CHAPTER THREE: ANIMAL LIBERATION/ RIGHTS FOR NONHUMAN NATURE

1. Introduction

> Fundamental to Green thinking are the linked concepts of deep ecology and animal liberation. Proponents of such ideas argue that other species and indeed 'All life has intrinsic value' (Bunyard and Morgan-Grenville 1987:281). Many believe that Greens can be separated from mere environmentalists by virtue of their adherence to such 'bio-ethics' (Dobson 1990:48). (Wall, 1994, p. 66)

The main objective of this chapter is to locate the content of the idea "animal liberation" as it appeared in the 1970s/early 1980s, as part of understanding the idea "green". This chapter also introduces Christopher Stone's seminal work (1975) on rights for non-human nature, even though it is not limited to animal liberation only. This, because I see in it[1], a bridge from animal liberation thought to the common understanding in green, that *all* nature has value in itself, and not only an instrumental value for human beings.

In this introduction, I provide (1.1) a brief overview of the relationship between animal liberation theory, formal environmental ethics and "seeing green", and (1.2) an introduction to Singer's utilitarian[2], Regan's deontological[3], and Stone's legal perspectives, on moral status for parts/all of nonhuman nature. Thereafter follows (2) a discussion of their legitimating narratives, as well as their perspectives on (3) epistemology (4) ontology/psychology (5) ethics (6) view of society, and (7) praxis advocated. Some critique from green partners is presented in section 8. Section 9 comprises a summary of animal liberation/Stone's liberation of nature ideas contributions to "seeing green".

It hasn't been possible in this chapter to fill the framework envisaged in Chapter Two comprehensively. The animal liberation movement does propose a radically[4] different moral relationship between people and animals – Singer and Regan both argue that in *some* sense, animals are equal to humans (Hursthouse, 2000, p. 2) - and also demands related radical changes in our society. Yet it does not represent the kind of "total view", for which the comparative framework set out in Chapter Two [section 1.3.1] is designed, and which one finds for example, in deep ecology or green movement writings. Stone's thought does come closer though.

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[1] The idea that there is *some* link between the animal liberation movement, and Stone's work, comes from John Rodman (1977), who reviewed Singer and Stone's work simultaneously in a paper entitled "The liberation of nature?"

[2] Utilitarianism is a consequentialist ethical theory, that is, it judges the morality of an action by its consequences. Two principles are involved: equality, and utility. The principle of equality means that "the desires, needs, hopes, etc. of different individuals, when these are of equal importance *to* these individuals, *are* of equal importance or value no matter who the individuals are, prince or pauper, genius or moron, white or black, male or female, *human or animal*." (Regan, 1980, in Zimmerman et al., 1993, pp. 36-37, his italics). According to the utility principle [Bentham and Mill's "Greatest Happiness Principle", today interpreted mostly as minimizing pain, i.e. "negative utilitarianism" (Hursthouse, 2000, p. 13)], we ought to act so as to bring about the greatest balance of good over evil, for example, satisfaction over dissatisfaction, pleasure over pain, "taking the interests of everyone affected into account *and* counting equal interests equally" (Regan, 1980, in Zimmerman et al., 1993, p. 37, his italics; also Callicott, 1993a, in Zimmerman, p. 7; Dobson, 2000, p. 169; Rodman, 1977, p. 87). In the counting up of the aggregate positives and negatives, each individual "counts for one, and no one counts for more than one" (Botzler & Armstrong, 1998, p. 347). To decide what I ought to do, when moral choices are involved, I do a kind of adding up or aggregation exercise. I metaphorically make a column for each option I have. Then within each option, I make sub-columns for "goods" and "bads". Then below that I write for each individual affected by that option, his/her goods and bads. Then I total the goods/bads for each option. I am obliged to choose that option which shows the most likely best balance of goods over bads (Regan, 1985, in VanDeVeer & Pierce, 1994, p. 80)

[3] Deontological theories such as Regan's argue not from the consequences of an action but from pre-established moral rules. Actions, policies and practice are right when they comply with principles or rules which are themselves right, not as in the utilitarian, consequentialist/teleological view, when they produce a forseeable balance of good over bad (Attfield, 2003, pp. 46-52; Velasquez, 1991, p. 436)

[4] Hursthouse (2000, p. 2, p.3) characterizes Singer and Regan as "extremists"

1.1 The relationship between animal liberation theory, environmental ethics, and "seeing green"

Animal liberation, the ecology movement, and "seeing green", have an uneasy relationship (for example, Sagoff, 1993), despite the conflation of their twentieth century historical emergence[5] in western thought. On the one hand, the writings of some of the earliest animal liberation theorists [in this chapter, limited to Singer, and Regan. Mary Midgley's (1978, 1984) work for example, is not included] represent a clear move away from traditional anthropocentrism (Callicott, 1993a, in Zimmerman et al., p. 5). Such distancing is a key marker of both the three radical ecophilosophies, and of "seeing green". Animal liberation theories recognize the moral status of [some] animals in their own right, that is, independently of any use they have for, or pleasure they may provide to, humans. Yet their move towards an ethic which includes animals, not only humans, is critiqued, sometimes quite savagely, by some writers within the deep ecology[6] [section 8.4] and ecofeminist movements [8.5]. But both deep ecology, and animal liberation concerns are, as Wall's (1994) definition above suggests, a characteristic of "green".

