination, throughout history, occurs as a means to subvert nature's own vital processes--- so is it no accident that we are beginning to see in ecology (and modern thought in general), a philosophical anarchism (Berman, 1981; Bookchin, 1982b; Hall, 1982) keenly interested in somatic or bodily forms of knowledge (eros)? The "corporeal turn" in contemporary ecological literature has returned the *elan vital* (desire) to nature philosophy--- the disembodied subject to the larger body-of-nature (Berman, 1981; Levin, 1985; Merleau-Ponty, 1969).

As we have seen, the fundamental principles of contemporary ecological thought germinate from a variety of philosophic locales. Naess (1973),

Devall and Sessions (1985), Berman (1981), Bookchin (1982b) and others, for example, borrow a great deal from Heidegger, Whitehead, Bergson, Michael Polanyi, and Hans Jonas. Additionally, these deep and critical ecologists utilize many eastern philosophic traditions: contemplative Taoism, Mahayana and Zen Buddhism. They are even consulting Spinoza (Grange, 1985; Naess, 1978) in their efforts to go beyond the traditional ego-psychology of modern isolated self/being and have a noticeable affinity for quantum physics (Capra, 1983).

Before closing this brief essay, it should be noted that we are discussing a new and highly eclectic "discipline." Part of the appeal of this field is its novelty: the fresh and eclectic nature of ecological philosophy renders it immune to most critical attacks. Nevertheless, we should be cautious in accepting wholeheartedly all versions of ecophilosophy, as some schools are still embedded in purely "shallow," nihilistic, or anti-human frameworks (Davis, 1986).

In summation, critical ecology, as a major contributor to the deconstruction of subjectivity within the larger more subtle text of nature, remains grounded to an ethic by virtue of the belief that only through edification can we begin to explore the possibility of a free society in harmony with nature. By setting examples: (i) being open to the being of all beings; (ii) dwelling lightly and creatively on the earth; (iii) becoming a companion of nature rather than simply an author; (iv) sharing the wealth of nature's fecundity; (v) respecting the rights of the "non-human" world ---we can adopt a rigorous tradition, a community of knowers bound together by a shared interest in the preservation of life.

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IN DEFENSE OF ECOPHILOSOPHY AND OF INTRINSIC VALUE:
A CALL FOR CONCEPTUAL CLARITY

By Henryk Skolimowski

Conceptual Problems in Deep Ecology

Deep ecology is in deep conceptual trouble. It has hardly formulated itself as a coherent body of ideas, and it is already split apart by its incompatible interpretations. During the last couple of years its chief exponents have been shifting grounds attempting to formulate in ever new ways the central message of deep ecology. So far there have been at least four candidates:

1. The principle of anti-anthropocentrism (this proved untenable);
2. The principle of radical egalitarianism (this proved untenable);
3. The idea of wholeness (which says that things "do indeed hang together")---this proved unoriginal;
4. The idea of self as enlarging itself to become Self--the idea is venerable as it goes back to Buddhism and the Buddha, but perhaps not distinctive enough to be the central message of an **ecological** philosophy.

Part of the problem is that the search for the "central message" may be misguided. It is more prudent to assume that there is not, and cannot be, one single central message of deep ecology. Deep ecology, and Ecophilosophy for that matter, is not a deductive system---based on a set of axioms or one central message, from which the whole system flawlessly and deductively follows. We are now cured of this idea of proving a system of scientific philosophy based on some set of axioms. Comprehensive systems of philosophy are not of this sort. They must respond to a variety of demands imposed on us in this contingent world of ours. Living philosophy must be sustaining on all levels of human existence. If it is not, then it becomes a set of abstractions cherished by professional philosophers, but otherwise not touching the human life at large and human lives individually. A living philosophy has always been a set of strategies for living. For this reason I subtitled my book **Eco-Philosophy** as "Designing New Tactics for Living."

There is a danger, a real danger, that deep ecology could become a set of philosophical abstractions and fine conceptual distinctions which will please analytical philosophers but otherwise will effect the real world not at all. This danger is only too apparent in Warwick Fox's disquisitions, as contained in **The Trumpeter** (Fall 1985). There is no question that the distinctions drawn there and arguments advanced are very worthwhile as an analytical exercise. Yet there is no question (alas) that the whole exercise bears the distinctive signs of a jargonized debate. At times jargon becomes just too thick for one's

comfort. One has the feeling that we have left the realm of philosophy that attempts to meet the demands of life and reentered the realm of analytical philosophy proper, or to put it more strongly, reentered the realm of analytical scholasticism.

The creation of a new philosophy which would prove sustaining to life and meet the variety of problems of contemporary life, a philosophy which would give a viable and comprehensive alternative to the collapsing mechanistic-empiricist worldview, is just too important to us all to allow the process of the articulation of deep ecology to lapse into technical jargon. Since most of us agree that this new philosophy should be wholistic and ecocentric, we must keep our options open so that we develop a **right ecological philosophy** and not just a parochial version of it, which would prove unsustaining in the long run.

A new ecocentric philosophy, be it Ecophilosophy or Deep Ecology, cannot be based on one single central message, for it must simultaneously provide: a new cosmological matrix, a new set of values, a new justification of human meaning, and a new guideline for action (congruent with our eco-values and ecovisions).

To become a new comprehensive philosophy, any new philosophy must appeal to a variety of people on a variety of grounds: *For some it will give a new (cognitive) interpretation of the cosmos; it will provide them with the comfort of a new intellectual comprehension of the universe in the ecological key; *For some it will give a new ethical inspiration; *For some it will provide a new sense of meaning, and a new conviction that what they do makes sense within the new philosophy; *For some it will give a new guide for action; *For all (or nearly all aware of its tenets) it will give the sense of unity, purpose and solidarity as we become more and more aware that we dwell in the same universe of intrinsic beauty and value.

In this age of atomization and fragmentation, we must insist on clarity and lucidity if our views and visions. Specialization and jargon separate and divide us. Jargon is exclusive. We want to create a philosophy that is inclusive. Therefore we must avoid jargon. We must avoid making distinctions that are too precious: although they may wonderfully demonstrate our analytical prowess, yet in fact they make larger issues opaque. Yes, it is possible to become opaque through making distinctions beyond necessity, which are too fine, and which, by concentrating on the minutiae, obscure the larger picture. Is this not what has happened with the debate on deep ecology? Is this not the main cause of the plight of analytical philosophy at large? Is it not the case that analytical philosophy by making too many distinctions which are too precious, too exclusive (and comprehensible only to the specialist), has made the whole picture of the universe, and the

human quest for meaning---opaque?

The Problem of Intrinsic Value

Ecophilosophy and deep ecology are two parallel efforts to reinterpret the world and to outline a new metaphysics. This metaphysics (or the new conceptual matrix--if one is allergic to the term "metaphysics") must provide a new cognitive interpretation of the world. It must provide an ethical interpretation of the world. I must provide a guideline for human action.

Sympathetic as I am to the goals of deep ecology, I cannot distinguish within the body of its propositions a clear cosmological matrix, a new ecological interpretation of the world. Deep ecology by the very meaning of what it announces, is committed to an ecological worldview. What is the ecological Weltanschauung of deep ecology? What kind of an overreaching ecological metaphor does it use? How does this metaphor reorganize the whole picture of reality for us? To these questions I can discern no clear answers in deep ecology. I have suggested elsewhere that the lack of ontological and cosmological clarity within deep ecology is because it is totally ambiguous in its relation to evolution.¹ The proponents of deep ecology behave (in their verbal utterances) as if evolution did not exist, or did not have any bearing whatsoever on the tenets of deep ecology. But the point is that an ecological worldview which does not possess an evolutionary dimension is bound to be a shallow and limited one.

The beauty and glory of ecological habitats is the result of their evolutionary journey. The agony and ecstasy of the human condition is the result of our evolutionary journey. The transition from the mechanistic to an ecological worldview is part of the evolutionary unfolding. How can you then not recognize the importance of evolution for our new ecological perspective?

The lack of clarity concerning the influence of evolution on the structure of the world, and on the structure of our thinking, also has an effect on the conception of values within deep ecology. What are the basic values of deep ecology? It is now very difficult to say as the whole notion of intrinsic value has been thrown into a quandry. Early on, deep ecologists talked about the intrinsic value of nonhuman entities, especially biocommunities. In most recent discussions something else has been elevated to the level of the basic value (and also as an intrinsic value) and it is the process of the cultivation of self so that it become Self, a rather Buddhist precept, but not a distinctively ecological one.

Let me just say it with all the clarity of which I am capable: I am not saying that we should not borrow ancient precepts or be sustained by ancient wisdom, if it is relevant for our times. Indeed my Eco-philosophy is predated with the idea of reverence for life--Buddhist in origin. But there

must be some clarity in our views and visions. Otherwise we are confused, and then we may have the tendency to jump from one "central message" to another.

I consider the notion of evolution quite crucial to building a sound ecological worldview. And equally critical I consider the notion of reverence for life for building an ecological ethics. I have felt that the discourse on values has been drifting within deep ecology because its proponents do not have the courage to proclaim reverence for life as one of the basic principles and values of the ecological worldview. I detect, while reading between the lines, that there is some kind of fear that this would be too religious. What is the reason for this fear? The desire to maintain the secular stand (which itself is a form of religion)? Or is it the desire to stay neutral with regard to religious matters? But how can we? The quest for meaning of life is ultimately a religious quest. The quest to save the planet, and our lives within it, is ultimately a religious one, not a rational one. Because we consider the planet Earth sacred (in some sense) we are passionate in our defense of it. Because we consider our lives sacred (and by the same token all life as sacred) we consider it worth saving, and we are equally passionate about it. There is (behind the facade of our complex philosophical arguments) a simple notion that the Earth is good in itself, and that human life is good in itself.

With these points as background, let me move to the notion of intrinsic value. Has it become invalidated as the result of our analytical scrutiny? Also, is it plausible that when supporters of deep ecology use the term "intrinsic value" in their popular presentations, they do so in an everyday, non-technical sense---in order to appeal to a great many people, while they do not mean what they say in the strict philosophical framework of discourse?² If this were the case (as Fox suggests), then we would be in a sorry state, when we talk about deep ecology at large, for we would not mean what we say. Moreover, we acknowledge, within these assumptions, that there is a fundamental chasm between everyday language (which really cannot convey our truths) and philosophical language, which is then appointed as the supreme guardian of the truth, but which may not be comprehensible to ordinary folk for it is couched in jargon.

Such a position would be profoundly elitist, or what comes to the same thing, profoundly anti-egalitarian. It would also be profoundly disturbing, for it would indicate that at an early stage of the game we are conceding that we cannot articulate our new philosophy in a lucid and comprehensive way, so as to make it available in everyday language.

No, the resolution of our dilemma lies elsewhere--not in the creation of a specialized language in order to convey our specialized truths, but in working on the lucidity of our language so that it can convey our insights in so that they can be comprehended by intelligent men and women. Only in this way can we carry our new philosophy to the wider public. . .at least of educated people.

Let us return to the issue of intrinsic value. I will argue that our basic intuition of intrinsic values is correct, that there are intrinsic values to which our intuition responds. I will argue further that if our analytical discourse casts a shadow of doubt on the validity of intrinsic values, then it is this discourse that will need to be refined and adjusted, not the notion of intrinsic value.

I shall contend that intrinsic values are "things" which are valued **as they are and for what they are.** (More often than not we shall find that "things" of intrinsic value are not discrete things but processes and larger phenomena). In this sense the universe is an intrinsic value. Human life is an intrinsic value, for what it is and as it is.

Now, we need to tidy our language a bit and realize that from the premise of an intrinsic value of the universe, and of life, follows a specific human value (which acknowledges our awareness or consciousness of an intrinsic value of the universe, or of life), and this value is reverence for life and reverence for the cosmos.

Values, on this level, become the modalities of our behavior, attitudes of our action. They are the core of our axiological consciousness. The axiological consciousness consists of values as lived in our lives. We should not be surprised that there is sometimes a conflict between our intellectual consciousness and our axiological consciousness. And this happens when intellectually we uphold one value but deep down cherish another value.

From the assertion that intrinsic values reside in "things" does not follow environmental axiology (to use the present jargon); or if it does follow, that it is pernicious. The fact that some "things" ---human life, the Earth--- are of intrinsic value does not necessarily imply that they cannot have (do not have, should not have) an instrumental value.

What I am saying is that the distinction between intrinsic and instrumental values must not be too sharp, for then it may become too brittle and (on analytical grounds) may lead us to the abandoning of intrinsic values--which would be too bad.

The trend toward the instrumentalization of values must be opposed, for it leads to countless perils. This trend also must be opposed within the field of environmental and ecological ethics. But it can be best opposed by a judicious reassertion of intrinsic value.

We have to be aware that an intrinsic value can be recognized as such on two levels: 1) On the level of our intellectual consciousness, by the merely intellectual recognition that some things have intrinsic value. Then we are led to such assertion as: "The universe is of an intrinsic value," "Human life is of intrinsic value" (for what it is and as is); and, 2) on the level of our axiological consciousness, i.e. on the level of our attitudes as formulated and expressed by our human values. We then **act out** these intrinsic values, usually within the framework of some ethical imperative; for instance: behave in such a way that you treat the universe reverentially, or that you treat human life reverentially.

The first level could be called the **cognitive level**, or the level of the intellectual consciousness. The second level could be called **axiological** or the level of values proper.

The two levels can be intellectually separated. But only for a while. For if we look into the question deeper, then we realize that our intellectual consciousness can declare some things as of intrinsic value **only** after it is informed by the axiological level, by the values which we cherish in the depths of our hearts and souls. So it is our value consciousness or the axiological consciousness that informs and guides our cognitive consciousness regarding values. This fact is of great importance, for it leads to new clarification of intrinsic value.

It is often assumed (Baird Callicot, Warwick Fox) that the formulation "x is intrinsically valuable" is meant to be an **ontological** claim about x, that is to say, is taken to be a claim about the essential nature of being x, a fact about x independent of our valuing consciousness. This formulation I consider mistaken. (It leads us straight to Platonism or some form of unwarranted objectivism). The right formulation is: "x is intrinsically valuable" is an **axiological** claim, is taken to be a claim about the value of x because of our human nature, because of what we are as a species and as individuals. In this context it is our axiological consciousness that determines the nature of intrinsic values.³

There are no intrinsic values beyond our consciousness as a species of a certain kind, and independently of it. This is not an expression of subjectivism. Our intrinsic values are species-specific. In this sense they are **intersubjective**. Indeed, intrinsic values cannot be subjective because then they are personal and idiosyncratic. But intrinsic values are not objective - unless you are a Platonist.

