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# *Ecophilosophy IV*

*May, 1982*

A number of deep ecology conferences were held this year. The conference hosted by Dolores LaChapelle in Silverton, Colorado during August 1981 is described in the paper by Dolores in this newsletter.

During April of 1982 a conference was held at the Los Angeles Zen Center. Robert Aitken Roshi of Hawaii and Gary Snyder decided to hold this get-together when it was learned that Arne Naess would be in California during the spring. Other participants included Sessions, Bill Devall, the biologist and Zen Center coordinator Michael Soule, Buddhist scholars Francis Cooke and William Lafleur, and Tom Birch philosophy/Univ of Montana. Snyder was unable to attend at the last minute because of heavy snow in the Sierra foothills. While Buddhism, like so many religions, has tended to become increasingly anthropocentric in recent years, it was pointed out that the Buddha himself taught compassion and enlightenment for all creation. And one of the most important founders of the Zen movement, the 13th century monk Dōgen also espoused a very biocentric egalitarian position. As Aitken Roshi quips, "First I became aware of male chauvinism in the 1970's, now in the '80's I am discovering that I have been a species chauvinist."

Henryk Skolimowski persuaded Educational Futures, International to host an Education and Eco-philosophy conference in Santa Barbara during October, 1981. Other participants included Barbara Hubbard, Willis Harmon, and a number of Santa Barbara thinkers with New Age leanings. An informal survey revealed that most participants had been influenced mainly by the writings of Teilhard de Chardin, Buckminster Fuller, and Paolo Soleri. Notably absent from the lists were any references to thinkers such as John Muir, Aldo Leopold, Theodore Roszak, Gary Snyder, Paul Shepard, etc. My deep ecology paper on "Ecophilosophy, Education, and Utopias" (possibly to be published in an upcoming issue of the Jl. of Environmental Education) struck a lonely note in the midst of all the optimism over high technology, computer breakthroughs and electronic communications, genetic engineering, and space travel.

As Devall points out in his discussion of Capra's new book, *THE TURNING POINT*, the Teilhardian New Age movement is having difficulty reconciling high-technology futures, which include the further manipulation and management of Nature sanctioned by Christian spirituality, with the realities and subversive aspect of ecology. Capra, for example, refers approvingly to Teilhard on p. 304 and to deep ecology on pp. 411-12.



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Skolimowski seems to consider himself an ecological humanist and has expressed his disagreement with the anti-anthropocentric position. Like Capra, Skolimowski is more aware of ecological principles and realities than most New Age thinkers, although his new book ECO-PHILOSOPHY, Marion Boyers, 1981 speaks in glowing terms of the ideas of Teilhard and Soleri. Skolimowski also highly recommends James Robertson's THE SANE ALTERNATIVE, 1979, a widely popular book in England for its discussion of alternative futures. While sensible and interesting, the alternative Robertson settles for (SHE - sane, humane, ecological) has remarkably little actual discussion of ecology. This is also true of the recent Bantam alternative futures book written by Peter Schwartz and James Olgilvy of Stanford Research Institute. It's as if New Age thinkers had stumbled across the word ecology and include it in their writings without really beginning to understand what it is all about. So far, most New Age thinking has evolved little beyond the old line liberal ~~Research~~ Conservation and Development position.  
Resource

Skolimowski reports that he has given up plans for an international ecophilosophy conference in 1983. He did ask me to announce that he will be holding the Third Eco-philosophy Conference at Dartington Hall, Totnes, Devon, England on July 9-11, 1982. He will also be holding a 2-week seminar Aug 15-29, 1982 called the School of Eco-philosophy at Arcosanti with Soleri in Arizona. Write him c/o 21 Oak Village, London NW 5.

A young scholar in the Sierra foothills has been working on an historical interpretation of the new paradigm change for the last 10 years. His monumental work is scheduled for publication next spring. In the closing chapter he attempts a reconciliation of Teilhard and Leopold's land ethic. It will be most interesting to see whether such a reconciliation is plausible or whether the two lines of thought are ultimately incompatible. I discuss some of the basic incompatibilities of the New Age and Deep Ecology movements in my review of Bonifazi, THE SOUL OF THE WORLD, Environmental Ethics Journal (Vol 3, No 3, Fall, 1981).

It is significant that Drengson in his Env. Ethics J1 article on the two paradigms patterns the new paradigm after Roszak's Person/Planet. Roszak's deep ecology instincts have been sound all along based as they are in the Taoist anarchist tradition. See his criticisms of Teilhard, Soleri, and Doxiadis in WHERE THE WASTELAND ENDS (1972) and PERSON/PLANET, p. 247. For the most part, New Age thinkers have not even begun to address the questions raised by technology and urbanism. They should read Heidegger. They should read Roszak and Mumford. They should read Ehrenfeld, THE ARROGANCE OF HUMANISM and Langdon Winner, AUTONOMOUS TECHNOLOGY. They also need to become aware of the philosophical issues in the history of environmentalism. George Perkins Marsh may well be the mainspring for man-centered conservation but the non-anthropocentric spiritual ecology of John Muir is the inspiration for anti-modernism and the contemporary deep ecology movement (see Stephen Fox, JOHN MUIR AND HIS LEGACY: THE AMERICAN CONSERVATION MOVEMENT, 1981).

Roszak's WHERE THE WASTELAND ENDS is one of the great paradigm summarizing books of the 1970's which has been sadly neglected by contemporary thinkers. In a sense his more popular and less academically demanding PERSON/PLANET can be seen as an outgrowth and expansion of the wonderful concluding chapters in WASTELAND of a vision of a low technology spiritual/anarchist/ecological utopian vision. Visions such as Roszak's, together with the ideas of reinhabitation and "future primitive" bring out the anthropological and ecological inadequacies of treatments such as Robertson and Schwartz/Olgilvy.

Another very important and demanding book of the 70's is Jacob Needleman, A SENSE OF THE COSMOS (1975). Devall, in his contribution, points out the total lack of involvement by the discipline of psychology in the development of the new paradigm. Needleman's very subtle book discusses in detail the kind of psychology necessary for the new paradigm as well as many of the other issues Capra discusses in his new book. Needleman's book can also be read as a sustained warning to the kind of anthropocentric

shallow technological spirituality exemplified in much of the New Age writing. Needleman criticizes Roszak's WASTELAND for being too subjective in relying upon the Romantic sensibility. While I am in agreement with this and think that Needleman points the way to a higher objective psychology similar to Spinoza's and Zen Buddhism, Roszak seems more sensitive than Needleman to the rising Taoist spiritual ecology which we find in John Muir and his distrust of urbanism and the scientific management of Nature. Roszak's theme in PERSON/PLANET IS that the 80's will see the environmental movement and the spiritual movement coalesce. If this is so, the spiritual movements will need to become less anthropocentric and more attuned to a spiritual ecology, while the environmental movement will need to become less technocratic and more attuned to Muir's spiritual ecology. It is interesting that Capra looks most hopefully to certain strands in the feminist movement for this realization. Also if one reads between the lines in Needleman, one finds that while the idea of a world view or paradigm is heuristically useful it also carries with it the danger of a new dogmatism. As with many new age visions, we can slide too easily from one dream to the next. The sacred state is the state of total self-questioning, of remaining between dreams.