How can this odd relationship be explained? Partly through their differing historical roots, their differing ontologies, and their differing goals. What provides admission to "seeing green" I think, is first, the common agreement that animal suffering matters morally, even though arguments for this premise differ, and second, the common demand for radical changes to society.

1.1.1 Differing historical roots

Some of the divergence can be traced to the differing pre-conflation histories of the two movements. The animal liberation/rights movement comes from the nineteenth century humane movement, which addressed both human and animal suffering, as well as from the equal rights spirit of the 1970s. Both heritages are underpinned by individualism. In contrast, the view that nature possesses value-for-itself, which is found in all three radical ecophilosophies, as well as in the formal biocentrism and ecocentrism of environmental ethical theory, is rooted in the emergence of the more holistically-inclined ecological perspective, iconically represented by Aldo Leopold. In the post-1970s, it was a matter of the two streams coming together and trying to find each other, rather unsuccessfully, judging by early debates, for example, in the journal *Environmental Ethics*.

1.1.2 Differing goals

Callicott (1993a, in Zimmerman et al., p. 4) notes the differing and sometimes conflicting goals of the animal liberation movement [the alleviation of the suffering and abuse of individual sentient animals by extending individualist utilitarian and deontological ethical theories to include them], and of the environmental movement [a concentration rather on ecosystem and biodiversity preservation, premised on a new holistic ethic, which became in formal environmental ethical theory, biocentrism and ecocentrism]. This led to a schism in the early 1980s, such that the two streams are now [1993] "recognized as separate fields of study each with its own agenda", but that "most philosophers, … [and] laypeople, regard them as being pretty much the same thing". Environmental philosopher/ethicist O'Neil (2000, pp. 183-190), for example, summarizes his paper on animal liberation versus

[5] Singer's review of "Animals, men and morals" was published in 1973 (Zimmerman et al., 1993), Naess's paper on deep/shallow ecology which introduced the idea of "ecological egalitarianism" [Chapter Four] was read in 1972 (*Inquiry*, *16*, 1973), Sylvan's "Is there a need for a new, an environmental, ethic?" appeared in 1973 (Sylvan, 1973, in Zimmerman et al., 1993), and Regan's "Animal rights, human wrongs" appeared in 1980 (*Environmental Ethics*, *2*(2))

[6] Deep ecologist George Sessions particularly, appears to have a historical bone to pick with animal liberation theory, which he characterizes as "a relative latecomer on the ecophilosophical scene", which had entered the ecophilosophical debate "quite tangentially" and whose main concerns "were, at best, peripherally related to the issues raised by ecology and the environmental crisis" (Sessions, 1995d, p. 157). Besides, he suggests, deep ecology's ecophilosophical theorizing arose out of the influence of Thoreau, Muir, Jeffers, Leopold, Carson, Huxley, White and Snyder, while the roots of animal liberation are limited to the nineteenth century anti-cruelty to domestic animals movement. But this is not historically correct, as the English Romantics firmly coupled human social reform and animal reform in their radical social critique. Their concerns were also wider than only the domestic animal issue which Sessions suggests (Wall, 1994)

environmentalism thus: "Animal liberation and environmentalism generally are considered incompatible positions. But, properly conceived, they simply provide answers to different questions, concerning moral standing and intrinsic value[7], respectively. The two views together constitute an environmental ethic that combines environmental justice and environmental care...". An ethic of care is particularly associated with the radical ecophilosophy, ecofeminism [Chapter Six]. Metaphorically speaking, I think O'Neil is here trying to marry "malestream" [justice] with feminine principle [care] ethical thinking.

The three radical ecophilosophies, and the biocentrism and ecocentrism of environmental ethical theory, in their search for a non-anthropocentric view of nature's value, all propose a different ontology to that of the dominant western worldview. Animal liberation theory does not [though Stone's underlying liberation of nature theme certainly does]. This might be the reason that Paul Lucardie (1993b, in Dobson & Lucardie, p. 26) rejects animal rights/moral extensionist theories as not being "dark green"; on his view, only biocentrism and ecocentrism qualify. However, despite views such as Lucardie's, and environmental ethical bickering, there is support from green insiders for Wall's (1994, p. 66) statement that fundamental green – "dark" green – implies commitment to animal liberation.