Thus between the Scylla of subjectivism and the Charybdis of objectivism there lies and intersubjective justification of intrinsic values as assessed by our axiological consciousness which is species specific, therefore trans-subjective. Hence: no attribution of intrinsic value as

ontological claims independent of our valuing as a species. Hence: all values properly expressed must result in ethical imperatives and our willingness to act upon these values. Let me end with the words of this eminent ecophilosopher Henry David Thoreau:

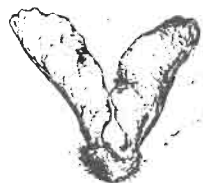
To be a philosopher
is not merely
to have subtle thoughts
nor even to found a school
but so to love wisdom
as to live according to its dictates,
a life of simplicity, independence,
magnanimity, and trust.
It is to solve
some of the problems of life,
not only theoretically,
but practically.

Notes 1. See H. Skolimowski: "The Dogma of Anti-anthropocentrism and Eco-philosophy," *Environmental Ethics*, vol. 6, Fall 1984; "Ecophilosophy and Deep Ecology," *The Ecologist*, 1985.

2. See Warwick Fox, *The Trumpeter*, Fall 1985, p. 20.

3. There is a tendency among philosophers, analytical philosophers in particular, to overintellectualize the meaning of values, to make values seem to be a product and function of our intellectual consciousness, while I claim that the axiological consciousness is primary in the value-process. It is this consciousness that makes the intellectual consciousness justify and rationalize whatever values we uphold "deep down", in our axiological consciousness.

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"Everything has some value for itself, for others and for the whole. This characterizes the meaning of actuality. By reason of this character, constituting reality, the conception of morals arises. We have no right to deface the value experience which is the very essence of the universe. Existence, in its own nature, is the upholding of value intensity. Also, no unit can separate itself from others, and from the whole. And yet each unit exists in its own right. It upholds value intensity for itself, and this involves sharing value intensity with the universe. Everything that in any sense exists has two sides, namely, its individual self and its signification for the universe. Also, either of these aspects is a factor in the other." Alfred North Whitehead, *Modes of Thought*, Macmillan, New York, 1967, p. 111.

PHILOSOPHICAL REFLECTIONS ON REFORM

VS. DEEP ENVIRONMENTALISM

By Michael E. Zimmerman

Often, when we become actively engaged in particular issues--such as preserving the Atchafalaya Basin, or working to end the nuclear arms race--we easily neglect broader issues concerning the values that motivate our actions. As a philosophy teacher who has been concerned with environmental issues for years, I am convinced that we need to reflect on our deepest convictions so that our practical actions will be consistent with them. Sierra Club members are generally convinced that important moral issues are involved in how human beings treat the non-human world. Yet defining the moral dimensions of the relation between humanity and Nature is not easy. In fact, a lengthy political struggle within the Sierra Club was based partly on disagreement between reform-minded environmentalists and deep ecologists. Before going on, let me define these two viewpoints.

Reform environmentalists want to protect wilderness areas, to promote wise use of natural resources, and to minimize the destructive environmental impact of industrialization. Reformists do not, however, challenge the prevailing Western view that human beings are the source of all value and the pinnacle of evolution. According to this view, Nature is valuable only insofar as it is useful to human beings. Some Sierra Club members have urged that wilderness areas be protected from development because wilderness experience is beneficial to people who have been scarred by excessive urbanization. Backpacking in wilderness areas is thus seen as useful for human beings, and wilderness is preserved for this reason. The widely accepted idea of mixed use of national forests is based on the

conviction that we should "manage" the planet effectively for the sake of human beings. Ultimately, humans and their rights are at the center of reformist values.

Deep ecologists--a terms that has come into play in recent literature--claim that current environmental problems cannot be solved piecemeal by reforms, but instead only by a "paradigm shift" away from the Western values that are allegedly the root of these problems. Deep ecologists argue that Western people see everything in terms of human survival and prosperity. The modern quest to attain these goals has been encouraged by the decline of the other-worldly Christianity and by the rise of hopes of an Earthly paradise based on the fruits of science, technology, and industry. The concept of managing Nature, including the preserving of wilderness areas as part of the master plan, stems from the belief that human beings own the Earth and therefore have the right to control it. Deep ecologists claim, however, that unless our self-centered view of our place on Earth is changed, no amount of "reform" can prevent the Earth from becoming a giant factory populated almost exclusively by tens of billions of human beings.

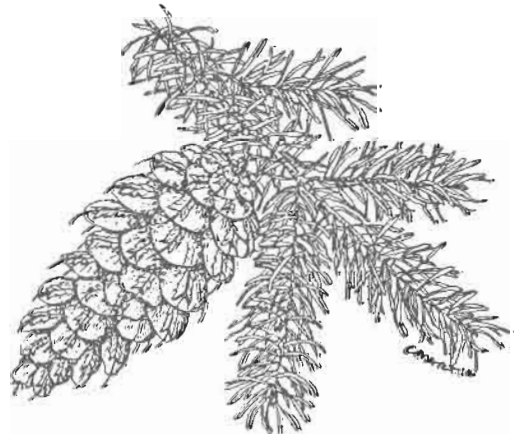
Deep ecologists regard John Muir, founder of the Sierra Club, as one of their own. Muir opposed human-centered values and insisted on the intrinsic worth of Nature. He became an opponent of the early 20th century policy of "natural resource management." Over the decades, however, the Sierra Club became largely guided by the resource management or reformist viewpoint. But as concern about the environment and destruction of wilderness grew during the 1960s, some members began moving toward a deep ecology view. David Brower, then head of the Sierra Club, was one such member. His increasingly radical views, combined with controversial decisions about how to run the Club, led to his departure and to his founding of Friends of the Earth. Brower's recent election to the Board of the Sierra Club indicates that many current members are now more receptive to his deep ecological position.

The changing attitudes of Sierra Club members reflect a nationwide phenomenon. According to a recent survey of 1310 Americans, 72% agreed that American values and lifestyle are responsible for our environmental problems. If our values and way of life are ultimately the cause of our environmental problems, we need to do more than treat the symptoms produced by that way of life. We need a real change in the human-centered values that spawn the economic-political practices that threaten all life on Earth. Despite my belief that such a radical shift in our values is necessary, I am also persuaded that we are currently in need of both reform and radical environmentalism. At the same time Sierra Club members fight for legislative

reforms to protect the environment and wilderness from destructive human intervention, we can also open ourselves to alternatives to the prevailing human-centered values that are the real source of our problems.

As we rediscover the essential interrelatedness of all life, an interrelationship confirmed by the science of ecology, we will seek ways to live that are in harmony with the needs of the whole Earth. Such harmonious dwelling on Earth may require that we see that our highest human possibility is not to dominate Nature for our own purposes, but to bear witness to and to serve the magnificent world into which we have been born. Is it not possible to develop a world that works for everyone--for mountains and rivers, plants and animals, as well as for human beings? The fate of the Earth may depend on our answer to this question. If we continue our violent, rapacious attitudes toward the Earth and toward each other, it is likely that we will destroy the environment either through industrial pollution or through nuclear war. The future is in our hands. Let us learn to act in accordance with insight into our deepest responsibilities to life.

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AT SYLVANIA

By Kirke Wolfe

Shrunk to getting and spending
strung out in dry thoughts
I stare

 beyond the glass
fir trees moving in the wind
strong limbs, soft
moisture breathing green
change the subject
fill my mind

Kirke Wolfe teaches philosophy at Portland Community College, Cascade Campus. He has also taught at Portland State University and the University of Victoria. Kirke teaches philosophy as a practice committed to creating genuine dialogue between persons. He is also an organic gardener and has worked with various community oriented groups in the Northwest.

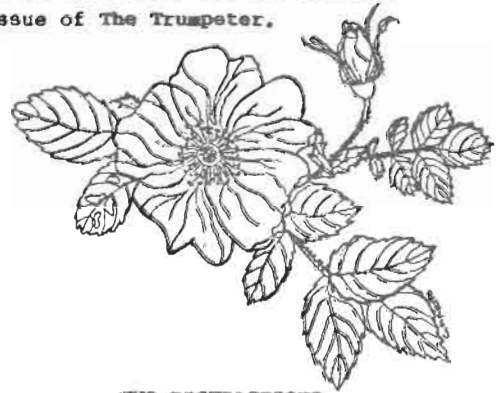
THE BASIC PRINCIPLES OF DEEP ECOLOGY

By George Sessions and Arne Naess

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

Readers are encouraged to elaborate their own versions of Deep Ecology, clarify key concepts and think through the consequences of acting from these principles.

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. George published an ecophilosophy newsletter for several years that was then the only publication devoted to Deep Ecology. George and Arne Naess formulated the above principles in April 1984, while camping in Death Valley, California. They originally appeared in the newsletter mentioned above and have been reprinted elsewhere, including in *Deep Ecology*. Reprinted here with permission. For a note on Arne Naess see the end of his article in this issue of *The Trumpeter*.

**TWO DISTRACTIONS**

By Steven Lewandowski

- I. after a long walk
sitting together
in the high hayfield
bodies so tired
we can't think of anything-
our minds drift
this way and that
like cloud shadows
skimming distant hills
- II. can't
keep my mind
still & close
to hand work
tying vines
to taut wire
with that lake
reflecting
distracting
blue sky

Steve Lewandowski is with the Ontario County (US) Soil and Water Conservation District. He has published several books including *Honey and Ashes* from Tamarack Press and *Inside and Out from Crossing Press*. His poetry has appeared in other editions of *The Trumpeter*.

I am pleased that Henryk Skolimowski has called for conceptual clarity in articulating ecophilosophy and deep ecology. I agree that a "living philosophy" should not be mired in jargon or become a set of abstractions cherished by philosophers. A living philosophy should be sustainable on all levels of human existence. If supporters of deep ecology fall into the trap of debating analytical philosophers on their own ground, we will lose the power and grounding of deep ecology.

Deep ecology springs from our experience of the world, or in a more dynamic phrase, through **experiencing our place**. If we are experiencing our place deeply, the boundary between our narrow self-identity and our place is fluid, like the surface of a pond, as Paul Shepard has said. We begin to understand that we are intermingled with our place. In defending our place, and identifying with our place, we are defending our self. Some might call this a religious or spiritual feeling or experience, but it seems best, in articulating deep ecology, at this time in Western history, to avoid the term "spiritual" because it carries such a heavy burden of dualism. Certainly we imply a reverence for the Earth.

I have proclaimed this reverence on numerous occasions. Skolimowski is wrong when he implies that I fear taking a religious stand. People, however, come to deep ecology from different, but not incompatible, 'first principles.' That is Buddhists, Christians, even Marxists might develop an argument based on their intuition and non-anthropocentric position. Thus deep ecology tries to avoid a narrow sectarian or dogmatic religious or philosophical 'first principle.'

Skolimowski chides supporters of deep ecology for having a "totally ambiguous" position in relation to evolution. I do not agree with that assessment. I, for one, have written that intrinsic worth implies that other species can follow their own evolutionary destinies irrespective of their usefulness to humans. I have argued that humans should not become the "business managers of evolution" as some "new age" thinkers advocate. Evolution is the dominant myth of our times. Evolutionary theories are acceptable, as far as I can see, to deep ecology principles. But, I do object to Skolimowski's version of evolution which seems derived from the theories of the Christian theorist Teilhard de Chardin. Teilhard's version of evolution is anthropocentric. Humans remain, to a large degree, at the center of the historical process. His version of a Christian teleological framework underpins this view of evolutionary theory.

In practice, supporters of deep ecology defend preservation of biological diversity for its own

sake. I have been very critical of various stewardship models of management of natural resources. For example, there is no evidence, in my estimation, that techno-scientific civilization is compatible with preserving remaining rainforest on this Earth. Thus, the most practical solution is to designate huge areas of the Earth as "wilderness areas". Until humans learn how to live and let live, that is, until humans are more modest, respectful and wise, techno-scientific civilization should not intrude further in rainforests, or other big wilderness areas. The dominant paradigm in techno-scientific civilization encourages greed, exploitation and fear. Based on narrow self-interest, humans are intruding into the integrity of most ecosystems of the Earth without regard for the well being of the mixed community-- of wolves, bears, trees.

Skolimowski says "a living philosophy has always been a set of strategies for living." I agree. And other supporters of deep ecology agree. Arne Naess has written on deep ecology lifestyles. George Sessions and I have written extensively on strategies for natural resources management from a deep ecology perspective and contrasted these strategies with those advocated by supporters of a stewardship position. (See Chapter 8 in *Deep Ecology, "Natural Resource Views of Management."*) In my new book (*Simple in Means, Rich in Ends: Practicing Deep Ecology*) I discuss dwelling in mixed communities, the practical implications of restoring human damaged lands and dwelling with toxic wastes. I see the individual in service to the mixed community of wolves, bears, microbes, and other humans, and I see humans using some plants or animals to satisfy vital needs, but not to satisfy whims, desires, or lust for power, domination and control.

I agree with Skolimowski's quote from Thoreau. To be a philosopher is to solve some of life's problems practically. I would like to see Skolimowski's recommendations for wilderness zoning, management of natural resources, and restoring human damaged lands.

In sum, to me deep ecology is not exclusive but inclusive. Dialogue is encouraged. Practical consideration is encouraged. I have worked with numerous groups including peace groups, Permaculture groups and land based intentional communities. We are all seeking ecosophy and through our practice can develop further intuitive understanding.

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progress, **Simple in Means, Rich in Ends: Practicing Deep Ecology**, as mentioned in this article. Bill is an avid backpacker and student of Aikido and Native American philosophies.