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John Seed is planning a conference on deep ecology for 1983 to be held at Griffith University in Brisbane, Queensland. For information, write him c/o Bodhi Farm, The Channon, NSW 2480 Australia

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ENVIRONMENTAL ETHICS journal reports that it has found a hospitable environment at the Univ. of Georgia. While subscriptions have slipped a small amount over the last year or two, nevertheless its situation is solid for the next several years. If you haven't subscribed to the journal you should do so. Contributions can also be made to the endowment fund. Subscriptions are \$18/yr to ENVIRONMENTAL ETHICS, Dept of Philosophy and Religion, University of Georgia, Athens GA 30602

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The American Society for Environmental History held a conference on critical issues in Environmental History on Jan 1-3, 1982 at Univ. California Irvine. Participants included Lynn White, Joseph Petulla, J. Donald Hughes, Carolyn Merchant, Samuel Hays, Roderick Nash, and Donald Worster. Another conference is planned for April 1983 at Miami Univ. in Ohio. Their journal ENVIRONMENTAL REVIEW is being redesigned in a new academic format and needs new subscribers in order to survive. For more information write Donald Worster, Dept of American Studies, Univ. of Hawaii at Manoa, Honolulu, HI 96822

I understand that Roderick Nash will soon have the 3rd ed. of WILDERNESS AND THE AMERICAN MIND to the publisher and it promises to reflect a more deep ecology orientation. The historian Samuel Hays (CONSERVATION & THE GOSPEL OF EFFICIENCY) is also working on a new book in the history of environmentalism. The historian Ed Schriver at the Univ. of Maine at Orono is also working on a new history of environmentalism. The most outstanding in-depth study of John Muir's philosophy and environmentalism was written by Michael Cohen of Southern Utah State College. It will be published by Sierra Club Books in 1983-84.

A scholar at the University of Amsterdam informed me that a 2nd revised edition of Passmore's MAN'S RESPONSIBILITY FOR NATURE (1980) is available in Europe but, so far, all efforts to obtain it in the United States have failed.

Paul Shepard's new book MAN AGAINST NATURE should be out soon and should prove to be as provocative as his other immensely valuable writings on philosophical anthropology.

Bill Devall is editing a book on deep ecology writings of major authors including D. H. Lawrence, Loren Eiseley, Aldo Leopold, Gary Snyder and Arne Naess. Tentatively titled VOICES FOR DEEP ECOLOGY, it will be part of the Ned Ludd book series published by the radical wilderness defense group known as Earth First! For more information on Earth First! write PO Box 26221, Salt Lake City, Utah 84126.

Bill and I are also looking for a publisher for a collection of our papers.

Richard Routley recently sent me several copies of DISCUSSION PAPERS IN ENVIRONMENTAL PHILOSOPHY. Routley had written these papers titled "Roles and Limits of Paradigms in Environmental Thought and Action," and "In Defense of Cannibalism." Copies can be obtained by writing Routley c/o Philosophy Department, RISS, Australian National University, PO Box 4, Canberra, ACT, Australia.

Don E. Marietta, Jr. has tried to place deep ecology within a phenomenological perspective in a recent issue of ENVIRONMENTAL ETHICS ("Knowledge and Obligation in Environmental Ethics: A Phenomenological Analysis", v. 4, 2). He writes "A relationship between knowledge and obligation must be reinterpreted. The common meta-ethical wisdom holds that there is an unbridgeable gap between factual knowledge and moral obligation. The new natural philosophy must amend or augment metaethics as it is now generally understood in order to remove this gap.

"The needed understanding of knowledge and moral obligation may be found, I believe, by using the phenomenology of perception with special attention to the role of a person's world view in the perception of both facts and values."

At least three important problems seem to be shaping up in academic ecophilosophy which deserve attention on the part of ecophilosophers:

### I. ANTHROPOCENTRISM

Arguments against anthropocentrism as an unjustifiable prejudice on the part of some humans seem to have been effectively made by the Routleys in several papers and by Paul Taylor in his excellent paper "The Ethics of Respect for Nature" (ENVIRONMENTAL ETHICS, v.3, #3, Fall, 1981). We will look forward to the expansion of this in Taylor's projected book. Taylor's main problem is that he ends up with two ethical systems; one for humans and one for non-humans. Incidentally, Naess's system of Ecosophy T which starts with the maxim "Self-realization" collapses the two-system approach. So far, while many theorists are reluctant to accept a total non-anthropocentrism, no one has attempted to refute the arguments of Taylor and the Routleys. Holmes Rolston in his recent review of the Routleys and the Australian anthology, ENVIRONMENTAL PHILOSOPHY (ENVIRONMENTAL ETHICS, vol. 4, #1, Spring, 1982) does not accept the arguments against anthropocentrism but makes no attempt at refutation. This is disappointing.

### II. ECOLOGICAL HOLISM AND TOTALITARIANISM

J. Baird Callicott in his provocative "Animal Liberation" (ENVIRONMENTAL ETHICS, v.2, #4, Winter, 1980) argues for a holistic land ethic of Leopold but seems to submerge the importance of the individual in the process. Philosophers from John Passmore to Richard Watson have worried that a holistic ethic (even a biological ethic as opposed to a social ethic) will result in totalitarianism. Eastern religious thinkers claim that this is not a problem in their system (see for example, Alan Watts, NATURE, MAN AND WOMAN, p. 94) and Spinoza claims to have solved the problem of the individual and the system, but current analytic ecophilosophers do not seem to be solving this satisfactorily. Western Cartesian existentialists are so worried about their individual freedom that they seem to want to deny biological (including ecological) restraints of any kind. On the other hand, ecophilosophers from Roszak to the Routleys and Murray Bookchin (see Roszak's review of Bookchin) claim that anarchistic societies are the true ecological societies and they preserve the most freedom for their members.