1.1.3 Yet green

UK Green Jonathon Porritt (1984, p. 184, his italics), spells out the green animal liberation agenda unequivocally:

> 'Whatever happens to the beasts happens also to us[8]'. That's a genuinely radical premise to work on, but it explains why many green activists are so deeply involved in upholding the basic rights of other species. For us, it is not enough to protect animals for practical, self-interested reasons alone; there is also a profoundly moral concern, rooted in our philosophy of respect for all that dwells on this planet. In the short term that means that the live export of farm animals for slaughter should be banned, voluntary codes on animal rights should be made mandatory, all imports into the UK of furs and skins and products deriving from endangered species should be prohibited, no experiment should be carried out on animals without an anaesthetic, and the use of animals for *all* tests on cosmetics, for tobacco and alcohol research, and in weapons or biological and chemical warfare programmes should be outlawed immediately. In the longer term, vivisection would be abolished, all hunting and coursing with hounds would be banned, battery farming would be phased out, our reliance on animals to meet our need for food would be reduced – and *then* we could start living in harmony with the rest of creation!

Similar concerns for animals as both individuals and species are found in statements by other green groups, such as the European Greens, the American Green Committees of Correspondence (Goodin, 1992), and by Die Grünen, as early as 1979, in their European elections platform[9]. I re-visit the connection between animal liberation theory, and "seeing green" in section 9.2 of this chapter.

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[7] O'Neil argues that the two protagonists confuse moral standing with intrinsic value. Something which can be benefited or harmed has a right, and thus membership in the moral community – it has moral standing. Something has intrinsic value if its existence is a good in itself, apart from having any instrumental value for anything else. But if a thing such as a nonsentient mountain or river has intrinsic value, it does not necessarily mean, it has moral standing (2000, p. 185). His way out of the impasse, is to suggest that both an ethic of justice, and an ethic of care are proper parts of an environmental ethic

[8] From the well-known but fake Chief Seattle speech (Wall, 1994, p. 21)

[9] By 2004 though, green references to animal welfare are phrased more circumspectly, as for example in the European Green Guiding Principles (2004): "Sustainable agriculture must be based on the principle that animals should be treated as sentient beings", "Whaling should only be allowed as accepted by the International Whaling Commission" (both in paragraph 5.5 of the principles), and "We will introduce the strictest controls on vivisection" (paragraph 5.8)

1.2 "Crossing the species divide": Singer, Regan, and Stone as early representatives

In traditional ethics, the philosopher "identifies and justifies a property or characteristic that entitles the possessor to 'moral considerability'."[10] Callicott (1993a, in Zimmerman et al., p. 9) calls this, the "ethically enfranchising property...". Ethical behaviour then comprises the rational, impartial and universal treatment of all members of the class possessing the enfranchising quality. In western traditional philosophy, the ethically enfranchising quality which sets humans apart from any other organism or thing, and which entitles them, and no other creature or natural object, to moral considerability, is variously, rationality, self-consciousness, human language, the capacity for morality, or simply being a human being. Nature has value only in so far as it serves human ends, from food, clothing and shelter, to industrial raw materials, to human aesthetic pleasure in wild or domesticated landscapes, and in their nonhuman inhabitants (Zimmerman, 1993, p. viii). Until the 1970s, the important Western moral philosophical traditions did not include an environmental ethic at all (Sylvan, 1973, in Zimmerman et al., 1993, p. 14). So while an "ethic for animals is by no means the same as an ethic for the environment, … to the extent that it constitutes a foray across the species divide, it is a start" (Dobson, 2000, p. 41). This is exactly the contribution of Singer, Regan and Stone.

Peter Singer's utilitarian consequentialist animal liberation approach[11] was first presented in his review (1973a, 1973b) of Godlovitch, Godlovitch, & Harris's (1971) *Animals, men and morals: An enquiry into the maltreatment of non-humans.* In it, and also in his *Animal Liberation* (1975), he argued for the extension of the sentience[12] criterion across the species divide. Whereas Singer argues that animal suffering matters morally, and we have an obligation to minimize it, Regan argues that animals have rights which matter morally, and we have direct duties to them vis-a-vis these rights.

Stone's work, first published in the Spring 1972 issue of the *Southern California Law Review* (Rodman, 1977, p. 83, and footnote 11, pp. 121-122), doesn't fit in any immediately obvious way into the idea of animal liberation, yet it shares the animal movement's origins in the humane movement[13] (Rodman, 1977, p. 87), and its use of liberation rhetoric. During the 1970s, radically different conceptions of the human-nature relationship were emerging. According to Rodman, Stone's work was an early, "sweeping statement … of the increasingly popular view that Nature (not just animals) has, or should be given, rights" (Rodman, 1977, p. 86). Stone crossed the species line primarily by taking a developmental view of law. He wrote his 1972 essay to demonstrate to his students how changes in law *follow* changes in popular consciousness (Rodman, 1977, p. 122, footnote 12). Thus looking back, one can see how the western law system, following such consciousness changes, has successively been "making persons" of (Stone, 1974, in VanDeVeer & Pierce, 1994, p. 112), and then extending rights to, some new entity, for example, ships and corporations [even though these are not persons, ordinarily understood], slaves, women, aliens, children, and human foetuses [though these latter two cannot act independently as persons ordinarily understood either] (Rodman, 1977, p. 91; VanDeVeer & Pierce, 1994, p. 96). The previously "unthinkable" becomes "thinkable". The fascinating thing about Stone's work is that he moves from prosaic discussion of legal precedent to a *radically* different ontology, which neither Singer nor Regan do.