POST-SKOLIMOWSKI REFLECTIONS ON DEEP ECOLOGY

By Warwick Fox

Many words have been or are being written by a number of authors under the banner of "deep ecology." It has seemed to me that the main thinkers who have self-consciously adopted this identification (Naess, Devall, and Sessions), as well as a number of similarly minded thinkers (e.g., Evernden, Livingston and, to some extent, Rodman, to name only three) have tended to have something quite distinctive to say when compared with other ecophilosophers. In my recent work, I have been attempting to clarify and defend what I see as philosophically distinctive about the deep ecological approach. (See "An Overview of My Response to Richard Sylvan's Critique of Deep Ecology," in the Fall 1985 issue of *The Trumpeter*.) The essence of my view on the philosophical distinctiveness of the deep ecology approach can be suggested by the following points:

1. Ecophilosophy (of Skolimowski's version, e.g.) typically proceeds within the framework of discourse of environmental axiology (i.e. environmental value theory). This simply means that most ecophilosophers attempt to provide arguments for the intrinsic value of the nonhuman world. The reason for doing this, of course, is that certain rights and obligations attend the acceptance of an argument for intrinsic value.
2. Where in the deep ecological literature is there an argument for (rather than an assertion of) the intrinsic value of the nonhuman world? If you think you can find such an argument, ask yourself how much consent it commands among those who self-consciously identify themselves with, or profess sympathy with, deep ecology. Also, consider the strength of the argument (i.e., its justification) and ask yourself whether you think it is defensible and, therefore, persuasive to someone who wants to resist the argument's conclusion (i.e., consider whether the argument has any normative force). If, on the one hand, you think that an argument for the intrinsic value of the nonhuman world is widely consented to by deep ecology supporters and constitutes the primary theoretical concern of deep ecology, yet, on the other hand, you find that the argument lacks normative force (i.e., that it ultimately amounts to a relativistic expression of belief), then you can hardly claim deep ecology to be a serious ecophilosophical contender in the ideological struggle for the extension of environmental concern.

3. The philosophically distinctive aspect of deep ecology lies in the fact that, instead of arguing for the intrinsic value of the nonhuman world, deep ecology thinkers argue for the cultivation of a state of being that sustains the widest and deepest possible identification (Naess calls this "Self-realization," Devall and Sessions call it "ecological consciousness," Livingston speaks more straightforwardly of a "state of being" of "selfless identification" in *The Fallacy of Wildlife Conservation*, Evernden seems to be on a very similar wavelength in *The Natural Alien* (see his chapter on "The Fields of Self"), Rodman speaks more obliquely of "align(ing) the self with the ultimate order of things."

4. This state of being both promotes and is promoted by, on the one hand, a vision of reality as "unity in process" (Rosak's phrase) and, on the other hand, actions of ecological resistance and lifestyles that exemplify the ideal of living lightly with frugality and voluntary simplicity. Drawing on Naess's self/Self distinction, I have referred to ecological resistance and living lightly as "Self-defense" and "Self-awareness" respectively.

Points 3 and 4 above are summarized in my "sketch map of deep ecological territory" in the Fall 1985 issue of *The Trumpeter*. With its heuristic division of deep ecology into theoretical, experiential and practical aspects, this "map" enables one to see that different deep ecology authors may stress different aspects of deep ecology in their writings, e.g., the theoretical aspect (deep ecology as concerned with a "unity in process" vision of reality), the experiential aspect (deep ecology as concerned with "Self-realization," "ecological consciousness," a state of being that sustains the widest possible identification, etc.), or the practical aspect (deep ecology as concerned with ecological resistance [e.g. saving wilderness, fighting pollution, etc.] and living lightly). Thus, it can appear that different deep ecology authors are presenting different "central messages; when in fact it would be more instructive to see these authors as emphasizing different aspects of a more comprehensive undertaking. Of course, it is desirable to emphasize all three aspects of this comprehensive vision simultaneously, but since it is difficult to do this in the linear form of written exposition (and, hence, the reason for my spatial "map" presentation) I stress the experiential aspect of deep ecology as its single most distinctive feature (see point 3 above). This is because I believe it can be shown that it is this emphasis that constitutes the most distinctive and, indeed the most defensible, contribution of the authors to whom I have referred. My original 30,000 word response to Sylvan argues these points

at length, based on a close reading of these authors as well as others. [This long article has now been published as a monograph. See the booknotes in this issue of *The Trumpeter*.]

My "postscript" to the overview of my response to Sylvan (*The Trumpeter*, Fall 1985) was an attempt to provide an interpretation of intrinsic value that was compatible with this distinctive deep ecological framework of discourse. On this account, the statement "x is intrinsically valuable" is an expression of one's personal view of x from the perspective of a state of being that sustains a deep identification with x. The justification for the statement is not to be looked for in an environmental axiological direction. This direction will simply reveal the statement as a particular kind of subjectivist approach (namely, an emotivist approach) to intrinsic value that collapses into personal (as opposed to cultural or biological) relativism. Rather, the justification for the statement is to be looked for in an "autological" direction, i.e., in the direction of arguments for the attainment of a state of being that sustains wide and deep identification. My "postscript" referred to the deep ecological framework of discourse as an "autological" one to distinguish it from the usual environmental axiological (i.e., environmental value theory) framework of discourse. Unfortunately, my note explaining the term "autological" was not able to be printed. (The editor took care to point out, however, that my postscript had to be printed sans a number of the notes that accompanied it for reasons of space limitations.) That particular note read: "For want of a better and briefer term, I shall here use Huxley's term 'autology' (which denotes the study of the self and connotes experiential insight into the nature of the self-- or Self-realization) to distinguish the framework of discourse within which deep ecology proceeds."

Writing largely in response to my postscript, Henryk Skolimowski (this issue) has made a number of specific criticisms. Some of these I consider to be inappropriate, e.g., those concerning the use of "jargon", if by that is meant the use of complex terms that are not clearly defined-- at least not clearly defined in the original manuscript prior to editing (e.g., as already noted, my footnote on the denotation and connotation of Huxley's valuable term "autology" was not printed). As for the charge of "analytical scholasticism," I would simply note that so much work has been done on the problematic concept of intrinsic value that, for better or for worse, it is now more or less impossible to contribute anything of value (!) to the discussion without arguing quite precisely and in some detail. However, many people would agree with Skolimowski that this just leads to "a set of philosophical abstractions and fine conceptual distinctions" such that the whole discussion is

liable to generate more heat than light. For this reason, I agree that it is also very important to attempt to express one's views in brief, easily grasped presentations. In this regard, I would refer Henryk Skolimowski, or anyone else who finds more heat than light in my own elaborated arguments regarding deep ecology, to my previously mentioned "sketch map of deep ecological territory."

Other criticisms made by Skolimowski seem to be somewhat superficial, e.g., his comments apropos of the claim that Naess and Sessions use the term "intrinsic value" in an everyday, nontechnical sense in their popular 8 point presentation of deep ecology [reprinted in this issue, ed.] seem to assume that this is a claim of my own, whereas it is in fact one that those authors make themselves, and one that I discuss at some length in my extended response to Sylvan. Yet other criticisms I consider to be just wrong, e.g., the notion that "proponents of deep ecology behave in their verbal utterances as if evolution did not exist." Rather, the precept of allowing all beings to follow their separate evolutionary destinies is one that recurs throughout deep ecology writings; moreover, it is Sessions who has previously taken Skolimowski to task for the latter's excessively anthropocentric view of evolution. (See Sessions' review of Skolimowski's *Eco-Philosophy in Environmental Ethics* 6 (1984): 167-174.) Likewise, I think it is wrong for Skolimowski to claim that his "species-specific" view of intrinsic values is not a subjectivist approach. (Baird Callicott defends a species-specific view of intrinsic value but, in contrast, rightly accepts that this view represents a subjectivist approach to the problem, e.g., see his "Intrinsic Value, Quantum Theory, and Environmental Ethics," *Environmental Ethics* 7 (1985): 257-275.) However, to embark upon a discussion of this last point, and of the problems that an evolutionary ethics must deal with, would be to enter meta-ethical realms (or those of "analytical scholasticism," depending on where you think it best to look for light) that here it is best to leave alone.

What I most appreciate about Skolimowski's paper is his "call for conceptual clarity." As one who is engaged in the task of attempting to discern and to clarify the main features of deep ecological thought, I agree that the situation can seem quite confusing. Some deep ecology writing does seem simply to emphasize what Skolimowski calls "the principle of anti-anthropocentrism;" other contributions to deep ecology emphasize either or both of the first two tenets of Naess's original and influential presentation of deep ecology, namely, what Skolimowski refers to as "the idea of wholeness" and "the principle of radical egalitarianism;" there is also Naess's and Sessions' recent, popular 8 point presentation of the "basic principles" of deep ecology, which

proceeds in terms of the (unargued for) intrinsic value of the nonhuman world; and then here I am claiming that the most distinctive and defensible aspect of deep ecological thought consists in what Skolimowski refers to as "the idea of self enlarging itself to become Self."

If these differing emphases represent genuinely different conceptions of deep ecology, then there is cause for Skolimowski's diagnosis of deep ecology as being in "deep conceptual trouble." If, on the other hand, they merely reflect different aspects (expressed in negative and positive terms) of a more comprehensive undertaking, then Skolimowski's paper at least serves notice that others are finding it difficult to identify this comprehensive view. It suggests that more attention ought to be paid to the links between the experiential, theoretical and practical aspects of deep ecology. In this regard, I can only reiterate that my research on the philosophical elaboration of deep ecology suggests that the comprehensive view inherent in deep ecology turns on a state of being that sustains the widest possible identification.

(I am grateful to Arne Naess for comments on an earlier draft of this paper.)

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DEEP ECOLOGY IN GOOD CONCEPTUAL HEALTH

by Arne Naess

I

The Editor has asked me to discuss Skolimowski's article "In Defense of Eco-philosophy and of Intrinsic Values". Its positive message, as I understand it, is such as may be expected from a supporter of the deep ecology movement, but who is troubled by the rich flora of philosophical articulations of it. Perhaps he expects that there will be one winner and the others recognized as weeds. I hope this will not happen. But I recognize the value of clarifications. What I say in what follows is based on my own philosophical attempt at articulation. It is of course only one attempt among many -- I am glad to add.

II

Skolimowski's article opens as follows:

Deep ecology is in a deep conceptual trouble. It has hardly formulated itself as a coherent body of ideas, and it is already split apart by its incompatible interpretations. During the last couple of years its chief exponents have been shifting grounds attempting to formulate in ever new ways the central message of deep ecology. So far there have been at least four candidates:

1. the principle of anti-anthropocentrism (this proved untenable);
2. the principle of radical egalitarianism (this proved untenable);
3. the idea of wholeness (which says that things "do indeed hang together") -- this proved rather unoriginal;
4. the idea of self as enlarging itself to become Self -- the idea is venerable as it goes back to Buddhism and the Buddha, but perhaps not distinctive enough to be the central message of an ecological philosophy.

From the quotation it is clear the Skolimowski has in mind ecological philosophy in general and not only attempts to articulate philosophically the central messages of the deep ecological movement which I strongly support. When I recommend pluralism in ecophilosophy it is because I think it is an important job to listen to non-philosophers in the movement and to try to clarify philosophical assumptions. The attempts will naturally lead to very different conceptualizations.

A direct answer to what is stated in the quoted passage requires some preliminary remarks.

A philosophy which I take to be in harmony with the tenets of the deep ecological movement intends to outline a total view and may for certain limited purposes be said to have four levels:

Level One is that of the very ultimate premisses of the ecolphilosopher. They are philosophical (metaphysical), or squarely religious in the sense of positive religion. As an example of recent Level One formulations I may refer to that of Gary Snyder. It opens with the following sentence (only slightly modified by me):

...The universe and all creatures in it are intrinsically in a state of complete wisdom, love and compassion, acting in natural response and mutual interdependence.¹

Clearly some philosophers will either not agree to this, or articulate it very differently, or feel that they do not quite understand what is meant. But it is, and will always be, an open question as to what extent the different articulations reveal definite disagreements or incompatibilities. Mankind has tried out Level One formulations for only a few thousand years. What I - with my limited capacities of understanding - have witnessed in my philosophical lifetime (logical empiricism, existentialism, ordinary language philosophy, Wittgenstein worship, ...) does not impress me as anything definitive or anything we all ought to accept.

Anyhow, the central message of the deep ecology movement should not be looked for at Level One -- if "centrality" implies some measure of common stand within that movement.

On Level Two I have tried to formulate a common ground. When George Sessions suggested we might look for a set of **principles of deep ecology**, I said I wanted to call them **common key terms** or **slogans**. (My bad idea may be explained by Skolimowski in terms of a still active remnant of analytical philosophizing on my part.) Together we agreed upon a set of 8 points.

I do not think Level Two may be said to contain sets of formulations of 'the central message', but any message substantially incompatible with those formulations should not, I think, be accepted as expressions of the central message of deep ecology. That would water down the name and invite misunderstandings.

What then about the four candidates Skolimowski mentions?

1. "The principle of anti-anthropocentrism." This is a negative principle and unsuitable for the most positive movement of the Century. No supporter of the deep ecological movement has, as far as I know, meant to use such a principle as an adequate expression of its central message. But, of course, the movement rejects narrow human centered norms as acceptance for large scale human interference in nature. 'Narrow' is a useful term, talking about usefulness for humans. Nature conservation is useful, for instance, in preventing the dismay,

anger, sorrow, and frustration which an increasing part of humanity experiences when contemplating contemporary destruction. The reference to this kind of usefulness is not to the narrow kind fought by deep ecology. It does not belong to 'anthropocentrism' in the usage of this term within the movement.

2. "The principle of radical egalitarianism." Thanks to much public and private discussion, certain unsuitable interpretations of terms like "biocentric egalitarianism" have been clarified (to a certain degree) and rejected. What I associate with such terms may be formulated as follows, but only provided the term "to have the right to" is accepted: "There is a right that all living beings have in common: the right to live and flourish." If I kill a mosquito it is because it annoys me too much, not because I have more right, or a different right, to live and flourish than the mosquito.

Properly formulated, a principle of biocentric egalitarianism might be suitable as part of a central message. There are, however, many thoughtful people who persist connecting the term with a general norm against any killing or injuring of any living beings by humans, even if it is done for the satisfaction of vital human needs. Such a norm is scarcely suitable as an expression of a fairly general conception within the movement. My tentative conclusion is that the Latin terms "egalitarianism" or "equalitarianism" should be used, if at all, with caution. It is, however, slightly misleading to say that a definite principle of radical egalitarianism has been proposed as expression of the central message but "proved untenable."

3. "The idea of wholeness," "everything hangs together." Too vague and too general as an adequate expression of a central message. Scarcely accepted as such by supporters of the movement, and therefore scarcely proved untenable after being accepted.