### III. PREDATION

Richard Routley's monograph on cannibalism actually is mostly a discussion of predation. Routley's anti-anthropocentric arguments would seem to put him in the camp of ecological egalitarianism. Here he argues (p.35) that egalitarianism does not justify predation. He admits his solution to the predation issue is very unsatisfactory. Analytic philosophers may need to study primitive hunting/gathering solutions to this problem. See also "On Preying Together" in Livingston's ONE COSMIC INSTANT.

Social Science  
Bill Devall

Generally speaking, ecologists are more interested in social science than social scientists are interested in ecology. But as Paul Ehrlich said in an address to social scientists last year, there are many common bonds between ecology and social sciences. Both "...share a great many problems in conducting their research. They are interested in understanding systems of appalling complexity." Both "...share distress at the disproportionate funding of the 'hard' sciences." Both are interested in the questions of science/society interface, and both are interested in social policy questions. Ehrlich concludes,

"Being either an ecologist or a social scientist at this crucial juncture in human history can be frustrating, depressing and every downright scary, but never dull. Ecology is probably the most rapidly changing branch of biology, and over the last decade the increase in the concern of ecologists about the social implications of their knowledge has been spectacular. Similarly, in economics and other of the social sciences, there are signs that new paradigms are beginning to emerge. Paradigm shifts may be a source of apprehension for more conservative scientists, but they are times of great excitement for a discipline. The coming time of transition should be especially interesting, since it will include an attempt to reintegrate into social sciences age-old value questions ignored in the era of physics envy that is now beginning to fade away." (1)

Deep ecologists consider ecology a bridge between humanities, social sciences and "hard" sciences. Yet many "academic" social scientists remain locked into tight, departmental definitions of their "discipline." The most exciting writing seems to come from those people who make a bridge such as Capra, a physicist, discussing social change in his new book The Turning Point.

Sociology

Last year Riley Dunlap and William Catton, Jr. published their version of a "New Ecological Paradigm" and Catton's book, Overshoot was published (reviewed in Newsletter #3). Unfortunately there was little, if any discussion of these ideas of paradigm shift by sociologists. In fact a review of course outlines on "environment and society" published by the American Sociologist showed almost no one is using ideas about paradigm shifts or deep ecology in sociology courses. (2) One of the few interesting articles published in social science journals was a review essay of some books on the limits to growth debate written by Riley Dunlap. (3)

The only textbook published, Environment, Energy and Society by Frederick Buttel and Craig Humphrey, was disappointing. Both authors are aware of the deep ecology literature but chose to ignore it. They begin with a discussion of the "New Ecological Paradigm" but their own idea of paradigm shifting is based on traditional definitions of "conservative," "Liberal", and "radical"(marxist) paradigms. "The conservative paradigm places major emphasis on the role of values in leading to... environmental degradation. " "The liberal paradigm is characterized by its primary focus on power and domination as leading to environmental problems." "The distinctive feature of the radical approach is that environmental problems are considered to be inherent irrationalities of the capitalist mode of production."

They view the contemporary reform environmental movements as just "interest group liberalism" and do not even attempt to ask the questions of deep ecology. In their chapter on "The environmental movement: historical roots and current trends"(Chapter 5) they include a photo of John Muir. That is the most relevant part of the whole chapter. However they call Muir a "naturalist and politician" without any mention of his critical ecological insights and his dislike of politics( politics "saps at righteousness", Muir once wrote). They include some interesting data from social surveys of the 1960's and 70's but their reading of the movement is shallow and misleading.(4)

The lack of scholarship and failure to understand the deep ecology movement is also noted in the review of environmentalism in a new book on Social Movements:Development, Participation and Dynamics. (5) This book loses credibility in the first page where the author inaccurately states that Gifford Pinchot and John Muir were cofounders of the Sierra Club.

## History

With the publication of Stephen Fox's book, John Muir and His Legacy: The American Conservation Movement , the documentation is now available on the deep ecology orientation of major leaders of the American environmental/ecology movement. I have reviewed and commented on Fox's book extensively and have presented my own theory of Muir. Copies of these articles are available upon request. (6) (7)

I quote here only the major premises which Fox presents. He sees the environmental/ecology social movement as "the most durable expression of antimodernism" in America during the twentieth century. The radical conservative perspective of the movement is found from Muir through David Brower("Muir redux" to Fox) and through contemporary writings on the "future primitive."

The movement has always experienced tension between the "radical amateurs" such as Muir and the "professional conservationists" such as Gifford Pinchot. "Radical amateurs" continue to periodically revitalize the movement.

The spiritual/religious basis of the movement is documented in the lives of major leaders and "loners" such as Charles Lindbergh most of whom made their own "journey to the East" away from orthodox Western Christian religion.

The movement returns again and again to Muir's central deep ecological insight which he first expressed in his journals during his "thousand mile walk" to the Gulf of Mexico.

"The world we are told was made for man," he noted. "A presumption that is totally unsupported by facts. There is a very numerous class of men who are cast into painful fits of astonishment whenever they find anything, living or dead, in all God's universe, which they cannot eat or render in some way what they call useful to themselves." Claiming dogmatic knowledge of divine intentions, they take sheep as a source of food and clothing, whales as an oil tank, hemp for rope, iron for hammers and plows. Even worse: "not content with taking all of earth, they also claim the celestial country as the only ones who possess the kind of souls for which that imponderable empire was planned." But possibly animals, plants and even minerals were endowed with a divine spark of sensation that Christian man in his overweening hubris could not appreciate.

"This was the central insight of Muir's life, the philosophical basis of his subsequent career in conservation. The world did not spin at man's whim--despite the teachings of orthodox Christians. Creation belonged not to a manlike Christian God, but to the impartial force of Nature. Christianity rested on a self-serving, man-made artifact. 'Nature's object in making animals and plants might possibly be first of all the happiness of each one of them, not the creation of all for the happiness of one. Why ought man to value himself as more than an infinitely small composing unit of the one great unit of creation?...The universe would be incomplete without man; but it would be incomplete without the smallest transmicroscopic creature that dwells beyond our conceitful eyes and knowledge.' " (8)

An excellent paperback anthology of Muir's writings in the Sierra, useful in classrooms and discussion groups, was edited by Robert Engberg and Donald Wesling. (9) . The editors, in my estimation, misinterpret Muir in their introduction when they state "In fact, Muir's life and writing are radically displaced versions of evangelical Protestantism." But their selection of writings is excellent.

At the end of their anthology, they quote from an 1875 notbook entry of Muir. Muir's question, which is the question we have asked in deep ecology for the last hundred years, is "how can we re-enter the first world of Nature from the second world of high technology culture?" This is Loren Eiseley's question in his 1970 essay "The Last Magician". Muir's deep, long-range ecology question is the question we ask every day.