[10] The "things that ought to be taken into consideration when action is in prospect, and that thus warrant respect" (Attfield, 2003, p. 11). In the terminology of Kenneth Goodpaster, these entities are 'morally considerable' (Attfield, 2003, p. 197)
[11] Botzler & Armstrong (1998, p. 350) call it, along with Regan's approach, "zootic individualism"
[12] The ability of an organism to feel physical pleasure and pain; it is linked to the presence of a central nervous system (Botzler & Armstrong, 1998, p. 350)
[13] Rodman (1977) suggests that Singer [animal liberation] and Stone [rights of natural objects] share the humane movement's basic approach of "attributing rights to nonhuman entities by virtue of humanoid qualities" (p. 94); and thus also "the moral/legal paradigm of entities, rights and obligations…" (p. 85)

2. Legitimating narrative/s

In this section I highlight any myths, religion/s and/or spirituality, and/or philosophies, and/or ideologies, and/or rhetoric/metaphors employed as legitimating narrative. I think that two can be identified: the liberation/rights/justice rhetoric (2.1), and the negative use of the machine metaphor (2.2).

2.1 The rhetoric: liberation, rights, justice

Singer employs mostly the rhetoric of liberation from oppression for his moral theory on animal liberation, though there are appeals to justice as well (Singer, 1973): as animals share with human beings the capacity for sentience, justice demands that their interests be considered as well as human interests (Rodman, 1977, p. 101). His liberation rhetoric serves really as his theory of motivation to ethical behaviour, and is discussed more fully in 5.1.3 below. But according to Rodman (1977, p. 86), Singer tends "to utilize the contemporary rhetoric of 'liberation' without fully comprehending what liberation might involve". Rodman himself (1977) develops a comprehensive "liberation from domestication" rhetoric, not just for animals, but for the rest of nature too, including human beings. Benton (1993, p. 163) is dubious about the appropriateness of the liberation rhetoric. Animals lack moral agency, "full linguistic capacity", and cannot claim their rights either. And if you cannot make claims on your own behalf, then you can't really fit into the "liberal-individualist moral perspective… in which personal autonomy and self-avowal have a canonical status". There is, he suggests, "an inescapably paternalistic or vicarious element in the ascription of rights to animals". Not the stuff of which liberation rhetoric is made at all.

Regan employs more the rhetoric of justice, and argues that the animal rights movement "is cut from the same moral cloth" as the human rights movement. "The theory that rationally grounds the animal rights movement – respect for inherent value – also grounds the efforts of those working to secure rights for women, minorities, and workers" (Regan, 1985, in VanDeVeer & Pierce, 1994, p. 83). Stone employs the notion of a thing's holding legal rights, of counting "jurally", i.e., having a legally recognized worth and dignity in own right (Stone, 1972, in Botzler & Armstrong, 1998, p. 572).

2.2 The "machine" metaphor

The metaphor of animals as machines which Singer critiques [e.g. in 5.3.1] can be traced back to Descartes (Rodman, 1977, p. 104); although "there is ample evidence (including all the signs of suffering and 'unnatural' behaviour) that they are not" (Rodman, 1977, p. 100). In industrialized agriculture, animals are treated instrumentally "as mere 'things' whose output is to be maximised by whatever technical means available" (Benton, 1993, p. 173). This commonly-held view of animals-as-machines can be seen in an article on soaring farm animal populations in the Worldwatch Institute's Vital Signs 2001-2002 (p. 101, p. 102). The entry is not in any way a plea for animal rights, merely a statement of livestock animal populations, resource consumption, and resource production. It notes, for example, that factory farm/feedlot intensive feeding of grain, antibiotics and hormones, turns livestock into "more efficient calorie converters".

This kind of mechanistic approach in language [and outlook] to animals continues, despite the well-known fact that "the organic, psychological and social requirements of the animals themselves" generates obstacles and restraints. Captive animals continue to have social needs, which if not met, result in their ceasing to breed, showing developmental anomalies, becoming ill, behaving aggressively or self-destructively (Benton, p. 173). Singer (in Rodman, 1977, p. 99; Rodman's emphasis omitted) notes the systematic suffering caused by "conditions which completely suppress all or nearly all the natural, instinctive urges and behaviour patterns characteristic of actions appropriate to the high degree

of social organization as found in the ancestral wild species and which have been little, if at all, bred out in the process of domestication". Cannibalism among chickens, anaemia and ulcers among calves, Porcine Stress syndrome, are all objective behavioural signs of the stress engendered in such mechanistic-technological farming practices (Rodman, 1977, p. 99).