4. "The idea of broadening and deepening the self so that we identify with all living beings (including 'Gaia')." This kind of idea is central in a published version of my 'ecosophy T'. But it is a typical Level One idea, not something proposed to be used as a Level Two idea. The central message should, if confined to any definite level, be expressed through ideas of Level Two rather than One. An idea of Self-realization (rather than self-realization or ego-trip life-style) has not been proposed by me as an adequate expression of the central message of **the whole movement**. 'Self-realization!' is central in the sense of the only non-derived norm in my ecosophy T.

The ultimate intuitive source of the idea of the greater Self seems in my case to be the typical experience of a small child lying flat on my stomach looking into a tiny, tiny pond. At the first moment no moving life is seen. But after a couple of minutes, more and more creatures are

noticed, and after, let us say, half an hour, their life style is gradually manifesting itself. A whole world! And worlds within worlds!

A whole world is destroyed if one day the pond is ravaged. The intense identification with each creature and the pond as a magnificent, infinitely complex whole fosters the feeling of unity with each creature, and with the many sub-wholes and of course with the supreme totality.

Such experiences are enough! No definite Buddhist or other cultural phenomena are strictly necessary to start developing the basic attitude expressed, among other ways, by the term the greater Self, and the norm 'Self-realization.' This is only to fight the idea that there is something extraordinary and culturally sophisticated involved. Just the ordinary sensitivity of a loving child.²

In conclusion, Skolimowski's discussion of these four items does not warrant a diagnosis of "deep conceptual trouble". We are always on the way, trying to articulate what is hard to articulate and what cannot be articulated once and forever. I believe I understand Henryk Skolimowski, who is perhaps a little more passionate and impatient in his thinking. Conceptualization is a permanent job, and diversity should not be confused with disagreement. In our efforts Kropotkin's slogan 'Mutual aid!' is central.

III

The difference between the shallow and deep ecological movement has been made using many words. It would obviously be a risky undertaking to condense such descriptions using only one or two (anti-anthropocentrism, radical egalitarianism, ...), or even a couple of hundred. The latter was tried in the Naess-Sessions version of Level Two. For me and many others one of the sources of confidence that the shallow/deep distinction has an empirical basis is furnished by the extensive discussions during direct actions. Where people are sitting or standing together for hours or days, or living in tents, or in other simple ways for days, weeks or even months, there is ample time to try to classify and articulate the motivations and beliefs explaining one's participation. There is, as far as I can judge, an astonishing similarity of basic attitude all over the globe - but people in cultural minorities, also people who feel quite alone because their nearest and dearest don't understand, feel 'different' from nearly all of their daily contacts.

In this situation it is important not only through music, arts, poetry, and literature, to reach groups all over the globe, but also to offer cognitive articulations in every-day and philosophical language. People have reason to feel that they have friends in all countries, people who are not just mildly regretting the excessive interference with life conditions on this planet

and offering ways of diminishing some of the most conspicuous evils, but people who are deeply disturbed and shaken. These are people who feel the interferences as attacks on themselves and the meaning of their life on Earth. I remember with a smile the outcry many years ago in groups all over the world when there were rumors that the emperor penguins of the Antarctic might die out because pollution resulted in eggshells that were too thin. "How dare we interfere with those beings!" The reaction did not stem from any expectation or wish to visit the penguins or otherwise derive pleasure from them. Penguins are felt to be part of the whole we belong to, not to a whole that belongs to us. (As in the sense of our small selves on our ego-trips.)

Experience in direct actions, and in more conventional situations of social conflicts, makes it worthwhile to try to increase the contacts between deeply concerned people by every nonviolent means at our disposal.

The conceptualizations offered by the distinction between the shallow and deep ecological movement are one such means at our disposal.

IV

Does Skolimowski disagree significantly with the kind of thinking presented above? Scarcely -- as seen from the following quotation with which I agree:

Part of the problem is that the search for the 'central message formulation' may be misguided. It is more prudent to assume that there is not, and cannot be, one single central message of deep ecology. Deep ecology, and Ecophilosophy for that matter, is not a deductive system - based on a set of axioms or one central message, from which the whole system flawlessly and deductively follows. We are now cured of this idea.

But he continues:

What are the basic values of deep ecology: It is now very difficult to say as the whole notion of intrinsic value has been thrown into a quandry. Has it (the notion of intrinsic value) become invalidated as the result of our analytical scrutiny?

Unhappily, I am so used to my own version of 'applied semantics' that I cannot avoid using it in discussion.³ I use the expression "intrinsic value" freely, even in academic discussion with philosophers, because analytical scrutiny has not decisively supported the conclusion that there are no clarifying interpretations ('precizations' in my terminology) which makes it acceptable within a high level conceptual, philosophical framework. There are in my view several 'directions of

precization', a narrower concept than that of 'direction of analyses', which may lead to this satisfactory result. Warwick Fox suggests one, and does not pretend it is the only one. But what if we start to doubt that there are any at all? This, to some of us, would be disquieting, but I do not consider problematic character to present a strong reason to stop using it, even in philosophical discussion.⁴ (We use 'truth', 'fact', 'ego' ...) For me, intrinsic value expresses something which from the point of view of philosophical phenomenology seems to deserve the title of a basic experience. I can recall that experience at any moment.

Anyhow, widening what Aristotle says about the belief that one can prove everything one asserts, the belief that every term we use can be elucidated within a definite philosophical framework is due to lack of education (*paideia*).

The term 'intrinsic value' has been thrown into a quandry among philosophers. So what? Any term found interesting enough to reflect upon has been turned into a quandry by some philosophers. I do not feel that deep ecology "will become a set of philosophical abstractions." But I see the danger that those supporters of *The Trumpeter*, who are not especially interested in philosophical analysis may get a little frustrated -- and with good reason. So I shall stop here.

Notes

1. Gary Snyder, "Buddhism and the Possibilities of a Planetary Culture", in Bill Devall and George Sessions, *Deep Ecology*, Gibbs M. Smith: Salt Lake City, 1985, p. 251.
2. The ontogenesis of the unity-in-diversity attitude is traced in "How my Philosophy Seemed to Develop", in Andre Mercier (ed.) *Philosophers on Their Own Work*, Vol. 10, Peter Lang: Bern, pp. 209-226.
3. *Communication and Argument: Elements of Applied Semantics*, Oslo/London 1966.
4. Anthony Weston has in an interesting article ("Beyond Intrinsic Value: Pragmatism in Environmental Ethics", *Environmental Ethics*, Vol. 7, 1985, pp. 321-340) postulated a set of premisses from which follows that it is a reasonable policy to avoid the expression 'intrinsic value'. I do not accept that set. A convenient starting-point for arguments in favor of the usage of 'intrinsic value' is a study of the expression 'for his (her) own sake'. We distinguish between what we do for somebody because of his or her 'value' in definite concrete situations for definite purposes, and what we do for a person, for the sake of that person, in just as definite concrete situation. We then do not measure his or her value for some aims external to the person itself. A convenient way of arguing is that the sum of instrumental values do not equal the total value, because the means-relations do not

take into account that the person has a value in itself, an intrinsic value. I then ask: Have only human beings intrinsic value? Why?

Arne Naess can be reached through the Department of Philosophy, University of Oslo, P.O. Box 1024, Blindern, Oslo 3, Norway. Arne has written extensively on environmental philosophy and also on a wide variety of other topics. His book *Ecology, Community, and Life Style* is being translated from Norwegian into English and will be available sometime next year. Some of his recent publications in English in environmental philosophy include his influential "The Shallow and the Deep, Long-Range Ecology Movements: A Summary," *Inquiry* 16 (1973): 95-100; "Self-realization in Mixed Communities of Humans, Bears, Sheep, and Wolves," *Inquiry* 22 (1979): 231-241; "A Defense of the Deep Ecology Movement," *Environmental Ethics* 6 (1984): 265-270. Arne's reputation in Philosophy was originally gained for his work in semantics, but his interests and published work have a much wider range, including work in Spinozian ethics, Gandhian ethics of non-violence, scepticism, and philosophy of science. His work on Gandhi appears in the book *Gandhi and Group Conflict: An Exploration of Satyagraha; Theoretical Background*, Universitetsforlaget, Oslo, 1974. He resigned his Chair in Philosophy at the University of Oslo in 1970 in order to devote himself more fully to the urgent environmental problems facing us.



"When I stand at the rim of the Grand Canyon I ask: What is the value involved here to a human being? I'm not satisfied that it is just a pretty view. To me it comes down to the question of what we are after in this world. For my money, it's how we treat each other as human beings. A factor is the image we carry with us of how we relate to the world around us. Nowadays, because of the enormous

power scientists have rendered us, we feel in charge. We control things. The view of the sweep and stretch of space is a corrective to our abounding pride in our capability. We have the experience for a moment of being reduced in size to the real scale we inhabit on this Earth." Willi Unsoeld, as quoted by Alan Gussow, in "Conserving the Magnitude of Uselessness: A Philosophical Perspective," published in *Our National Landscape: A Conference on Applied Techniques for Analysis and Management of the Visual Resource*, 1979, edited by Gary Elsner and Richard Smardon, p. 10. (Brought to our attention by Herman Brunn.)

THE PRINCIPLE OF EXTENDED IDENTITY

By Silas Goldean

1. Pantheism is not a religion. It has no fixed dogma or system of worship. Rather, it is a call to worship, or at least an appeal to mindfulness and gratitude for life. Since it relishes the possibilities of life, pantheism is expressed in a diversity of practices; but they share the central recognition that a spirit/power/life-force is present in all things, including us, and that our identities are inextricably intertwined with lives beyond our own. That is not only the premise of pantheist thought, but also the basis of poetry, music, healing, and love.

"The childish heresy of Pantheism," Pope John called it. Childish, one assumes, in the sense of not knowing any better, a kind of fusion of credulous innocence and deliberate ignorance, this notion that an owl or a woodrat or a wild rose are possessed of life-spirits, or identities essential to our own. One constant revelation of the historical process has shown that when great religious personages die, the sun continues, the moon holds fast, the wind still blows in the cottonwood trees, the seeds scatter, the water flows. Not knowing any better.

2. A basic principle of pantheism is that of extended identity. This principle holds that to know one's self you must be able to sense, establish, and sustain relationships beyond the self. It assumes you cannot separate the dancer from the dance.

The extension of identity is a way to explore what makes us possible. It seeks life beyond and within our own. Lovers. Friends. Owls. Bobcats. Saxifrage. Sun. Moon. The Seven Moons of the Lost Island. The Nine Red Moons of Shalimar. The moon on the water, spilling. It seeks the patterns of connections and resonance of associations. It makes distinctions in order to assimilate the differences. It would enlarge the dance.

3. I cannot define identity. However, I feel any sufficient definition would have to include the following aspects of its larger dynamic: **Genetic**, from general species to particular parents; **Cultural**, the influence of the social environment,

prevalent thought-forms and beliefs, mediation of species and ecosystem; **Planetary**, the sum of physical sustenance, earth, air, water, light, and every other species; **The "I"**, our consciousness of self, variously conceived, who we think we are; **Relational**, the entirety of relationship between the I and everything else.

According to legend, Buddha went to a shrine to make obeisance to his parents. There, he realized, "Every person and other sentient being who has ever lived in the countless Kalpas of time are, in effect, my parents."

What makes us possible must certainly be part of what we are.

4. Identity, to gauge a distinction, is a bipolar dynamic: the need to assert the self (definitional) and the need to surrender the self (integrative). Both forces can be simultaneously in effect, both are important, and both are capable of infinite expression. Timing is the skill; knowledge the tool. Knowledge cannot be separated from the self or the other-like love; it is an evolving covenant of permissions, plagued by fear and ignorance, sustained by faith.

The pantheist faith assumes everything is as important as ourselves. Not more. Not less.

5. The practices used for extending identity are richly diverse and have been developed and employed from the Paleolithic to the present, most notably in the Great Spirit/shamanism tradition and, with a more metaphorical predication, in early alchemical works. Despite their diversity, most practices share a simple tenet: Pay Attention. Attune the mind with attention. Attend the relationships and associations alive among the self and other forms of life. Use imagination to explore the binding curve that joins us together. Develop a firm grasp of the obvious. Not a grasping at all, really, since the attentive mind is like an open hand.

To experience the sense of extended identity, a good place to start is with our basic physical interdependence with planet and place. One common practice, expressed in many forms, involves daily attention/meditation on the Four Elements: Earth, Air, Water, and Fire (or sunlight, both direct and reflected from the Moon). These are not ideas or metaphors; they are real, and each in a specific time and place has a quality, a character, that carries further into us than mere nutrition. Of course, they are generally taken for granted; most humans pay them no particular mind as they go about their business. In the pantheist view, since these elements make our existence possible, such mindlessness displays a hideous lack of gratitude. Only fools ignore or seek to transcend the conditions of life.

6. The extension of identity should not be confused with what psychiatrists call projection. Projection imposes the self on the other in an attempt to contain or control it; essentially it is

the imagination in the service of rationalization, justification, and distorted self-defense. The extension of identity, on the other hand, seeks to know the other, join it, and thereby **withdraw** it from projection. The spirit refined by addition.

7. The extension of identity doesn't involve the loss of ego. The Freudian topography of the human psyche delineates three major regions of function: the ego, which mediates self and other; the super-ego, which mediates species and ecosystem; and the id, which mediates the heart and the journey. The extension of identity doesn't require the loss of any psychic element, but rather necessitates a transformation of them all. Since this transformation is different for each individual, no example is adequate. Simply put, you must be convinced that a transformation has taken place.

In the pantheist view, it is a mistake to limit the self (or "I") to the ego, or to any one aspect of the psyche. The danger of egocentricity is precisely that the psyche has no center. The psyche is an awesomely complex system of energy interchanges, a considerable number of which are under the continual influence of exterior forces, most obviously those of culture and the constitutive physical reality of the planet. We like to think we understand these other forces, but our solipsistic explanations and heedlessly destructive actions indicate that such is a delusion. The self is no doubt a reality, but only one among many. To gain more complete access to the living mind, the **spiritus mundi**, one must seek the conclusions among realities--- I and others, light and waves, the moon and the owl. The shaman woman becomes an owl in order to better understand the moon, the villagers, her child, her lover. She becomes the owl so that her heart might fly away.