"I often wonder what men will do with the mountains. That is, with their utilizable, destructable garments. Will he cut down all, and make ships and houses with the trees? If so, what will be the final and far upshot? Will human destruction, like those of Nature--fire, flood and avalanche--work out a higher good, a finer beauty. Will a better civilization come, in accord with obvious nature, and all this wild beauty be set to human poetry? Another outpouring of lava or the coming of the glacial period could scarce wipe out the flowers and flowering shrubs more effectively than do the sheep. And what then is coming--what is the human part of the mountain's destiny?"

What is the human part in the fate of the earth? Such is the question asked in contemporary discussion of nuclear war. Schell in his much reviewed book The Fate of the Earth discusses some of the impact of nuclear war on non-human species. Are humans just fulfilling their "right" to follow the path of power and might? (10) Who will write a clear statement of the relation between human suffering and the fate of other species? Deep ecology, nuclear war and the fate of the earth is the topic of discussion by Dave Brower and other leaders of the environmental/ecology movement who are planning a conference on "conservation and security in a sustainable society" to be held next October in New York City. (11)

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Many writers including Lewis Mumford, Martin Heidegger and Theodore Roszak have discussed and analyzed the rise of modern science, of "megatechnology" and the "technocratic society." Two books published in the last year, however, carry the discussion into deep streams and are worth the time to read and consider the arguments presented. The books compliment each other. Morris Berman's The Reenchantment of the World really concerns the "disenchantment of the world" (a phrase from Max Weber's famous history of Protestantism and the rise of capitalism). Fritjof Capra's The Turning Point concerns paradigm shifting in contemporary society. Capra's book has been extensively promoted and reviewed. (12) Berman's book was published by an academic press and will not receive much publicity but is the more scholarly, thoughtfilled book. (13) I review Berman's major theses in the hopes that readers will be interested enough to read the whole book.

Berman begins where sociologists and psychologists leave off. In commenting on his first book which was a history of science, Berman says "I began that study in the belief that the roots of our dilemma were social and economic in nature; by the time I had completed it, I was convinced that I had omitted a whole epistemological dimension. I began to feel, in other words, that something was wrong with our entire world view. Western life seems to be drifting

toward increasing entropy, economic and technological chaos, ecological disaster, and ultimately, psychic dismemberment and disintegration; and I have come to doubt that sociology and economics can by themselves generate an adequate explanation of such a state of affairs." Berman wants to "come to terms with the metaphysical presuppositions that define" the modern period in the West.

Berman uses Descartes and Isaac Newton as prototypical psycho-biographies of "the birth of modern scientific consciousness" and with that consciousness "the disenchantment of the world." After showing the two sides of Newton, the medieval scientist who seeks to clarify his character and the "modern", mechanistic model scientist, Berman concludes the first half of his book thusly,

"Today, the spiritual vacuum that results from our loss of dialectical reason is being filled by all kinds of dubious mystical and occult movements, a dangerous trend that has actually been encouraged by the ideal of the disembodied intellect and the classical scholarship that Blake rightly found revolting. Modern science and technology are based not only on a hostile attitude toward the environment, but on the repression of the body and the unconscious; and unless these can be recovered, unless participating consciousness can be restored in a way that is scientifically (or at least rationally) credible and not merely a relapse into naive animism, then what it means to be a human being will be lost forever."

To be lost forever, without humanness is a strong statement. How can we re-enter the first world of Nature? Berman tentatively answers by contrasting the "radical relativism" of Cartesian science with "participating consciousness" and suggests some theoretical underpinnings for a post-Cartesian science.

"1) Although the denial of participation lies at the heart of modern science, the Cartesian paradigm as followed in actual practice is riddled with participating consciousness.

2) The deliberate inclusion of participation in our present epistemology would create a new epistemology, the outlines of which are just now becoming visible.

3) The problem of radical relativism disappears once participation is acknowledged as a component of all perception, cognition, and knowledge of the world."

Thus Berman seems to embrace Muir's participatory science which Muir utilized in his "studies in the Sierra". Michael Cohen in his unpublished manuscript on Muir's methodology "the eye of the glacier" has demonstrated that Muir's "sauntering from flower to flower making the acquaintance of each one" is the model of the scientist who is "coming into country" and in the country is coming into consciousness of self-in-Great Self, self-in-Nature. (14)

Berman is uncompromising in his conclusions concerning the consequences of "radical relativism." "Cartesian dualism, and the science erected on its false premises, are by and large the cognitive expression of a profound biopsychic disturbance. Carried to their logical conclusion, they have finally come to represent the most unecological and self-destructive culture and personality that the world has ever seen."

In his search for "tomorrow's metaphysics" Berman explores the work of Gregory Bateson and finds in him some inspiration for a "holistic science."

"The 'Batesonian synthesis'--which might be termed the 'cybernetic/biological metaphor' -- is not Bateson's work alone; but the synthesis of ideas is his, and is the extraction of the concept of Mind from its traditionally religious context, and the demonstration that it is an element inherent in the real world. With Bateson's work, Mind(which includes value) becomes a concrete reality and a working scientific concept. The resulting merger of fact and value represents an enormous challenge to the human spirit, not merely a calming of its fears."

Berman's essay on Bateson is complex and not easily summarized. But his formal system of "cybernetic epistemology," of the criteria of Mind or mental system is thusly stated:

- "1) There is an aggregate of interacting parts, and the interaction is triggered by differences.
- 2) These differences are not ones of substance, space, or time. They are nonlocatable.
- 3) The differences and transforms(coded versions) of differences are transmitted along closed loops, or networks of pathways; the system is circular or more complex.
- 4) Many events within the system have their own sources of energy, that is, they are energized by the respondent part, not by impact from the part that triggers the response."

Berman concludes with a chapter on "the politics of consciousness" in which he reviews some of the deep ecology writings of George Sessions and Arne Naess. Berman does not totally embrace, in my estimation the "biocentric egalitarian" position of deep ecology. He does briefly mention the possibility of a "Taoist anarchism" as the appropriate social organization for the "future primitive" but does not carry his theory of holism as far as the Routleys in their chapter on "Social Theories, Self Management and Environmental Problems" in Environmental Philosophy (see newsletter #3).

Berman is concerned that "holism...could become the agent of tyranny...It is not for nothing that Orwell once remarked that when fascism finally comes to the West, it will do so in the name of freedom."

This fear of mysticism, the nonrational, the intuitive, however seems to weaken the whole argument that Berman built in his book. Some writers seem to see a fascist lurking behind every deep ecologist. Yet the "future primitive" is as far from fascism as one could possibly be.