3. Epistemology

I have not encountered any direct or sustained discussion of epistemology in the sources I have read by, and on these authors. What I write in this section is inferred unless otherwise stated. On Stone's epistemology, Rodman suggests it might be pragmatism: "Stone is a kind of legal existentialist/pragmatist with no fixed ontology..." (Rodman, 1977, p. 92). VanDeVeer & Pierce (1994, p. 96, my italics) write that: "Stone suggests that as we become more sensitive, we add more and more previously rightless entities to the list of [what counts as legal] persons. *His remarks on sensitivity and empathy raise questions about the role of rational argument in ethics*. ... In Stone's view, it is only when we perceive nature as like us that we will be able to generate the love and empathy for the environment that in turn will enable us to attribute rights to it."

Both Singer and Regan follow the traditional rational approach to ethics critiqued by ecofeminists [Chapter Six, section 5.4.3]. For example, Singer writes: "For we are capable of reasoning, and reason is not subordinate to self-interest. When we are reasoning about ethics we are using concepts that ... take us beyond our own personal interest..." (Singer, 1979, in Botzler & Armstrong, 1998, p. 365). Rodman (1977, p. 84, p. 86) suggests that Singer argues his case for recognition of animals' interests in avoiding suffering through "empirical evidence", "logical argument", "vigorous moral reasoning", and "moral indignation", rather than "sentimental appeals for sympathy". But according to Callicott (1993a, in Zimmerman et al., p. 10), there is a minor tradition in western philosophy, in the work of David Hume[14], which assigns some status to *feeling* - benevolence, sympathy, loyalty - as knowing. Singer's work surely recognizes feeling as a way of knowing – how else does one recognize suffering? One has the odd idea that Singer is arguing rationally, that we must recognize feeling in ethics towards animals.

Regan refers consistently to the rationality of his ethic. An example: "The rights view – or so I believe – is rationally the most satisfactory moral theory. It surpasses all other theories in the degree to which it illuminates and explains the foundation of our duties to one another – the domain of human morality..." (Regan, 1985, in VanDeVeer & Pierce, 1994, p. 81). Or, "...attempts to limit its scope [i.e. the rights view] to humans only can be shown to be rationally defective" (Regan, 1985, in Hursthouse, 2000, p. 185, par. 26). Or, on the subject of whether human beings have an immortal soul, and whether this somehow sets them morally apart from animals, "Rationally, it is better to resolve moral issues without making more controversial assumptions than are needed ..." (Regan, 1985, in Hursthouse, 2000, p. 186, par. 27). Regan is not without "heart" in the movement for animal liberation: "... there are times, and these are not infrequent, when tears come to my eyes when I see, or read, or hear of the wretched plight of animals in the hands of humans. ... Anger. Rage. Pity. Sorrow. Disgust. ...." (Regan, 1985, in Hursthouse, 2000, p. 187, par. 34). But rights for animals has not merely emotion, but reason on its side [5.1.2] (Regan, 1985, in VanDeVeer & Pierce, 1994, p. 78).

Rationalism in traditional western moral philosophy emphasizes individuality rather than community, an emphasis which can be seen in Regan's and Singer's work. Stone's ontology is completely different.

[14] Hume [and Rawls] argues that the sphere of morality comprises two kinds of duties: duties of justice, and duties of compassion, benevolence or sympathy; the latter include duties to all animals capable of pleasure or pain (Hursthouse, 2000, p.82, footnote 4; p. 84; p. 87). On Hursthouse's view (2000, p. 84), Singer places all his emphasis on this latter aspect of morality, while Regan places all emphasis on the former

4. Ontology

In this section, I discuss the three theorists' views on nature (4.1), and views of the human being (4.2).

4.1 The view of nature

I encountered no sustained ontological discussion of nature in the sources by, and on Singer consulted, or Regan's work. Rodman's comment (1977, p. 89) on Singer, that his "moral atomism that focuses on individual animals and their subjective experiences does not seem well adapted to coping with ecological systems", implies an atomist ontology. Presumably, the same non-holistic view of nature can be inferred from Regan's insistence on rights for individual animals, and the limited scope of his ethic [5.2.2 below].

By contrast, Stone presents a startlingly different view of nature – nature as possessing consciousness and subjectivity, nature seen as a whole (Stone, 1974, in VanDeVeer & Pierce, 1994, p. 113), and as "one organism, of which Mankind is a functional part" [5.1.3.1].

4.2 The view of the human being

4.2.1 Singer's view

Singer's view of the human being is not explicitly dealt with in the sources consulted by and on him. It must be individualism, because Singer grounds moral considerability for animals in Bentham's sentience, and Bentham's view on individual vis-a-vis society is the oft-quoted community as "fictitious body[15]" (Merchant, 1990b, p. 53; also Callicott, 1990, p. 114). What is attractive for me in Singer's animal ethic, despite critique of its individualism, is its suggestion that there can be an ethic grounded in the possibility of human *identification* with that which is non-human. We can recognize sentience in an Other, not only through logic and rationality, but through our own feeling and emotion. Rodman (1977, p. 90) notes in more formal terms, that Singer's "location of value in the subjective experience of sentient entities allows for no small amount of subjectivity in our moral appraisals, since our judgment about the inner experiences of others is either inferential, utilizing our criteria of evidence (the presence of a nervous system, the exhibition of what we recognize as pain behaviour, etc.), or sympathetic, depending upon our imaginative/emotional capacity to identify with others' sufferings, to put ourselves in their place". The idea of an ethic based in identification, is one encountered again in the deep ecology idea of "wide identification" [Chapter Four], and in the ecofeminist ethic of care [Chapter Six].