8. Our cultural life is increasingly dominated by two interlocking social forms: one, a corporate global technocracy that reduces existence to commodities and markets; the other, a "liberal" totalitarianism where everything not prohibited is compulsory. Both reflect a greed to dominate and control. Some semblance of control-hopefully by covenant, rather than imposition--- is probably necessary socially, and biologically it is already there, if dimly understood. But when the desire to control sickens with greed, it becomes heartless domination, and as we're robbed of our capacity for freedom, we lose our capacity for faith. The source of domination, I think, is not a fear of death, but rather the fear of life. I've always like St. Augustine's definition of love: "I want you to be." It acknowledges the relationship between freedom and faith by accepting a reality beyond the self. As that acceptance deepens and includes more, it is easier to resist domination by others, as well as the desire to dominate others yourself.

9. Although it may be something of a sociological cliché, I think the current cultural fit of egocentricity is primarily a response to the isolation caused by displacement. In the relatively brief industrial age we have increased our mobility so much we are seldom really anywhere. (The idea behind franchises, for example, is to make everywhere the same.) This increased mobility has slowly resulted in a monotonous homogenization of American culture, a state of mind strongly abetted and sustained by the centralization of information and information sources--- the same information from fewer and fewer sources, almost all of it channeled through media originating beyond our immediate locale. It becomes increasingly difficult to judge the quality of the information, apply its substance, or trust its reliability. In the electronic global village, we're everywhere at once, but in actual sensual fact, we're not any where at all. Place becomes space, the final homogenized degradation of home, another disposable commodity.

"Be Here Now" is a lame injunction, if there is no sense of here, if it is just the current condition of space. To have an identity or self in any lively sense of the word means understanding the contingencies of other identities and appreciating the relations connecting life to life. To seek such an understanding requires concentration in much the same way that flowers require roots. Identity is not an airy generalization; it is grounded in the specifics of daily living, the solid particulars, blood and soil and sun. The only way to grasp this is to live somewhere long enough to attend to the complexity of living relationships. You can't fuck on a dead run. You can't join the owl's spirit by watching it on the Wide World of Animals. You can't appreciate the seasonal qualities of moonlight without spending those seasons with the moon.

Time is a function of place. If you seek the owl's spirit, you have to see one every once in a while, and to see one you must learn where to look and how to wait. You can't do that at 55 miles per hour on the freeway; can't talk to one on the C.B. Place encourages patience. You see it over and over again until you really begin to see it. And in doing it, you learn what is involved in that doing--- the landforms and plants and watercourses, where the wild pigs hide out on hot summer afternoons, the likelihood of rain in May.

Here is the place to look, if you are looking for anything more important than a bigger paycheck or your name in lights. There has been a recent surge of Industrial Mysticism among the hipper techno-elite who think it would be the "natural" extension of the "human adventure" to create space colonies where people could live in controlled, self-sustaining environments and explore new forms of social relationship. I think they would all be

stone-fucking-crazy within a year, not just because of the rat-cage mentality they would take with them, but because they would miss the hundreds of subtle planetary cues the Earth provides the human organism: scents; changes in the quality and duration of light; magnetic shifts; cloud formations; a sense of horizon and panorama scaled to our neural coherence---those, and a hundred others, and probably twice that many we don't even suspect. The planet--- and more specifically, the place we live on it--- is our main source of spiritual and biological information, and to do without it for any length of time would affect us in much the same way that starvation influences morality.

It seems to me that a watershed offers the ideal neural and social scale for the exploration of human identity; it is complete enough to yield a pattern of relationships, and large enough to be inexhaustible. Practiced in place (which is almost indispensable to its practice) the extension of identity becomes the realization of community, and as place turns into home, the heart opens like a seed.

Silas Coldean lives in Northern California and practices various forms of extended identity. This essay was originally published in *Upriver/Downriver*, and is from *Pantheist Practice*. It is reprinted here with the permission of the author. Copies of this essay are available from Way of the Mountain Learning Center, P.O. Box 542, Silverton, Colorado, USA 81433.

THE DIAMOND SUTRA REVISITED

By Richard Martin

THIS POEM

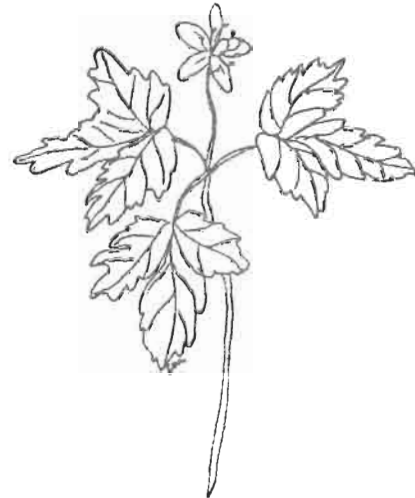
Is, a
Crystal
Presenting many facets.
A strange
Glow of intrinsic emanations,
Curious
Reflections
Refractions
Resonances
of
your energy,
reader,
in all octaves
amplitudes.

Deep utterances
The mid-range ordinary senses
The angry buzz of
electric concepts:
What do you see?

The Absolute Act--

FOCUS.

Richard Martin lives on Hornby Island, B.C., and is a philosopher, poet, and electrician. He wrote the text for the Island Wildflower book illustrated by Carol Martin, described in the last issue of *The Trumpeter*. Before moving to the island to practice a sustainable lifestyle, Dick taught philosophy at the University of Victoria.



THE BLUE MOUNTAINS ARE CONSTANTLY WALKING

By Dolores LaChapelle

When the young monk, Dogen, left China to return to Japan his master told him to avoid cities and keep away from governments: "Just live in deep mountains and dark valleys." Dogen returned to Japan and headed for the mountains of Echizen Province where he founded the Soto Zen school of Buddhism in 1224. Dogen's masterpiece, the *Shobogenzo*, has been called the greatest single work of Japanese Zen. The last section, "The Mountains and Rivers Sutra", written at the end of his life, begins with "The blue mountains are constantly walking." Learned commentators throughout the centuries have tried to explain this by the use of esoteric symbolism. For those of us who live and climb in the mountains, it simply is-- the blue mountains are constantly walking. In the deep mountains of the San Juan range of Colorado is the town of Silverton, my home-- altitude 9305 ft, surrounded by 13,000 ft. mountains--- population 800--- mining town since the 1870s--- only town in the entire mountainous San Juan county--- providing instant insight into both the power of place and the difficulties of place-located values in a state run by mining interests. I am a tutor for the New Natural Philosophy program of International Colleges; thus Silverton became the site for a "Heidegger in the Mountains" symposium--- August 6-17, 1981.

Heidegger's method of teaching was to engage in dialogue with his students while walking through the mountains near his home. He was deeply tied to his own place, Todnauberg in the mountains of the

Black Forest; thus, quite naturally, our opening discussions centered around Peter Berg/Raymond Dasmann's "reinhabitation of place" along with Heidegger's concepts of place as expressed in his essay, "Building, Dwelling, Thinking." This beginning necessarily led to questions of deep ecology/shallow ecology and the problem of technology.

Participants included Heideggerian and Buddhist meditator, Michael Zimmerman, Professor of Philosophy at Tulane University; mountain climber, George Sessions, Professor of Philosophy at Sierra College, California; mountain wanderer Bill Devall, Professor of Sociology at Humboldt State University, California; Chris Cappy of Al Huang's Living Tao Foundation; Max Milton of Turtle Island Foundation Press; Bill Plotkin, psychotherapist, teaching at Fort Lewis College, Colorado; and Alice Hubbard, undergraduate at Colorado College, spending her next year in college at Regensburg, Bavaria. According to Peter Berg:

"Reinhabitation, refers to the spirit of living-in-place within a region that has been disrupted through generations of exploitation. It means becoming native to places by developing awareness of their special life continuities and undertaking activities and evolving social forms that tend to maintain and restore them. . .It is simply becoming fully alive in and with a place."

Most of the town of Silverton has been bulldozed, scraped off and ripped up continuously since the beginning. The few old-timers who care, have lawns which demand constant care at this altitude. In contrast, the vast proliferation of plants in my yard attracts immediate attention. In response to the surprise at all of the mountain flowers, I explain that it is all due to Taoist *wu wei* (nondoing, do nothing). Since buying the place six years ago I have not once disturbed the soil, but I have thrown all my vegetable garbage out randomly over it to furnish the needed humus. In response I now have twenty two species of high altitude flowers, including the fabulous alpine gentian, and fifteen species of birds eating the seeds, whereas before there was only scant grass, two weeds (dandelions and tansy) and two species of birds. A clear warm morning, sitting on an old bench, we are all looking over at 13,368 ft. Sultan Mountain directly to the southwest of town and talking about the boards on my winter entrance glowing in the sun. I explain that when I have a writing deadline to meet and have little time to spare, I climb up a nearby waterfall ravine called Swansea Gulch (named by the Welsh minders long ago). Up this gulch I can reach timberline in only one hour. When I first went up there I saw an old

mine building which still had its roof and walls intact. The boards had been weathering at 11,500 ft. for decades and had the shining gold patina clearly outlining the grain of the wood which makes such boards sell well for decorating. The winter of 1978-79 the local snowfall broke all records since the coming of the whiteman. The following summer I found the old roof had caved in, breaking out the middle section of the walls. Each time, thereafter, when I climbed up I carried down a couple of the 10 ft. boards, until I had enough to cover my winter entrance.

We begin talking of Heidegger's concept of "building, dwelling and thinking" (Bauen, Wohnen, Denken, 1951). He explains that the old English and High German word for building, *buan*, meant to dwell, to remain, to stay in a place. Heidegger continues: "The way in which you are and I am, the manner in which we humans are on the earth, is Buan, dwelling... man is insofar as he dwells, this word bauen however also means at the same time to cherish and protect, to preserve and care for." This dwelling in a particular place is Heidegger's Fourfold: earth, sky, metals and gods. Our human world is because of the mutual appropriation or mutual fit of one to the other. No one aspect of the Fourfold dictates the whole--- rather the whole is this interrelationship of the Fourfold. From this time on, throughout the week, the more we talked together, the more it became obvious that Heidegger's ideas can serve as an antidote to the current proliferation of so-called "planetary consciousness" movements, with their underlying ideas that human consciousness is the culminating development of life on earth. Basically this is simply another aspect of the "arrogance of humanism"; instead, Heidegger shows that, far from developing toward a "higher" consciousness, Western humanity has been declining for thousands of years from the pre-Socratic idea of humanity's understanding of Being. The early Greek ideas were more akin to certain primitive concepts. In fact, the Kiowa Indian, N. Scott Momaday echoes Heidegger in his use of the word, "appropriation":

"The native American ethic with respect to the physical world is a matter of reciprocal appropriation: appropriations in which man invests himself in the landscape, and at the same time incorporates the landscape into his own most fundamental experience. . .The idea of 'appropriateness' is central to the Indian experience of the natural world. . .It is a basic understanding of right within the framework of relationships. . . between man and the physical world."

These ideas led us into the matter of deep ecology vs shallow ecology. This distinction was made by the Norwegian philosopher, Arne Naess in

his Introductory lecture at the Third World Future Research Conference in Bucharest in September 1972. He said:

"I shall make an effort to characterize the two: The Shallow Ecology Movement: Fight against pollution and resource depletion. Central objective: the health of people in the developed countries. The Deep Ecology Movement: 1. Rejection of the man-in-environment image in favor of the relational, total-field image. . . 2. Biospherical egalitarianism, . . equal right to live and blossom is an intuitively clear and obvious value axiom. Its restriction to humans is an anthropocentrism with detrimental effects upon the life quality of humans themselves. . . 3. Principles of diversity and symbiosis. . . ability to coexist and cooperate in complex relationships, rather than ability to kill, exploit and suppress. . . Ecologically basic attitudes favor diversity of human ways of life, of cultures, of occupations, of economies."

Naess further stated that such a movement favors complexity not complication, and local autonomy and decentralization.

Bill Devall, in his paper "The Deep Ecology Movement" and George Sessions in his "Ecophilosophy Newsletter" have since amplified and extended the principles of deep ecology. Sessions concisely restated deep ecology principles when he wrote of Aldo Leopold's "dramatic conversion from the 'stewardship' shallow ecology resource-management mentality of man-over-nature to announce that humans should see themselves realistically as 'plain members' of the biotic community." Leopold then began "thinking like a mountain" and eventually in 1949, stated his famous Land Ethic: "A thing is right when it tends to preserve the integrity, stability and beauty of the biotic community. It is wrong when it tends otherwise." Robert Aitken cited the above quotation from Sessions and then went on to explain deep and shallow ecology in Buddhist terms: "Man-over-nature is the self advancing and confirming the myriad of things, an anthropocentric delusion." He then quoted the Zen koan:

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

"That the myriad of things advance and confirm the self is enlightenment."

* * *

Another day--- we are climbing Engineer Mountain, 12,968 ft., a lovely unfinished Matterhorn. Long ago the glacier carved out the main outlines of the peak but quit before it cleaned the debris off; thus leaving Engineer a

towering horn peak with a dramatic north face and steep narrow ridge but, in contrast with the real Matterhorn, with numerous handholds for climbing. Up on top we are in the still center of a gigantic mandala. The outer edge is formed by the ring of 14,000 ft. peaks from the San Miguels near Telluride over to the San Juans of our own mountains. All around there is clear, clean air except for a brown hazy smudge to the southwest, hanging over the sacred Sleeping Ute Mountain. This comes from the power plant at Shiprock, New Mexico (earlier) contaminating the "last clean air conterminous United States" as Edward Abbey put it. Far in the other direction is the Rio Grande Pyramid, powerful mother mountain of the mighty Rio Grande River.

"I'm stunned by the realization that I am not the same person who started the walk! I am transformed by a ceremony residing in the land itself. . . I am transformed, transfixed. . ." (Linn House, Jerry Gorsline)

Chris Cappy and Max Milton arrived in Silverton directly from Taos where they spent six weeks studying Tai Chi with Al Huang. Chris taught us Al Huang's "five elements" form of Tai Chi: earth, fire, wood, metal and water.

Early Sunday morning we are all doing the "five elements" under 13,066 ft. Mt. Kendall, our mountain of the East. We are on the banks of our Rio de las Animas Perdidas (River of the Lost Souls, as the early Spanish priests named it). All of us are moving together centered within on the fourth brain (located four fingers below the navel), and centered without between the four mountains of Silverton.