Berman briefly discusses "reinhabitation" or "living in place" but wonders "whether the rootless urbanized people of Europe and North America can now create a source of identity around biotic provinces and bioregional loyalties that were largely obliterated centuries ago..." Berman should read the newsletter of Planet Drum which documents the continuing and surprisingly strong regionalist loyalties of people even in European nation-states.

Berman is most exciting in his analysis of modern science and his "prolegomena to a new metaphysics." Capra is most exciting in his discussion of the transformations which are already occurring in contemporary, "advanced", Western societies.

Capra says he wrote The Turning Point for the general reader and that the book grew out of previous book, The Tao of Physics (which has sold over 500,000 copies) which links, or at least finds parallels, between the teachings of eastern mystics and twentieth century physics. He, like many writers, suggests that "to understand our multifaceted cultural crisis we need to adopt an extremely broad view and see our situation in the context of human cultural evolution." "The turning point" is the connection between "crisis" and "change" in the I Ching. This is a period of "danger" and "opportunity." Drawing on the work of sociologist Pitirim Sorokin, Capra sees this moment in history as a turning point in the "cyclical rhythms" of cultures. We are moving to a balance between the "masculine" culture of the West and the "feminist" culture. Furthermore the "new values are being promoted by the 'human potential movement', the 'holistic-health' movement, and various spiritual movements."

Capra reviews the contrasts between mechanistic-Newtonian worldview and what he calls "the systems view of life" in a series of chapters on physics, "Newtonian psychology", and "the dark side of economic growth."

In his chapters on health and psychology, he suggests that "in the systems view of health, every illness is in essence a mental phenomenon, and in many cases the process of getting sick is reversed most effectively through an approach that integrates both physical and psychological therapies. The conceptual framework underlying such an approach will include not only the new systems biology but also a new systems psychology, a science of human experience and behavior that perceives the human organism as a dynamic system involving interdependent physiological and psychological

patterns, and as being embedded in interacting larger system of physical, social, and cultural dimensions." Capra reviews some of the theories of Jung and the importance of experience of "extraordinary nature."

In the concluding chapter, "The passage to the solar age", Capra briefly reviews the work in economics of Hazel Henderson and others who discuss the basis of a "sustainable society", the "soft energy path" of Amory Lovins and deep ecology.

Capra concludes, "The deep ecology movement, then, is not proposing an entirely new philosophy but is reviving an awareness which is part of our cultural heritage. What is new, perhaps, is the extension of the ecological vision to the planetary level, supported by the powerful experience of the astronauts and expressed in images like 'spaceship earth,' and the 'Whole Earth,' as well as the new maxim "Think globally and act locally."

Capra fails to distinguish between New Age/Aquarian Conspiracy and deep ecology. Perhaps Capra is too focused on showing the convergence of social movement at this "turning point." The "planetization of consciousness" sounds like Teilhard's theory of the "evolutionary consciousness" of humans who retain their "special" status on this earth by becoming the "eyes and ears" of the planet. Capra fails to discuss "reinhabitation," "dwelling" and "sense of place" as key concepts in deep ecology and he completely misses Muir's central ecological insight.

In sum, while Capra has done an excellent job of bringing together material "for the general reader" as he intended, the reader could be left with the impression that deep ecology is just another part of New Age ideology. In my estimation, Capra's book could serve as a warning to other writers of the dangers one encounters in trying to popularize ideas for the "general reader" and still maintain rigorous scholarship and clarity of conceptualization.

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While Capra is convinced that we are at a "turning point" at least in Western history, he presents no social surveys or other quantitative data to indicate changes in "attitudes" or "perceptions" in America or other nations. Two books by social scientists had some promise of revealing through empirical research the dimensions of commitment to deep ecology in the context of the continuing cultural crisis.

However, Marvin Harris in America Now, mentions ecology only once in his book and seems oblivious to the "age of ecology." (14) Harris is a well-known anthropologist who calls himself a "materialist" and he criticizes the view that there are rival paradigms. He says that "attacks against reason and objectivity are once again intellectually fashionable." He wants to restore the American Dream

to its historic place of respectability among American intellectuals by fighting against the "inertia of hyper-industrial oligopolies and bureaucracies." The small businessman seems his ideal. There is no ecology--either reformist or deep in his book.

Daniel Yankelovich, a successful pollster, in New Rules in American Life reviews hundreds of social surveys conducted during the 1970's and concludes that a growing minority of Americans are expressing a new "ethic of commitment." (15) Thus he comes close to the message Theodore Roszak gave in Person/Planet (1978). He says that "one version of a secular yearning for the sacred is defined by philosopher Henryk Skolimowski as 'reverential thinking,' which he describes as a reverence for all living things, plants, animals, wilderness, people. Reverential thinking is ecological in its outlook, paying homage to the interdependence of all forms of life. It leads to a life in harmony with nature rather than a mastery over it or a manipulation of it to one's own purposes. It stimulates a concern for maintenance and preservation, for working with rather than against nature."

In sum, "though sparse, the survey data showing that Americans are growing less self-absorbed and better prepared to take a first step toward an ethic of commitment are fairly clear. One would, however, hesitate to conclude from such scanty empirical evidence that something as momentous as a new social ethic is taking shape. A successful social ethic demands that people form commitments that advance the well-being of the society as well as their own."

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Briefly noted

Psychologists where are you when we need you now? Among social scientists, psychologists and economists, particularly those in academia, seem most uninterested in deep ecology. While deep ecologists are fascinated with psycho-biography, with questions of understanding self, discovering self as part of the Great Self, psychologists seem stuck with the "social self." How are people converted to a deep ecology worldview? How are people converted to the position taken by James Watt? A biography of James Watt would be most interesting.

The Wilderness Psychology Newsletter does have a new editor, Pamela Olsen, who hopes to encourage dialogue among psychologists. (see address at the end of this newsletter)

## Economics

Contrast Julian Simon's The Ultimate Resource(16) and Hazel Henderson's The Politics of the Solar Age. People who love "supply-side economics" were ecstatic with Simon's argument. His thesis is simple. People are valued. We want more people on the face of the earth. More people create more wealth for more people. People are the "ultimate resource." Simon rejects any "journey to the East" and reinforces Judeo-Christian anthropocentrism. Prophets of doom are wrong. The future will be more wealthy if we invest our capital in creating land and utilize more people to create more technology. In contrast, Henderson argues for "post-economic" decisionmaking. Ecophilosophers have been concerned with the problem of equity and social justice(see Ian Barbour's most recent book) and several writers have discussed the possibilities of a "sustainable society" but usually within the context of Resource Conservation and Development Ideology. Henderson has much to say about technology but ecology is only mentioned once in the index of this book, under "Ecology Party".