4.2.2 Regan's view

Regan's rights approach is a surface-level indicator of an implicit individualist social ontology. The inherent value of the individual is independent of his/her positive or negative relationships with others, even though these can be significant (Regan, 1980, in Zimmerman et al., 1993, p. 43). In reflecting on the interests of the individual relative to that of the group, Regan notes that on the whole, "... the rights of the individual trump the goals of the group. ... the moral rights of the individual place a justifiable limit on what the group can do to the individual [bear in mind, that "individual" here refers not only to human beings, but Regan's "subjects-of-a-life" animals too (Regan, 1980, in Zimmerman et al., 1993, p. 41)]. An individual cannot be treated disrespectfully in the name of social good (Regan, 1985, in VanDeVeer & Pierce, 1995, p. 81). Regan is critical of those who "focus on the whole rather than on

[15] " ... the community is a fictitious body composed of the individual persons who are considered as constituting as it were its members. The interest of the community then is what? – the sum of the interests of the several members who compose it" (Bentham, 1823, Chapter 1, section 4, cited in Callicott, 1990, p. 114). Merchant (1990b, pp. 52-53) usefully contrasts Bentham and Mill's understandings of utilitarianism, which lead, on her view, respectively to an egocentric versus a homocentric ethic

the part (i.e. the individual)...": " paradigmatic right-holders are individuals ...". The "environmental fascism" of holism, and the rights view, "are like oil and water; they don't mix[16]" he thinks (Regan, 1983, in Botzler & Armstrong, 1998, p. 358).

4.2.3 Stone's view

Stone's view of the human being is discussed at 5.1.3 below.

5. Ethic

Here I present what I understand to be each writer's (5.1) theory of motivation to ethical behaviour, (5.2) locus of value in nature, (5.3) description of the ethic's scope, and (5.4) the moral obligation it entails.

5.1 The "theory" of motivation to ethical behaviour

5.1.1 Singer

Drawing on the liberation rhetoric of his time, Singer's motivation to act ethically towards animals is egalitarianism: to end the prejudice, discrimination, exploitation, inequality, and injustice of "speciesism[17]" (Singer, 1973; Singer 1979). An attractive feature of utilitarianism is its "uncompromising *egalitarianism*[18]", writes Regan (1985, in VanDeVeer & Pierce, 1994, p. 80, his italics).

Humans as individuals, Singer argues, are clearly *not* equal in aspects such as intelligence, abilities, leadership capacity, rationality, communication capability, capacity for self-direction, and so on, yet we still regard all individuals as equal, and judge it morally wrong if one human being violates such a human being's interests. And, " ... having accepted the principle of equality as a sound moral basis for relations with others of our own species, we are also committed to accepting it as a sound moral basis for relations with those outside our own species – the nonhuman animals" (Singer, in Botzler & Armstrong, 1998, p. 360). Not to do so, is to be guilty of "speciesism".

5.1.1.1 "Speciesism"

For Singer, a liberationist is "someone 'concerned about ending oppression and exploitation wherever they occur'", and a liberation movement "is simply a demand for an end to prejudice and discrimination based on an arbitrary characteristic like race or sex [or species]" (Singer, in Rodman, 1977, p. 101). Just as racism and sexism are immoral, "because they violate the principle of equality of interests" (Botzler & Armstrong, 1998, p. 359), so is "speciesism". Speciesism is "the belief that we are entitled to treat members of other species in a way in which it would be wrong to treat members of our own species" (Singer, 1973b, in Zimmerman et al., 1993, p. 27). For example, racists "violate the principle of equality by giving greater weight to the interests of members of their own race when there is a clash between their interests and the interests of another race. ... Similarly those I would call "speciesists" [human beings] give greater weight to the interests of members of their own species when there is a clash between their interests and the interests of those of other species [animals]" (Singer, 1979, p. 361 in Botzler & Armstrong, 1998, p. 361). In short, Singer argues that speciesism is a prejudice, just as is racism.