Tai chi is a way of regaining our natural balance-- a way to regain the wisdom of the senses-- the body and the mind together as one process tapping into the energy field of the earth itself. It developed many centuries ago in China in a Taoist monastery located in the Shao-lin Mountains. I have been teaching the long form of Tai Chi for several years now and have discovered that through Tai Chi one learns-- in the body-- not in the mind, ancient Chinese organic philosophy. Such a method completely bypasses all the blocks which the linear hemisphere puts up against such knowledge. One basis of this philosophy is the concept of yin and yang. In our Western world, with its propensity for dualistic thinking, these terms have been forced into dichotomies: male/female, light/dark. Actually, in the old form of these Chinese characters, yang is represented by the sun together with the character fu, meaning mountain. The character for yin is a coiled cloud with the character fu, mountain. Yang describes "the sunny side of the mountain" and yin, "the side in the shadow." Thus we see in these terms the changing relationship of sun and mountain. In the morning,

when the sun is behind the mountain, the trees are dark -- almost black; while, when the setting sun shines directly on these same trees, they are bright and glowing with light. Hence, yin and yang refer to a continually changing interrelationship. This basic yin and yang, coming out of Taoism and further developed in Neo-Confucianism of the Sung dynasty, is inherent in all Chinese philosophy. The two forces, yin and yang, interact to produce the five elements, and from them all the myriad things come into being. The entire universe of things and events come about by the mutual interactions of these different forces. No one thing is supreme. Needham, the Cambridge University scholar wrote: "Chinese ideals involved neither God nor law. The uncreated universal organism, whose every part, by a compulsion internal to itself and arising out of its own nature, willingly performed its functions in the cyclical resurgence of the whole, was mirrored in human society by a universal ideal of mutual good understanding, a supple regime of interdependence and solidarities which could never be based on unconditional ordinances, in other words, on laws." The Chinese visualized the universe as a hierarchy of parts and wholes working in harmony.

Order in nature was not due to rules laid down by a celestial lawgiver, as in the West, but from the spontaneous cooperation of all the beings in the universe brought about by following their own natures. The Chinese thought that since human beings had themselves been produced by nature, humans could discover the order of the universe by receptively paying attention to nature. "Heaven, Earth and Man have the same *li*." The earliest meaning of *li* came from the pattern in which fields are laid out for cultivation in order to follow the lie of the land. Hence, the earth itself is the ordering principle of a particular place. *Li* was also used to describe the patterns in things--- the markings in jade or the fibers in muscles. ["*Li*" also referred to propriety in ritual and principle of proper social action.] To Chu Hsi, it meant the principle of cosmic organization. When asked, "How do you distinguish between Tao and *Li*?" Chu Hsi answered, "Tao is a road, *Li* is like the veins of bamboo. . . The content of the word Tao is wide; *Li* consists of numerous vein-like principles included in the term Tao. . . The term Tao calls attention to the vast and comprehensive; the term *Li* calls attention to the minute and infinitesimal."

Human beings follow the same *li* as all of the universe. Thus the Tao of human society is part of the Tao of the Cosmos, "which made itself manifest at the organic level of human society, not before, and not elsewhere." But human beings do not find their *li* by obeying any laws laid down by a celestial law-giver; they follow the pattern of the universe as a whole and fit themselves into the universal harmony.

Later, the same day--- the finals of Hardrockers Holiday, the local revival of an old holiday dating from the mining boom in the late nineteenth century. The emphasis is on man against the mountains, drilling into rock, mucking out the ore, tearing it out of the mountain--- man becoming part of the machine to make money--- for whom? The major local employer, Standard Metals is owned by a New York corporation. We watch this "celebration" with its emphasis on competition and polarity. The few who act and the rest who can only watch--- human beings against the environment--- human against human.

Twilight, still the same Sunday. Elizabeth Cogburn, ritualist has unexpectedly arrived from New Mexico. Space is cleared for the giant cottonwood drum from Taos Pueblo. From the first deep thud of the drum there is no need to talk--- no need to prove--- another form of communication takes over; that basic human communication in use for at least 40,000 years. Four people at a time on the one big drum; others with rattles and smaller drums. Some try to resist this kind of communication. After all, aren't we modern intellectuals; but the whole of our being wins out over the nagging rational hemisphere.

Besides the effect of the acoustic sound waves on the body directly, the drum has specific effects on the brain itself. "It is not percussion *per se* but the particular kind of sound produced by drums: steep-fronted and containing a wide range of audible acoustic frequencies which stimulate the whole basilar membrane of the ear, transmitting impulses along many different pathways," thus affecting a larger area of the brain than would a sound of only one frequency. Low frequency receptors of the ear withstand greater amounts of sound than the high frequency receptors so there is no damage to the ear. A third factor is that nerves in the brain have a spontaneous firing rate that is reinforced by a rhythmic stimulus of similar frequency. Strong rhythm or repetition "of itself produces positive limbic (animal brain) discharges resulting in decreased distancing and increased social cohesion." (D'Aquili, et al., Sturtevant)

Complete rituals bring about a condition called "tuning" in which strong activation of the ergotropic system (fight or flight syndrome) brought about by such action as drumming, chanting and dancing produce such deep activation of the ergotropic system that eventually the ergotropic system becomes supersaturated and spills over into the trophotropic system which then also becomes activated, resulting in participation in both systems at the same time--- a condition not generally considered possible in the human being. If stimulated long enough the next stage of "tuning" is reached where the simultaneous strong discharge

of both autonomic systems creates a state of stimulation of the median forebrain bundle, generating not only pleasurable feelings but a sense of union or oneness with all present. Briefly stated, each component of the brain--- the two hemispheres of the neo-cortex as well as the two older brains--- is both fully functioning and interacting with all other components of the brain. The resultant solution of logical paradoxes and polar opposites has been called "the union of opposites", "conjunctio-oppositorium" or "union of self with God" depending upon which metaphysical system one uses to describe such a state. For millenia, such ritual "tuning" provided communication between individual humans within the group and between human groups and nonhuman beings. We lost this connection in the "temporal anomaly" of the last four hundred years but it is returning now, gradually, imperceptibly.

Although our short three-hour drumming session was not a complete ritual, thus incapable of producing the effects described above, it did succeed in greatly lowering the usual anxiety inherent in a modern group so that after dinner the discussion turned to Heidegger's concept of "openness to Being". Michael Zimmerman tells of the deeper intimation of Heidegger's "letting be of Being." Beings are not validated by humans becoming aware of them (as in most philosophical systems), but rather humans are fulfilled insofar as they are truly open for what things are. Heidegger points out that this means letting beings alone so that they can pursue their own course without human intervention. Arne Naess, in a somewhat similar vein, remarked on the equal right of all beings to "live and blossom."

Heidegger claims that only poetic thinking, as opposed to one-dimensional rationality, makes such openness possible. He grounds poetic thinking in a culture, and, in turn, grounds culture in a particular place. Gary Snyder, "reinhabitory" poet, says that we are just beginning to make songs that will speak for plants, mountains, animals: "Such poetries will be created by us as we reinhabit this land with people who know they belong to it. . . They will be created as we learn to see, region by region, how we live specifically in each place."

The following day four people leave to meet other schedules. All the rest of us start on a backpack to the High Continental Divide and the Grenadier Mountains. The High Divide near Silverton consists of nearly flat, green rolling tundra, stretching for miles. The west side drains into the Animas River and eventually into the Colorado River and the Pacific Ocean. The east side drains into the Rio Grande and the Gulf of Mexico. Moving along this 12,500 ft. high, giant path in sky, the surrounding blue mountains are constantly walking. Rio Grande Pyramid appears suddenly on the eastern skyline and just as

suddenly disappears. Storm King Mt. flashes out briefly and then hides behind a nearby mountain.

At first the trail goes along the La Garita Stock Drive--- the main sheep thoroughfare in the high country. This is Forest Service land under stock grazing permits. There are too many sheep up here for such high country so the land is overgrazed. For miles we follow deep-gouged trails with small erosion arroyos forming along it. There are no alpine flowers anywhere--- just closely cropped turf, chopped up by steep hooves. Mid-afternoon we arrive at the Weminuche Wilderness boundary. Here the sheep trail dips down into the valley of the headwaters of the Rio Grande to the east. Ahead only a faint trace of a trail is visible through the uncropped tundra grass. Soon we are out on the high green skyway between two deep glacier-carved valleys. Here, suddenly we are surrounded by solid masses of Indian paintbrush of every possible color, ranging from magenta through reds, orange, violet, to the golden high altitude color. There are colors none of us have ever seen before--- either in the high Sierras of the Canadian Rockies, or here in Colorado for that matter, before this rainy summer. We stand bemused by this overflowing abundance of nature after those sheep-ravaged slopes. Here we see the natural health of high altitude tundra, natural vitality, the true exuberance of summer. It was as if we had stepped without warning into an altogether different universe. But we must move on as the rain is increasing.

Only a short steep climb uphill and we are on the bench where our goal, Eldorado Lake, lies hidden. All day it had been threatening with black clouds on either side of us, but so far we had only a brief burst of hail. Now we are suddenly engulfed in a torrential downpour of rain. The temperature is almost down to freezing. Our boots are quickly soaked as we must turn off the trail and down through high bushes to the lake. By the time we get the first tent up and the wettest person inside, the rest of us are nearing the point of hypothermia with fingers no longer functioning. But all get under shelter and into the sleeping bags in time.

The next day is a long one, lying in sleeping bags all day as a real winter snowstorm blows in. Occasionally we climb out to knock the heavy snow off the tents to keep them from collapsing. This storm is far more like the Canadian Rockies than like Colorado in August. Musing on Heidegger's fourfold we fully realize that we are mortals--- hence, in this place--- the weather, the sky is the overpowering aspect. We joke between the tents from time to time about our chances of surviving, 40%, 50%, knowing that our chances are really excellent, but still, such an unusual storm in the high mountains provides us with one of the few situations in which modern humans can fully experience the truth of mortality. As Heidegger explains:

"The mortals are human beings. They are called mortals because they can die. To die means to be capable of death as death. Only man dies, and indeed continually, as long as he remains on earth, under the sky, before the divinities. . . To dwell is to spare the earth, receive the sky, expect the gods, and have the capacity for death."

There is a sudden late clearing with the sun's rays shining out horizontally giving an incredible golden light over all the mountains. It is easy in such a light, after the cold darkness of the day, to understand sun worship--- the divinity. Heidegger says that we must "expect the gods." We crawl out of the tents, gather scrub wood from an avalanche path and light a small fire to dry out the boots, for the next day we plan to retreat to the valley.

Next day the sky is good to us--- a clear and brilliant morning--- the blue mountains are walking in the distance. We get glimpses of the peaks we never reached, way over beyond Eldorado Lake. Then those mountains, too, walked away and hide from us and we are on the last, steep downhill section. It begins to rain again but only lightly. We arrive back in town and listen contentedly to the rumbling thunder on the High Divide.

The talk, quite naturally turns to technology--- stoves to warm us and the tents we used on the High Divide. What is technology--- something we serve or something which serves us or even beyond that? After all, technology is really concerned with ways of directing energy. For modern humanity, technology has become using the resources of the world for man's purposes. The Tukano Indians of the Amazon River basin, on the other hand, have a wholly different approach. They have little interest in exploiting resources more effectively, but are greatly interested in "accumulating more factual knowledge about biological reality and, above all, about knowing what the physical world requires from men." (G. Reichel-Dolmatoff) They view the universe as a circuit of energy in which the entire cosmos participates. The Sun-Father, a masculine power, fertilizes a feminine element, the earth. The Tukano's world was assigned to them and is a restricted, specific stretch of land "limited on all sides by permanent landmarks." The basic circuit of energy consists of a "limited quantity of procreative energy that flows continually between man and animal, between society and nature." Their technology focuses on specific mechanisms in hunting, fishing and planting which carefully spare the natural resources. The shaman considers illness a result of that person's upsetting some aspect of the ecological balance and deals with it as a "symptom of a disorder in the energy flow." Most of the shaman's technology is devoted to rituals concerned with resource management and ecological balance.

The Tukano way does not deal with tools which use nature, but rather techniques (Greek techne) which facilitate man's interaction within the fourfold. According to Heidegger: "Technology is no mere means. Technology is a way of revealing. . . It is the realm of revealing, i.e., of truth... the revealing that rules in modern technology is a challenging (to demand out hither) which puts to nature the unreasonable demand." For the Greeks techne was not only technology as we know it, but also the arts of all kind, "that revealing that brings forth truth into the splendor of radiant appearing." Art was not something separate from life, but the very revealing of human life within the Fourfold. Arts served ritual both in primitive time and in early Greece. Poetry, myth, and ritual thus led to direct knowledge of the place of human beings in the natural order.



The last day. All have gone except Michael Zimmerman who must spend his last day revising a paper on which he has been working all summer, "Toward an Heideggerean Ethos for Radical Environmentalism." We have much discussion on certain fine points--- quite wearing at times. As Gregory Bateson said, "The rational hemisphere alone is necessarily pathogenic." A friend, Steve, comes by and lures us out with the promise of a picnic with champagne for the last day. He drives us high above Red Mountain Pass so we have only a short climb to the 12,500 ft. ridge. It's the first fine day all week and such glorious weather that we cannot stop climbing, and Michael leads us to the top of McMillan Peak.

"I am transformed by a ceremony residing in the land itself. . . I am transformed, transfixed. . ."

Here there are no insoluble rational problems because all levels of the human brain are working together within nature and those bits and pieces of our discussion which the rational hemisphere alone

is totally incapable of putting together fall quite naturally into place at 12,804 ft.

Later, when we are back down in the valley of Silverton, the high-altitude clarity leaves us and we ponder, again, on Max Milton's poem that he recited to us as we descended the mountain earlier in the week:

"All afternoon the mountains walk toward us
Evenings the sky catches fire
How little I understand these blue mountains walking
My mind still snares on the cares of the world."

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author. Dolores is a ritualist and writer and has years of experience as a wilderness traveller. She is the author of numerous essays and a book *Earth Wisdom*, Finn Hill Arts, Silverton, 1978. She is currently completing a book which will go into greater depth on issues raised in this essay. This book, *Sacred Land, Sacred Sex: Rapture of the Deep*, is due off the press in November 1986, and can be ordered from Way of the Mountain Learning Center, which carries her other publications, as well as other materials relevant to deep ecology.