The special issue of Co-Evolution Quarterly on "bioregions: theory and practice" is an explicit counterpoint to the Simon/supply-side economics theorists. (17) Jim Dodge says he is not clear what bioregionalism is and proceeds to provide excellent clarification of the reality of bioregion. Murray Bookchin writes on the "concept of social ecology"(a chapter from his new book The Ecology of Freedom to be published this year) and Peter Berg discusses preservation of cultural diversity. Gary Snyder contributes a chapter from his unfinished book on China and ecology entitled "Ink and Charcoal."

. . .

Religion and deep ecology continue a dance that reveals more perhaps by what is not said than what is. The conference on "Theological issues in environmental ethics" held in June, 1982, at the University of Georgia provides food for thought. (18)

Two books draw our attention. How the Swans Came to the Lake is a narrative history of buddhism in America. The author includes long discussions of Gary Snyder and Roshi Aitken. The explicit linkage of deep ecology and buddhism is now emerging through such organizations as the Buddhist Peace Fellowship. Aitken read his paper, "The mind of clover" at the conference on deep ecology and buddhism in Los Angeles in April, 1982 and returned to Hawaii to change the Buddhist Peace Fellowship into an All Species Movement. (see his address at the end of this newsletter). (19)

W. Y. Evans-Wentz spent most of his lifetime studying and translating into English traditional Tibetan texts. His last book, published after his death, explores the parallels between American Indian religions and Eastern "sacred mountains." It is his thesis that we were deeply influenced, indeed the American psychic is filled with the vision of Native Americans. Even The Book of Mormon he sees as a vision from the American earth phrased in Christian terminology. Cuchama and Sacred Mountains is a very personal book, evocative and startlingly to academic anthropologists. Evans-Wentz argues that American Indians were remarkably psychically-developed and that anthropologists in their emphasis on material culture, artifacts and social organization miss the "soul of the world". (20)

Calvin Martin's controversial hypothesis says some Native Americans in northeastern North America overkilled game (beaver in particular) because they believed that epidemics were caused by animals. Once "despiritualization" occurred Indians turned on animals and slaughtered them. Several anthropologists challenge his theory in Indians, Animals and the Fur Trade, edited by Shepard Krech. ( 21 )

Two books which suggest a "reinchantment" of the world' without discussing deep ecology are Ninian Smart's Beyond Ideology: Religion and the Future of Western Civilization (22) and David Miller's The New Polytheism (23).

Denise Carmody's The Oldest God; Archaic Religion Yesterday and Today is described by the author as an introductory textbook on pre-Christian religions. The book has a strong ecological message. "For most archaic peoples, we moderns are the kind of persons who have lost contact with primary physical realities. Mother Earth is no longer a treasure; we no longer honor the source of life. That is why we ravage the land, pollute the oceans and air, drop down death from miles above. By contrast, close connection to physical nature and absorption with the mystery of life are primary values in archaic religion."

The author concludes, "The oldest God is nature--that should be clear by now. In the beginning, human beings sensed that their habitat was sacred. With twists and turns and numberless permutations, they played out this primal intuition. Like children with a kaleidoscope, they made the component pieces fall into different combinations. But always the depths or roots or ground of their here-and-now life was sacred--"really real" and valuable, as opposed to untrustworthy and passing. The message archaic religion brings us in these last years of the twentieth century is but an application of this oldest theology. Our task is to find a way to make the world venerable, lovable again. We could do this by retaining the transcendent God of the Western world religions, or by accepting Eastern theologies. We could try to dance like original Americans, or fashion new fertility festivals.

But the concrete means are less important than the inspiring intuition. If we revive the sense that God, the ultimate treasure, is instinct in our social and natural lives, we shall catalyze the energy needed to keep history from derailing fatally. If we do not revive this sense and do not develop people who love the earth, history will end quite soon. The old two ways, of death and life, are especially clear right now. Archaic religion tells us to choose life. It says the oldest God could make all things new." (24)



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See "From Science to Society--Fritjof Capra Makes a Quantum Leap", interview by Alex Jack, East West Journal, March, 1982, p.28. Harold Gilliam, "Physics and Metaphysics," San Francisco Chronicle, This World Magazine, April 4, 1982, p. 24. Los Angeles Times, "A Whole-Earth Scientific Order for the Future", Book Review Section, April 4, 1982, p. 8. San Francisco Chronicle, Review Section, March 21, 1982, "A New Age Physicist Strikes Again."
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Also Frank Waters, Mountain Dialogues, Chicago, Swallow Press, 1981.
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22. Ninian Smart, Beyond Ideology: Religion and the Future of Western Civilization, San Francisco, Harper and Row, 1981.
23. David L. Miller, The New Polytheism: Rebirth of the Gods and Goddesses, New York: Harper and Row, 1974.

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Other books of interest

Lester Brown, Building a Sustainable Society, New York: Norton, 1981.

Samuel C. Florman, Blaming Technology: The Irrational Search for Scapegoats, New York: St. Martin's Press, 1981.

"Even the Greeks, who for a while placed technologists low on the social scale, recognized the glory of creative engineering. Prometheus is one of the quintessential tragic heroes. In viewing technology through a tragic prism we are at once exalted by its accomplishments and sobered by its limitations. We thus ally ourselves with the spirit of great ages past." And "pride is an essential element of humanity's greatness."

## Feminism and Deep Ecology

I have not seen a complete statement of the relation between feminism and deep ecology in print. Some clarification of the meaning of feminism is needed. For some, it is a social movement with a goal of securing equal rights for women in the workplace, in the law and in sports. As an "equal opportunity" movement it is thus similar to the "civil rights" movements of the 1960's but has no special reference to reformist or deep ecology. For others feminism has meant "women's studies", i.e., the study of the history of women in the environmental movement or the contributions of women to various professions. For others feminism is psychological study, that is, the search for feminine qualities (passive, yielding, etc.) in a "masculine" society (aggressive, outgoing, achievement oriented, dominating).

For a few writers, feminism is the connection with Mother Earth. They suggest that an "earth religion" will be led by women. For example there is some revival of interest in Druids, witches and pre-Christian fertility cults in Europe and the Near East. Some of these writers link nurturing of children by mothers with "nurturing of the earth." This version of the "wise steward" argument, of course, has the problem of distinguishing "nurture" from "management." Exxon claims to be nurturing the earth to release its oil and gas and Rene Dubos talks of the "happy gardener" who is "bringing out the potential qualities" of the earth.

There is no doubt that the scope of interest in the environmental movement by women is growing and deepening. Below is an incomplete bibliography of some recent books and articles.