[16] But of course, it is possible to take a both/and approach, which is what deep ecologist Arne Naess does in his theory of value (Chapter Four)
[17] The term was coined by Richard Ryder, one of the contributors to Godlovitch, Godlovitch and Harris's (1971) "Animals, Men and Morals" which Singer reviewed in 1973 (Singer, 1973b, in Zimmerman et al., 1993, p. 27)
[18] We encounter the idea of uncompromising egalitarianism as applicable also to nonhuman nature again in deep ecology

5.1.2 Regan

Regan is as opposed to speciesism as Singer (Hursthouse, 2000, pp.118-119). His motivation to ethical behaviour is also egalitarianism. As do humans, [some] animals have inherent value [5.2.2]. Because of this inherent value, these animals have equal moral rights with humans. For Regan, the motivation to ethical behaviour is the pursuit of equality through justice; there is no appeal to states of mind or dispositions of moral agents such as "kindness" [as opposed to cruelty], compassion, or concern (Regan, 1985, in VanDeVeer & Pierce, 1994, p. 79, p. 80). Morality doesn't reside in human beings' mental states, it resides in their just actions.

5.1.3 Stone

Stone's motivation to ethical behaviour I found difficult to separate from his view of nature, and his view of a "better" human being. All three topics are therefore discussed here together.

Essentially, Stone's contention is that giving nature rights, would emancipate nature from "thinghood", liberate ourselves from the dominator role in nature, and so make us better human beings (Rodman, 1977). A key notion in western culture is the possibility of *owning* a thing – an object, a part of nature, even at a stage in our history, a person. The western rights tradition derives from the idea of ownership[19]. The notions of property, and its ownership, are double-edged swords though, they hold us back from being all that we could be. Stone calls for a "radical new conception of man's relationship to the rest of nature", not only as a step towards surviving ecologically, but "from the point of making us far better humans" (1974, in VanDeVeer & Pierce, 1994, p. 120):

> If we only stop for a moment and look at the underlying human qualities that our present attitudes towards property and nature draw upon and reinforce, we have to be struck by how stultifying of our own personal growth and satisfaction they can become when they take rein of us. Hegel, in "justifying" private property, unwittingly reflects the tone and quality of some of the needs that are played upon:
>
> > 'A person has as his substantive end the right of putting his will into any and every thing and thereby making it his, because it has no such end in itself and derives its destiny and soul from his will. This is the absolute right of appropriation which man has over all "things"' [Hegel, G. Hegel's philosophy of right, 41 (T. Knox transl. 1945].
>
> What is it within us that gives us this need not just to satisfy basic biological wants, but to extend our wills over things, to objectify them, to make them ours, to manipulate them, to keep them at a psychic distance? Can it all be explained on "rational" bases? Should we not be suspect of such needs within us, cautious as to why we wish to gratify them? (Stone, 1974, in VanDeVeer & Pierce, 1994, p. 120).

I think this short passage carries some of the meanings of "green" we encounter throughout the sample data: (a) the idea of a "radical new conception of man's relationship to the rest of nature", (b) the idea that the new relationship is not based on viewing nature as things which we own, objectify, manipulate, keep at a psychic distance, (c) the belief that personal growth is "stultified" by materialism, hence calls for "voluntary simplicity" in living, (d) the problematizing of the difference between satisfying basic needs on the one hand, and the desire to "own" things for ownership's sake, and (e) the concern to become a "better" human being.

How do we, in Stone's view, become better human beings?

5.1.3.1 A different role for human beings

Essentially I think, by getting away from "the view that Nature is a collection of useful senseless objects". Stone suggests we need to -

[19] In the context of rights for animals, Hursthouse also discusses the legalist origins of the notion of rights (2000, pp. 100-105)

> develop ... our abilities to love – or, if that is putting it too strongly, to be able to reach a heightened awareness of our own, and others' capacities in their mutual interplay. To do so, we have to give up some psychic investment in our sense of separateness and specialness in the universe ... This heightened awareness ... enlarges our empathy. We are not only developing the scientific capacity, but we are cultivating the personal capacities *within us* to recognize more and more the ways in which nature... is like us...[20] (Stone, 1974, in VanDeVeer & Pierce, 1994, pp. 120-121, his italics).

On Rodman's view, Stone's new role for the human being in nature involves heightened awareness, empathy, and love for anybody, anything, everything[21]. While Stone's vision emancipates nature from "objecthood" (Rodman, 1977, p. 107), it also liberates humanity "from the constrictions of conventional scientific/technological/economic 'objectivity', which imposes the subject/object dichotomy upon the world" (p. 107), and from "the role of dominator and manipulator" (Rodman, 1977, p. 107).

Stone drew some of his inspiration at least for a different view of nature, and the human being's role in it, from Dane Rudhyar's[22] work. Rudhyar suggested that "Mankind's function within the Earth-organism is to extract from the activities of all other operative systems within this organism the type of consciousness which we call "reflective" or "self" consciousness – or, we may also say to *mentalize* and give meaning, value, and "name" to all that takes place anywhere within the Earth-field...". Stone seems to endorse this rather anthropocentric view of the human being's role in nature [which recurs in social ecology], with the diffident comment that "...I do not think it too remote that we may come to regard the Earth, as some have suggested, as one organism, of which Mankind is a functional part – the mind perhaps: different from the rest of nature, but different as a man's brain is from his lungs..." (Stone, 1974, in VanDeVeer & Pierce, 1994, p. 121).