BOOKNOTES

*Laura & Guy Waterman. *Backwoods Ethics: Environmental Concerns for Hikers and Campers*. Washington, D.C., Stonewall Press, 1979. Distributed by Stackpole Books, Box 1831, Harrisburg, PA, 17105 USA, \$7.95 US. The seriousness of this book's title blies the wit, humor and grace with which the Waterman's write. They cover just about every issue of concern to wilderness supporters, and often illustrate their points with personal experiences drawn from a lifetime of hiking, mountain climbing, and living without motors, electricity, plumbing or road access. In describing the purposes of *Backwood Ethics* the Waterman's observe that:

Preserving the opportunities to experience such wildness is partly what this book is about. It's also about quieter times in deeper woods. It's about hilarious times when the fundamental absurdity of hiking and camping is all we can see. It's also about the growing concern of hikers and campers to walk more softly over the land. ...another underlying theme of this book is that of the unshirkable responsibility for all of us to maintain a sense of stewardship for the land. (p. 3)

Drawing on their long experience in wild areas, a profound sense of humor, and a keen feeling for what is and isn't possible, given the constraints of the modern world, the Watermans offer the reader much practical advice and sound reflection, not only on the art of low impact hiking and camping, but also on the many problems confronting the wilderness preservation movement. They very candidly admit that there are no simple solutions. In fact, as they clearly demonstrate, "wilderness" designation has in some instances worked more to the detriment than the benefit of a wild area. The crux of wilderness preservation problems in many areas can often be found in this pithy comment quoted by the Watermans--- "They say it's dangerous to get caught between a female grizzly and her cubs. But it's much more dangerous to be caught between 'homo sapiens' and his nickel." (p. 112)

Kindred spirits to Thoreau, Muir, and Leopold, the Watermans believe that the foundation for the entire effort to protect "wildness"--- as they call it--- has to be the establishment and maintenance of a "right relationship of people to the land." (p. 155) Indeed, throughout the book there is a strong appeal for individuals to assume personal responsibility for this "right relationship" with the land. They illustrate this plea with accounts of the benefits accruing when individuals have accepted this responsibility. All in all, **Backwood Ethics** is well worth reading for layman, hiker, forester, and wilderness manager. Margaret Merrill, reviewer.

*John C. Hendee, George H. Stankey, Robert C. Lucas. **Wilderness Management**. Washington, D.C., USDA, Forest Service, 1978. **USDA-FS Miscellaneous Publication no. 1365**. 375 pages, **Distributed by US Government Printing Office**. **Wilderness Management** was the first book length discussion of the subject and was written by three US Forest Service research scientists. In a candid and objective manner these authors explore the many issues and problems facing wilderness managers. Recognizing that some questions will be resolved only in the political arena, Hendee, et al, concentrate on those problems which must be solved by wilderness managers and their advisors. They describe the various solutions open to managers and the consequences of each alternative. Chapter 7, which discusses the eleven basic principles of wilderness management, is particularly helpful. **Wilderness Management**, however, is more than a handbook for managers. It also gives the reader a good understanding of 'wilderness carrying capacity,' wilderness ecosystems, and wilderness wildlife, as well as an extensive overview of the social, cultural, political and legal history of wilderness.

The authors delineate the purposes of their book as:

1. To sensitize readers to pressing wilderness management issues and the

implications of alternative methods of dealing with them.

2. To distinguish issues of wilderness management from issues of wilderness allocation and management of related lands and to describe their important interrelationships.

3. To introduce readers to pertinent literature an ongoing research on wilderness, focusing particularly on the management implications of such work.

4. To describe the evolution of the National Wilderness Preservation System from its philosophical and historical origins to its current size in numbers of areas and acres, with a speculative look at the future.

5. To propose principles and concepts from which management policy and actions to preserve wilderness might be derived, and to describe current management policies, procedures, and techniques that are available. (p. iv)

The best summary of **Wilderness Management**, however, is a statement the authors make at the very end. "We stress that wilderness management should not mold nature to suit people. Rather, it should manage human use and influences so that natural processes are not altered. Managers should do only what is necessary to meet wilderness objectives, and use only the minimum tools, force, and regulation required to achieve those objectives." (p. 375) Margaret Merrill, reviewer.

Margaret Merrill has a masters in Library Science with a speciality in Scientific Literature. In addition, she holds a masters in Agricultural Economics and is currently completing a certificate in Environmental Ethics at the University of Georgia. Her address is Box 111, Greenwood, Va. USA 22943. Margaret published an article in the Spring 85 **Trumpeter** on ecoagriculture, which is one of her major interests.

For books on Deep Ecology see the references and author notes in the articles in this issue.

Other books, briefly noted:

*David Griffin has published two books, **Animal Thinking**, Harvard University Press, 1984 (\$7.95 US) and **The Question of Animal Awareness: The Evolutionary Continuity of Mental Experience, 1976**, on animal awareness and thinking capacities that have been praised by reviewers for their judicious examination of the evidence, and their openness to new ways of thinking about and perceiving animals. These books are loaded with a great deal of valuable information hard to find in any other single source. We will be featuring a focus on

animals in 1987. These two books would be worth a deeper look by some networker.

*Vicki Hearne has just published **Adam's Task: Calling Animals by Name**, Knopf, N.Y., 1986. (\$17.95 US) part of which was published in the August 18th and 25th issues of **The New Yorker**. The two part article is a magnificent look at the disparities between standard academic theories and talk about animals (especially analytic, positivistic philosophy and behavioristic psychology) and the way in which trainers and others who work with animals talk and think about them. Anyone who has felt this tension, coming from a farm background or extensive experience with horses and/or dogs, and then being exposed to standard academic views, has felt that there was something fundamentally wrong with the academic accounts. But those of us who felt this tension had a difficult time articulating our own experiences, thoughts, insights and feelings. The two languages available to us seemed basically incompatible and the differences in perceptions almost unbridgeable. One exposed to the academic view has to have had deep experience with animals to feel this tension. Vicki Hearne sets the ground for new ways of thinking and talking about animals in the first part of her **New Yorker** piece. I have not read the book yet, but look forward to it with relish, for she does an admirable job of moving toward a holistic orientation by bringing literature, animal training traditions, experience, love for animals, philosophy from several traditions and deeper psychology together in a narrative form that is deeply moving and illuminating. Her articles represent a splendid example of deep ecology thinking about relationships with other beings.

*Holmes Rolston III has just published **Philosophy Gone Wild**, Prometheus Books, St. Buffalo, NY, 1986. This book is a collection of Holmes' outstanding, sensitive, insightful, deep and illuminating essays on philosophy of nature and the new ecological agenda that is profoundly changing the philosophical landscape, and bringing us to truly interdisciplinary understanding of nature and the nature of our relationships. Holmes writes with clarity and grace. His writing combines the depth of detail of the best phenomenological description, along with an analytical skill that is a mark of clarity and good sense. His articles often combine a poetic sensibility and literary power that can evoke a much deeper perception of, e.g., a pasqueflower in all of its significance and aesthetic depth, and yet shining through this evocative beauty there is always a keen mind and a gentle intelligence. He sees with the eyes of naturalists like Muir and Leopold, and he is aware of the poetry and music of the natural world, as well as its scientific and philosophical dimensions.

*Lester Bilsky is the editor of **Historical Ecology**, Northwestern University Press, Kennicott, Port

Washington, N.Y., 1980. According to Donald Hughes, this is a comprehensive collection of essays on historical ecology, covering such things as ecology in ancient China and other areas. Historical ecology coupled with recent anthropological studies has changed our understanding of ancient cultures and also the old ways of hunter-gatherers. We now know that many of the oral traditions called pagan were not unenlightened cultures, and that so-called myth and pagan idol worship was much deeper and more intelligent than the prejudices of our dominant religious-political institutions have led us to believe.

*The Canadian Government has published two reports that are claimed to be two of the most important assessments of Canada's environment to be published. They are **The State of the Environment Report for Canada**, published by Environment Canada, and **Human Activity and the Environment: A Statistical Compendium**, by Statistics Canada. State of the Environment is \$25 Can., from Canadian Government Publishing Centre, Supply and Services Canada, Ottawa, Ont. K1A 0S9; Human Activity and the Environment is \$45 Can., from Publication Sales and Services, Statistics Canada, Ottawa, Ont. K1A 0T6.

*Warwick Fox's **Approaching Deep Ecology: A Response to Richard Sylvan's Critique of Deep ecology** has now been published in full by the University of Tasmania, as an Environmental Studies Occasional Paper #20. This is a monograph and a summary of some of its main arguments was published in the Fall 1985 **Trumpeter**. It can be ordered from Environmental Studies, U. of Tasmania, GPO Box 252C, Hobart, Tasmania 7001, Australia. The note I have says it is \$12 Australian, plus postage which is \$3 surface and \$7 air to North America.

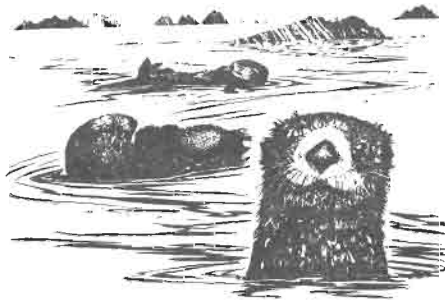
*Nicholas Maxwell, **From Knowledge to Wisdom: A Revolution in the Aims and Methods of Science**, Basil Blackwell, N.Y, 1984. Nicholas has published another book on science and one of the best critiques of specialism I have ever read in **Inquiry** 23, 1980, pp. 19-81. His earlier book was on the creation of a people's science of wisdom and delight. His basic thesis, in the new book, is that the way we have developed science has led to a situation that often works against human interest and the environment. He argues for the need to begin practices that involve a comprehensive revolution of the way in which all research, science, and technology policy proceed. The aims and methods of inquiry are what he wants to reform. He believes that what we consider to be knowledge need not be changed. The aims of science and the way in which science and technology are conducted at present consume huge amounts of resources and talent, but a very large percentage of this activity is working against human life. They are complicating rather than helping us cooperatively to solve our problems. A new wisdom in aims is needed and methods which overcome the myopia of

specialism, with its accompanying lack of a sense of responsibility for the social implications of science and technology.

*Michael W. Fox, **Agricide: The Hidden Crisis that Affect Us All**, Schocken Books, N.Y., 1986. Michael's article on animals and empathy that was in the agriculture series of **The Trumpeter** in 1985 represented an important contribution to a deeper understanding of animals, our relationships to them, and the importance of these relationships to us. Michael's latest book is an eloquent plea for a new agriculture and animal husbandry, as well as a powerful critique of existing practices. He believes that an efficient, regenerative agriculture, conducted humanely, will ensure the independence of a nation, but industrialized agriculture in North America threatens our security and culture. This is one of the best single examinations of industrial agriculture to date.

*Donald Worster, **Nature's Economy: A History of Ecological Ideas**, Cambridge University Press, N.Y., 1977. This is a valuable book for ecophilosophers because it gives a very good account of the history and development of contemporary ecological concepts. He shows how the emerging ecological conceptions and sensibilities have been associated with various profound shifts in outlook in the broader social context. He discusses such figures as Linnaeus, Darwin, Thoreau, Clements, Leopold, and Odum.

*Seyyed Hossein Nasr's **The Encounter of Man and Nature: The Spiritual Crisis of Modern Man**, George Allen, London, 1968, discusses the desacrilization of nature for modern humans, its effects on us, our culture, religion and spirit. This book was published before ecological awareness began to expand in popular culture, and it represents a contribution to the critique of modernism that has been most insistent in European traditions of philosophy, surfacing in such works as Albert Schweitzer's **Philosophy of Civilization** and in Existentialism, but prior to these in the work of such authors as Nietzsche, Kierkegaard, Dostoyevsky, and others.



*Tom Henighan's **Natural Space in Literature**, Golden Dog Press, Ottawa, 1982, is an inquiry into imagination and environment in nineteenth and twentieth century fiction and poetry. This is a

valuable contribution to the poetic-literary end of ecophilosophical reflection. Tom goes into detail about specific works of a number of different authors and of literary-social movements as they relate to nature, the wild, romanticism, the influence of Darwin and science. He offers an especially concentrated look at Hardy, Wells and Lawrence. In 1987 we hope to have a feature focus on D.H. Lawrence and deep ecology. We need more focus on the literary, poetic, artistic and musical ecology of modernism, plus material on new forms which lead us beyond the post modern hangover characteristic of literary and artistic nihilism.

*Greg MacLeod, **New Age Business: Community Corporations that Work**, Canadian Council on Social Development, Ottawa, 1986. Available from them, at 55 Parkdale, Ottawa K1Y 4G1. Greg is a philosopher at the University of Cape Breton and a priest and community organizer. He has been working in the area of applied philosophy for a long time and has recently founded New Dawn Enterprises in Cape Breton. One of the challenges to the ecology movement is to create new forms of enterprise with high moral standards, dedication to human welfare, meaningful work, democracy, and ecological soundness. Greg surveys the various cooperative business that have developed in the past and those that are today highly successful and meet the sorts of criteria mentioned above. This book covers not only the philosophy of community corporations, but also goes into detail about how they work and how they can be organized, based on first hand experience. Community enterprise and financially responsible investing are emerging as alternatives to centralized, large, impersonal, control-oriented institutions. The renewal and extension of democracy is part of the aim of green politics, bioregionalism, ecoagriculture, appropriate technology, ecophilosophy, and a host of other activities now going on. One of the most important lessons we have learned is that existing problems cannot be solved by a cult of the expert and authoritarianism. New businesses that are shifting to nonhierarchical forms of shared responsibility in management and work are, we hope, the wave of the future. Local communities have to assume responsibility for their own economic well being. They can no longer rely on megaprojects from large institutions, public or private. Greg's book makes a positive contribution to important social and economic activities that rejuvenate authentic work.

MUSIC, ART, VIDEO AND FILM

* Jackie Moad and Laurie Gourlay have written a play called **A Close Call** about environmental activism in the 1980s. The main character, a woman working with public, government and industry for environmental quality, finds her activism becoming

overworked frustration. She falls asleep one night in front of the TV, and her dreams take her into a rerun of Stark Trek, "This Side of Paradise" where Captain Quirk meets the Elementals, Air, Fire, Earth and Water. Various environmental issues such as acid rain, pollution of water, etc., are presented with an upbeat, motivating message, but no preacher is in sight. Script available from them: 1 Susan Ave., London, Ont., Canada, N5V 2G1. \$3 can.

* A mixed media presentation was aired this fall on PBS called **Grand Canyon Consort** featuring the music of Paul Winter and his group, along with spectacular film footage of St. John the Divine Cathedral where some of the sound was recorded, as well as footage of the group's trip down the Colorado River through the Grand Canyon. The integration of scenic footage and music was extremely well done. A grand celebration of the Grand Canyon and fine expression of the human spirit and love for the Earth.