1. Susan Griffin, Women and Nature: The Roaring Inside Her (NY, Harper and Row, 1978).
2. Elizabeth D. Gray, Green Paradise Lost. Wellesley, Ma: Roundtable Press, 1981.
3. Carolyn Merchant, The Death of Nature: Women, Ecology and the Scientific Revolution. New York: Harper and Row, 1980.
4. R. Peterson, "Women and Environment: An Overview of an Emerging Field," Environment and Behavior 10:511-534, 1978.
5. Environment, special issue "The Women-Nature Connection", June, 1981.
6. D. Nelkin, "Nuclear Power as a Feminist Issue," Environment January, 1981.

Some type of award, perhaps the "that's incredible" award or "stuffed egghead" award, should go to William Tucker and Rep. Robert E. Badham for their interpretations of the environmental movement. William Tucker is an associate editor of Harper's and has made something of a career of attacking the alleged "elitism" of environmentalists. In "Is Nature Too Good For Us?" (Harper's, March, 1982) he attacks the preservation of wilderness areas in the United States as an elitist land-grab. He approvingly quotes Rene Dubos on the virtues of conservation and raises the long dead issue of "preservationists" vs. "conservatinnists." In sum, Tucker's argument could have been written by James Watt or Ronald Reagan.

Rep. Robert E. Badham is Chairman of the Republican Study Committee of the U.S. House of Representatives. In a "Special Report" titled "The Specter of Environmentalism: The Threat of Environmental Groups" (March, 1982), the distinction is made "between balanced environmentalism and what has been termed environmental extremism." Ronald Reagan is a "balanced environmentalist" while Sierra Club, Audubon, etc. are "extremists." The report accurately describes environmental groups entering the political process(almost as a "green" party), the linkages between feminism and ecology and the "collaboration with other special interest groups" such as organized labor. But the sin of environmentalists, in a Republican administration, is "that environmentalists are overwhelmingly Democrats and predominatly liberal." Environmentalism is explained as part of the "expanding liberal agenda" to undermine American values.

Deep ecology is "a new revolutionary stream of the environmental movement" composed of "coercive utopians."

The Report concludes "The specter of environmentalism haunts America by threatening to inhibit natural resources development and economic growth. Failure to recognize this and to respond accordingly compromises the natural resource development objectives supported by the majority of the American public."

One is reminded of James Watt's statement, "there are liberals and there are Americans."

Copies of this "Special Report"(printed at taxpayers expense) are available from Rep. Robert E. Badham, Republican Study Committee, House Office Building, Washington, D. C.

"THE BLUE MOUNTAINS ARE CONSTANTLY WALKING"

Dolores LaChapelle  
PO Box 542  
Silverton, Co. 81433

When the young monk, Dōgen, left China to return to Japan his master told him to avoid cities and keep away from government. "Just live in deep mountains and dark valleys..." Dōgen returned to Japan and headed for the mountains of Echizen Province where he founded the Soto Zen school of Buddhism in 1224. Dōgen'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 try to explain this in 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 1870's--only town in the entire mountainous San Juan county--providing 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 College 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 Bavaria; thus, quite naturally, our opening discussions centered around Peter Berg/Raymond Dasman'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.

"Reinhabitation," according to Peter Berg, "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 almost continually since the beginning of mining. 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 notice. In response to the surprise at all the mountain flowers, I explain that it is all due to Taoist wu wei (do nothing). Since buying the place six years ago I have not once disturbed the soil for anything 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 where before I had only 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 revine called Swansea Gulch (named by some Welsh miners long ago). Up this gulch I can reach timberline in only one hour.

When I first went up, there was an old mine building which still had its roof therefor its walls were 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 make such boards sell for decorating. The winter of 1978-79 set local snowfall records since whitemen have been keeping such records. 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 accumulated enough to cover my winter entrance.

We began talking of Heidegger's concept of "building, dwelling, thinking" (Bauen, Wohnen, Denken, 1951). He explains the Old English and High German word for building, buan, meaning to dwell, to remain or to stay in a place. This old word, Bauen, means to remain--"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, mortals 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 idea 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 within 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 and shallow ecology. This distinction was first 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... Ecological 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 papers 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 things, an anthropocentric delusion." He then quoted the Zen koan:

"That the self advances and confirms the  
myriad things is called delusion.  
That the myriad 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 to the Swiss 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 Jauns of our own mountains. All around there is clear, clean air except for a brown hazy smudge to the southwest hanging over sacred Sleeping Ute Mountain. This comes from the power plant at Shiprock, New Mexico, contaminating "the last clean air in the conterminous United States" as Edward Abbey put it. Far in the other direction is 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...."

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, Air, Fire, Water and Metal.

Early Sunday morning and we are 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 within 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 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 forms of Tai Chi for several years 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. The basis of such a philosophy is the concept of yin and yang. In our Western world, with its propensity for dualistic thinking these terms have become forced into dichotomies: male/female, light/dark, etc. 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 inter-relationship. This basic idea of 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 and produce the five elements and from that all the myriad things come into being. The entire universe of things and events comes 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 recurrence 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 were 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 pattern of things--the markings in jade or the fibres in muscles. 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 lawgiver; they follow the pattern of the universe as a whole and fit themselves into the universal harmony.

. . . . .

Later, the same Sunday--the finals of Hardrockers Holiday, the local revival of an old holiday dating from the mining boom in the late nineteenth century. Emphasis 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? Major local employer, Standard Metals 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 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 nerve 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."

Complete rituals not just drumming, 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 strong 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 of 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, this puts not only both hemispheres of the neo-cortex together but also the two older brains together with the neo-cortex as well. The resultant solution of logical paradoxes and plar opposites has been called "the union

of opposites," "conjunction oppositorium" and "union of self with God" depending on which metaphysical system one uses to describe such a state. For millenia, such ritual tuning provided communication between individual humans in a group and between human groups and non-human beings. We lost this connection in the "temporary anomaly" of the last four hundred years but it is returning now, gradually, imperceptibly, as it spreads from small groups doing rituals in nature.

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 the modern group so that after dinner everyone was open. Elizabeth asked Michael Zimmerman about Heidegger and he tells of the deeper intimations 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, ground 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 must 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 high green, nearly flat, rolling tundra stretching for miles. The east side drains into the Animas River and eventually into the Colorado River and the Pacific Ocean. The west side drains into the Rio Grande and the Gulf of Mexico. Moving along this 12,500 ft. high, giant path in the sky the surrounding blue mountains are constantly walking. Rio Grande Pyramid appears suddenly on the eastern skyline and just as suddenly disappears. Storm King Mountain 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 all along it. There are no alpine flowers anywhere--just closely cropped turf, chopped up by sheep 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 the trail is visible through the un-cropped 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 description, ranging from magenta through reds, orange, violent, to the golden high altitude color. There are colors here none of us have ever seen before--neither in the high Sierras or the Canadian Rockies or here in Colorado 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.

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 has been threatening with black clouds on either side of us but so far we had only a brief burst of hail. Bud suddenly we are 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 hits us. 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--here, in this place--the weather, the sky is the overpowering aspect. We joke between tents from time to time about our chances of surviving--40%, maybe 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 mortality. As Heidegger explains: "The mortals are the 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 a capacity for death."

There is a sudden lake clearing with the sun's rays shining out horizontally giving an incredible golden light over all the mountains. So 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 walking in the distance. We get glimpses of the peaks we never reached, way over beyond Eldorado Lake. Then those mountains too, walk 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, turned 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 the using of 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." 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."

The Tukano's 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 *technē*) 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 *technē* 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 which he has been working on all summer, "Toward an 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 is 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.

But back down in the valley, later, we think of Max Milton's unfinished poem:

"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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Forthcoming articles written by participants at the  
Deep Ecology Conference discussed by LaChapelle

"Ritual: The Pattern that Connects", by Dolores LaChapelle  
in Voices for Deep Ecology, edited by Bill Devall,  
published by Earth First! and Ned Ludd Books.

"Toward a Heideggerean Ethos for Radical Environmentalism",  
by Michael Zimmerman, Environmental Ethics, Spring, 1983.



MAY 16, 1982

SAN FRANCISCO CHRONICLE

# REVIEW

THE NORTHERN CALIFORNIA MUSEUM OF BOOKS, ART & MUSIC

## The Obsessive Drive to Dominate The Environment

### THE ECOLOGY OF FREEDOM: The Emergence and Dissolution of Hierarchy

By Murray Bookchin  
Cheshire Books, Palo Alto, \$19.95

BY THEODORE ROSZAK

**A**t the post office recently I picked up a 17-cent stamp bearing the portrait of Rachel Carson. It was a touching if minor monument to the woman whose 1962 book, "Silent Spring," is remembered as the beginning of the environmental movement. But earlier that same year, Murray Bookchin published "Our Synthetic Environment," a fuller, more searching survey of the ways in which pesticides, food additives, chemicalized agriculture, runaway urbanism and nuclear energy were shredding the fabric of nature. The book received a dismissive, often incredulous response and soon faded from sight (to be revived in a new Harper edition 12 years later).

Why did Bookchin's superior work receive so little supportive notice? The reason, I think, was the staggering breadth and ethical challenge of



Bookchin's analysis. Nobody, as of 1962, cared to believe the problem was so vast. Even the environmentalists preferred the liberal but narrowly focused Carson to the radical Bookchin, who insisted that protection of the ecological system needs a philosophical context to be politically effective. Bookchin found that context in the anarchist tradition, the politics of mutual aid and decentralized social structures.

In later writings, Bookchin developed his key insight that our relationship to the environment is warped by the same hierarchical coercion we see at work in the relations between the sexes, races and classes. For the balance to be righted, he says, we must explore the meaning of power, especially the obsessive human drive to dominate nature. "The

Ecology of Freedom" is the magnum opus of Bookchin's several books on this theme; it is perhaps the most important contribution to environmental thought we will see in our generation. With it, Bookchin takes his place with Thoreau, Lewis Mumford and Paul Goodman as a major American political philosopher.

**T**he Ecology of Freedom" is a tough book — dense, learned, filled with thorny arguments and provocative judgments. In it, Bookchin undertakes nothing less than to trace "the landscape of domination from its inception in a hidden prehistory of hierarchy." The search takes him back to the paleolithic tribe and shamanistic religion as he looks for the original political sin that ended equality and mutualism. The treatment is necessarily speculative but remarkably persuasive, especially in its examination of male supremacy

among the hunters and warrior clans — a reading of the past which links Bookchin to some of the best current feminist scholarship.

Most of the study is spent probing the "epistemologies of rule" that descend from these prehistoric sources and continue to shape political thought. What is original in this long history of social ideas is the constant ecological point of reference: the impact of human institutions upon our picture of nature, and hence upon our uses and abuses of the environment.

Human beings, Bookchin argues, are "the self-reflexive voice of nature." They evolve from an intelligent, sensitive universe to which they have an ethical obligation as real as any they bear to their fellow humans. We find that truth more clearly grasped among the pagans and primitives of the world than among even the most radical modern ideologues, who often remain fiercely committed to a species imperialism. More ironically, there are purely managerial environmentalists who continue to "see nature as a passive habitat



*Bookchin: A bone to pick*

composed of 'objects' such as animals, plants, minerals . . . that must merely be rendered more serviceable

for human use." With these Bookchin has a particular bone to pick in behalf of a "deep ecology" that goes well beyond human self-interest.

"Today," Bookchin tells us, "we are faced with the possibility of permitting nature . . . to open itself to us ethically on its own terms." There are issues Bookchin sounds here that have only begun to surface in the environmental movement between those who are after technocratic resource budgeting and with technology — industrial business as usual — and those who seek a friendly dialogue with the earth.

Since Prince Kropotkin, anarchism has been the one political ideology concerned with traditional cultures, mutual aid and the state of nature. Murray Bookchin is an authentic voice of that heritage, and here is his richest statement. ■

*Theodore Roszak is the author of "Person/Planet." His most recent book, "Bugs," is a novel about computers and psychics.*

## Addresses for Eco-activists

Earth First!  
P.O. Box 26221  
Salt Lake City, Utah 84104

"Civilization is a hoax. There is no form or organism that can endure in a state of imbalance. Neither populations, mentalities or solar systems, Nor can the last ten thousand years of deviancy led by patriarchial thieves who propound the morality of taking more than one gives, endure." The radically conservative answer to James Watt is eco-action. Publishers of Ned Ludd books. Newsletter. \$10.00 membership

Northcoast Environmental Center  
11th and H. St.  
Arcata, Ca. 95521

One of the best regional environmental centers in America. Publishers of monthly Econews . \$12.00 membership

Wilderness Psychology Newsletter  
Pamela Olsen, editor  
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Pittsburgh, Pa 15206

Call for papers, reflections, work on wilderness action. Newsletter. \$10.00 per year.

Edward Abbey  
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"I welcome letters. I want to hear from my readers, whoever you are. I want to know what's going on out there in the great American boiling pot."

Friends of the Earth  
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Founded by David Brower ("Muir redux"). Brower currently is organizing a conference on "Conservation and Security in a Sustainable Society". Publisher of Not Man Apart. \$25 per year.

Buddhist Peace Fellowship  
Michael Roche, Secretary  
P.O. Box 4650  
Berkeley, Ca. 94704