PERIODICALS, ORGANIZATIONS AND CONFERENCES

***The Grapevine**, 217 South Hyland, Ames, Iowa, USA 50010, is a monthly newsletter which provides up-to-date information on boycotts of socially irresponsible companies. Responsibility includes how workers are treated, environmental concern, quality of products, and other ethical concerns. The newsletter also provides information on alternatives "so you can shop with a conscience."

***Environmental Essence** is a newsletter published by the Environmental Studies Students' Association of the University of Victoria, Victoria, B.C., Canada V8W 2Y2. It gives information about what projects are underway in environmental studies at UVic, plus articles and discussions of specific issues and problems.

***Aikido Forum** is a journal dedicated to Aikido education and training. It is published twice a year by the Victoria Aikikai, P.O. Box 5581, Stn B, Victoria, B.C., Canada V8R 6S4, available for \$8 Can. The word "Aikido" means the way to harmony with universal energy. Aikido is a system of training and education developed in this century by martial arts master Morihei Uyeshiba of Japan. It is often called the nonfighting martial art because Aikido training places strong emphasis on spiritual and moral development, and its basic philosophy is one of nonviolent reconciliation with self, community and nature. Aikido is not a competitive martial art, but a Way in the deep sense of this term. It can be seen as a martial art whose practice leads beyond contentiousness, aggression and fighting, to a spirit of harmony, cooperation, and the creation of community. From a Deep Ecology perspective it is a martial art that fits the new ecological paradigms, for its practice in daily life leads to harmony with nature. Love as

compassionate understanding lies at the centre of the respect and celebration of embodied Earthly life that is part of realization of Aikido as a Way. If we were to develop a Natural Guard, a citizen community committed to protecting and caring for nature, our natural selves and other beings, Aikido would be a valuable part of training natural Guards. The **Aikido Forum** gives a wide perspective on the various subtle dimensions of the Art as seen by the broad spectrum of persons who practice it.

***The Nature Conservancy News** is published by Nature Conservancy, whose head office is at 1800 North Kent St., Arlington, Virginia, USA 22209. This organization is committed to the preservation of natural diversity by protecting lands and waters supporting the best examples of all elements of our natural world. They are responsible for the preservation of over 2 1/2 million acres of wildlands. The newsletter contains articles on different kinds of wildlands, plus stunning photographs and information about the current agenda.

***The Eleventh Commandment Newsletter** is published by the 11th Commandment Fellowship, PO Box 14667, San Francisco, Ca., USA 94114. The organization is committed to a Christian Deep Ecology and the eleventh commandment is: "The Earth is the Lord's and the fullness thereof; thou shalt not despoil the Earth nor destroy the life thereon." The newsletter publishes poetry, illustrations and articles dedicated to a Christianity of deep ecology. This is just one more example of the renewal going on in some Christian thought and practice that is leading to a new theology, and new forms of action and practice.

***Earthwatch** magazine is published quarterly by Earthwatch expeditions, Inc., 10 Juniper Rd, Belmont, Mass, USA 02178. Earthwatch is a company of scholars and citizens working together to sponsor research expeditions which will support efforts to preserve the world's endangered habitats and species, explore the vast heritage of its peoples and promote world health and international cooperation. The magazine makes available to the public information on their activities and findings.

***The Deep Ecologist** is a periodical published in Australia by John Martin, 10 Alamein Ave, Warracknabeal, Victoria 3393, Australia. **The Deep Ecologist** publishes articles and other material dedicated to a deep ecology perspective and activity. It carries information on conferences, books and ecosteries. **The Deep Ecologist** is the newsletter of "a group of people, dedicated each in their own way, to searching out and living an ecologically based philosophy of life."

***Utne Reader** carries the subtitle "The Best of the Alternative Press" and is available bimonthly from PO Box 1974, Marion, Ohio, USA 43305, for \$18 US. I have read several issues and this is a very

worthwhile publication that brings together articles from a wide variety of sources. They publish on matters of environmental concern, plus articles on health and disease, alternative forms of fashion, critiques of current technology, and so on. The Aug/Sept 1986 issue has several articles on AIDS which together give the best perspective on this illness that I have encountered. There is also a focus on fashion that contains 7 articles looking at the phenomenon from many perspectives. Also articles on nuclear power and its hazards, the Peace Corps, and so on. "Utne" is Norwegian for "far out."

***Biologue** is a journal committed to the interpretation and discovery of nature as seen through the wide lens of the life sciences, not just a single specialization. It is published by the Teton Science School, PO Box 68, Kelly, WY, USA 83011. The Teton Science School is a private, nonprofit facility offering a year round spectrum of natural history and field ecology courses for all ages. It is located within Grand Teton National Park. The magazine is \$7.50 US. The Spring 1986 issue has an excellent focus on the wolf, its biology, behavior, cultural attitudes toward the wolf, etc. Very well done.

***Decentralize!** stands for a non-violent, radical, decentralist strategy. It is a quarterly, reader participation oriented newsletter. It explores the philosophy and consciousness of community autonomy and alternatives that are nonviolent, constructive and even secessionist. It aims to provide a forum for networking among decentralists of diverse political, economic, cultural and lifestyle preferences. Carol Moore, Editor, Box 106, 632 Cloverdale, Los Angeles, USA 90036.

***Treetop Panorama**, RR 1, Box 160, Payson, Ill. USA 62360, is a privately-owned newspaper, "by and for those raised on common sense." It combines tips on artful homesteading, publication of little known facts, essays on world disarmament, the latest in education theory, political rootedness, and critiques of modern excess, plus comic strips, letters to the editor and more.

***The Days Afield Perspective** is a quarterly publication which addresses an important need, the psychic reintegration of our species with nature. It is based on the assumption that modern culture creates an emotional, spiritual and philosophical estrangement from the universe. Days Afield is dedicated to helping to renew our bonds with nature as the Other Place which provides a spring of hope, health, insight and joy. Published by Vern Crawford, 923 Harmony Lane, Ashland, Ore., USA 97520.

***The Newsletter for the International Network for Religion and Animals**, PO Box 33061, Washington, D.C., USA 20033-0061, is \$15 US, which includes membership and the newsletter. Michael W. Fox was one of the moving founders of this organization,

which is dedicated to providing information and other material related to religious appreciation and respect for animals. Major spiritual teachers of many religions have had profound things to say about how we should lead our lives in relation to animals. The Newsletter provides readers with a look at the tremendous variety and widespread activities going on in various religions related to a deeper moral and spiritual relationship to all beings.

***The Humanistic Psychologist** is the official publication of the Division of Humanistic Psychology, American Psychological Association. It provides a forum for the exchange of ideas and information on events of interest to humanistic psychologists. The bulletin defines humanistic psychology in a broad way, as referring to an approach that seeks to understand the human as human, prior to the imposition of any reductionistic categories or presuppositions. 3 issues a year, \$7 US, \$3 extra outside the US. Write to Chris Aanstoos, Editor, The Humanistic Psychologist, Psychology Dept., West Georgia College, Carrollton, Georgia, 30118.

***Friends of Nature** is a non-profit organization dedicated to maintaining the balance of nature for the mutual benefit of humanity, and our animal friends and the planet Earth. Their activities are quite diverse. They have a long record of working to improve the quality of the environment, the cessation of inhumane treatment of other beings, the control of technology, and elimination of the arms race. It is affiliated with The Men of the Trees which was founded by Richard St. Barbe Baker, who dedicated his life to reforestation worldwide. Address of FON: Brooksville, Maine, USA 04617; or, PO Box 281, Chester, N.S., Canada B0J 1J0.

***The Pacific Institute for the Study of Cultural and Ecological Sustainability** is requesting input for a study of transitions to sustainable forestry. They ask that all persons familiar with forest lands, such as forest workers, wilderness users, ecologists, foresters, philosophers, etc., send their suggestions to them in care of: PISCES, PO Box 262, Stn. A, Vancouver, B.C., Canada V6C 2M7. Their interests are, of course, much broader than ecoforestry.

***The Universal Pantheist Society** publishes a newsletter on Pantheist conceptions and practices of life called **Pantheist Vision**, available from them, PO Box 265, Big Pine, Ca, USA 93513. The purposes of the Society are "to unite Pantheists everywhere into a common fellowship, to undertake the conveyance of information about Pantheism to the interested public, to encourage discussion and communication among Pantheists, and to provide for the mutual aid and defense of Pantheists everywhere." Pantheism provides an orientation with very ancient roots, but also with deep

philosophical elaboration, as in the writings of Spinoza. It is an approach to life that is nonanthropocentric. Pantheists find, through their personal relationship with the circumambient Universe, a religious experience of Nature as the ultimate context of human life.

*The North Shore Environmental Web, PO Box 101, New Glasgow, Pictou County, N.S., Canada B2H 5E1, is a local environmental group with broad concerns and contains a wide spectrum of persons dedicated to using political action and balanced information to move policy and practice of government and business to ecological soundness. Members see themselves as part of the worldwide ecological movement in opposition to resourcism. Recourcism views nature as only resource and cannot prevent the destruction of species and ecosystems. The Web as a group endorses the inherent value of all of nature, animals, plants, rocks, streams, mountains, clouds, etc. The Web has been active in specific issues such as opposition to spraying forests with insecticides and bacilli.

*The Canadian Society for Hermeneutics and PostModern Thought provides a forum for interdisciplinary conversation. It strives to promote "interest in all aspects of human self-understanding." It strives to bring together people from the Humanities and Social Sciences into an enlarged conversation about human possibilities and the nature of the human self. The type of understanding of the human self that the society promotes is cross disciplinary; they seek to break down the walls that modern objectivistic thought erects between types of scholarship which prevent comprehensive understanding of the self in context. The society publishes a newsletter and organizes conferences. Write to them in care of The Philosophy Dept, McMaster University, Hamilton, Ont., Canada L8S 4K1.

*The 1986 Environmental Ethics Nature Interpretation Workshop will be presented by the Department of Philosophy at the University of Georgia, Athens, GA, USA 30602, November 23-26.

*The Ecological Folklore Project is being conducted by Daniel Dullea, Office of Continuing Education and Extension, SUNY College of Environmental Science and Forestry, Syracuse, NY, USA 13210. He says, "Folklore is a mirror of culture and as such is a vital resource for better understanding ourselves, others and the world around us." He would like to have people send him stories, jokes, myths, legends, tales, rituals, cultural practices, art, riddles, jokes, and cartoons that illustrate an environmental perspective. Photos, cassettes, and written accounts, are all acceptable.

*Westcoast Institute of Sacred Ecology and School of Geomancy has been founded by Richard Feather Anderson, who published an article on geomancy in *The Trumpeter* in 1985. "Geomancy" means to divine the Earth Spirit, the Earth's energies and rhythms,

and is an art with very ancient roots. The Westcoast Institute is dedicated to the revival of geomancy and exploration of ways to apply it to post-industrial society. Courses on all manner of subjects such as sensing the spirit of place, dowsing, Earth cycles, harmonious proportions in nature, music and architecture, and so on. Write to them for further information. Feather gives workshops and has recently been in the Northwest. Write: Richard Feather Anderson, Westcoast Institute of Sacred Ecology, 2816 Ninth St., Berkeley, Ca., USA 94710.



Carried over from the Wilderness Series:

*Here is a list of some of the organizations concerned about and working for wilderness in one way or another: **Friends of the Earth**, 53-53 Queens, Ottawa, Ont. K1P 5C5; **Sierra Club of Western Canada**, 314 - 620 View St., Victoria, B.C. V8V 1J4; **National and Provincial Parks Association**, Suite 313, 69 Sherbourne St., Toronto, Ont. M5A 3X7; **National Audubon Society Expedition Institution**, RFD # 1 Box 149-B, Lubec, ME 04652 USA, sponsors all sorts of outdoor learning classes; **Northwest Outward Bound School**, 1603 Oak St., Eugene, Ore. 97403, the original outdoor schools, with chapters in several regions and countries, National Office, 384 Field Pt Rd., Greenwich, Conn., 06830, USA; **World Wildlife Fund**, 60 St. Clair Ave E, Suite 201, Toronto, Ont. M4T 1N5, publishes a magazine and engages in other wildlife oriented projects;

Nature Conservancy, 1800 North Kent St., Arlington, Virginia, 22209, USA, acquires wildlands and keeps them in their natural state; **International Marinelife Alliance**, 314 Lincoln St., Suite 645, Hingham, Mass. 02043 USA, is a newly formed organization concerned with marinelife preservation and protection and study thereof; **Western Canada Wilderness Committee**, 1200 Hornby St., Vancouver, B.C. V6Z 2E2 is composed of several different organizations seeking to preserve wilderness; **Outdoor Leadership School**, Box AA, Lander, Wy. 82520 USA, conducts courses for those who want to teach outdoor skills, etc.; **Earthwatch**, Box 403, Watertown, ME 02172, USA publishes a magazine and also sponsors treks for purposes of learning about the Earth and nature; **Wilderness Education Association**, Rt. 1, Box 68, Briggs, ID 83422, USA, concerned with education for use of wilderness, involved in leadership certification; **Greenpeace Foundation**, 2623 West Fourth Ave., Vancouver, B.C. V6K 9Z9, is well known for its environmental activism. In addition to these organizations there are hundreds (perhaps thousands) of international, national, regional and local groups working for preservation of wilderness. Rick Searle and others have sent me lists of groups in B.C. and there are at least 20-25 whose names have crossed my desk. When we consider all of the various types of environmental groups we have cited in **The Trumpeter**, over the years, it is clear that the ecology movement is very broad, deep, diverse and firmly established. Public opinion polls bear this out.

"Real love is a permanently self-enlarging experience. Falling in love is not." M. Scott Peck, **The Road Less Travelled**



Fishes are born in water
 Man is born in Tao.
 If fishes, born in water,
 Seek the deep shadow
 Of pond and pool,
 All their needs
 Are Satisfied.
 If man, born in Tao,
 Sinks into the deep shadow
 Of non-action
 To forget aggression and concern,
 He lacks nothing
 His life is secure.

---Chaung Tzu

(From **The Way of Chaung Tzu**, Thomas Merton)



The Trumpeter: Dedicated to the exploration of and contributions to a new ecological consciousness and the practice of forms of life imbued with ecosophy.