5.2 The locus of value

5.2.1 Singer's sentience

Singer, working within the utilitarian moral tradition, begins from the idea of a human being's capacity for sentience. Sentience - the capacity for suffering and/or enjoyment or happiness - is the "vital characteristic that entitles a [human] being to equal consideration" (Singer, 1979, in Botzler & Armstrong, 1998, p. 361); it is the "ethically enfranchising property or characteristic" (Callicott, 1993a, in Zimmerman et al., p. 9) which demands an extension of the moral sphere to include nonhumans. Singer (1973, in Zimmerman et al., 1993, p. 24; Regan, 1980, in Zimmerman et al., 1993, p. 47) cites philosopher Jeremy Bentham's well-known passage, which I repeat, because it illustrates one of Singer's arguments, that the kind of prejudice which formerly operated towards slaves, continues to operate today towards animals:

> The day has been, I grieve to say in many places it is not yet past, in which the greater part of the species, under the denomination of slaves, have been treated by the law exactly upon the same footing as, in England for example, the inferior races of animals are still. The day may come when the rest of animal creation may acquire those rights which never could have been withholden from them but by the hand of tyranny. The French have already discovered that the blackness of the skin is no reason why a human being should be abandoned without redress to the caprice of a tormentor. It may one day come to be recognized that the number of the legs, the villosity of the skin, or the termination of the *os sacrum*, are reasons equally

[20] Rodman (1977, p. 92) thinks this might be Stone's way of trying to "graft a new ethics and legal theory onto the stock of the old Cartesian/Kantian ontology that dichotomizes (human) subjects from (nonhuman) objects"
[21] Stone takes this idea from Carson McCuller's "A tree, a rock, a cloud" (Rodman, 1977, p. 107)
[22] "In this short volume [i.e. his 1971 work] Rudhyar presents in a condensed form and direct style his approach to the basic problems facing our Western society. This book is especially addressed to the young people and to all creative minds dissatisfied with our present social and cultural way of life" (Prospectus). Rudhyar considered his major philosophical, metaphysical and psychological work to be his (1970) *The Planetarization of Consciousness. From the Individual to the Whole*, "the concentrated outcome of 50 years of years of thinking concerning the basic problems of human existence."
(Retrieved 23 December 2006 from http://www.daileyrarebooks.com/DaneRudhyarBibliography.htm)

> insufficient for abandoning a sensitive being to the same fate. What else is it that should trace the insuperable line? Is it the faculty of reason, or perhaps the faculty of discourse? But a full-grown horse or dog is beyond comparison a more rational, as well as a more conversable animal, than an infant of a day, or a week, or even a month old. But suppose they were otherwise, what would it avail? The question is not, Can they *reason?* nor Can they *talk?* but, Can they *suffer?*

The question for Singer too is, do animals suffer? More basically, do they feel pain? We can never observe pain directly, not even in human beings, because it is a mental event, but we can infer it from external signs (Singer, 1973, in Zimmerman et al., 1993, p. 24). Through behavioural manifestations such as writhing, screaming, yelping, other calls, physiological or neurological recordings, or pain avoidance behaviour, Singer concludes it can be generally agreed that animals feel pain[23], therefore suffer (Singer, 1973, in Zimmerman et al., 1993, p. 24). Sentience as criterion for moral considerability can therefore be extended beyond humans to animals as well. It is this ability to suffer which gives animals "interests". Animals have an interest, equal to a human being's interest, that their suffering should be taken into consideration.

5.2.2 Regan's inherent value

Regan begins from the idea that a human being is a subject of a life, with inherent value.

Human beings are not simply alive, "*they have a life*" (Regan, 1980, in Zimmerman et al., 1993, p. 43, his italics), they are subjects of a life. Regan explains being the subject of a life[24] as

> ... we are each of us the experiencing subject of a life, a conscious creature having an individual welfare that has importance to us whatever our usefulness to others. We want and prefer things, believe and feel things, recall and expect things. And all these dimensions of our life, including our pleasure and pain, our enjoyment and suffering, our satisfaction and frustration, our continued existence or our untimely death – all make a difference to the quality of our life as lived, as experienced, by us as individuals. (Regan, 1985, in Hursthouse, 2000, p. 185, paragraph 26).

Being the subject of a life means that we have inherent value. Inherent value means something like the general right to be treated with respect, not to be used as a mere resource for others, not to be treated as a mere means to others' ends (Hursthouse, 2000, p. 96). We have this inherent value, independently of whether we are valued by someone else, or have a use for, or serve the interests of, someone else (Regan, 1985, in VanDeVeer & Pierce, 1994, p. 81). Because of our inherent value, we human beings may be postulated to have rights [human rights cannot be proved to exist] including the right not to be harmed for profit or pleasure of the group (Regan, 1980, in Zimmerman et al., 1993, pp. 43-44).

This is the basic similarity we share with certain animals, they too are experiencing subjects of a life (Regan, 1985, in Hursthouse, 2000, p. 185, par 26). They too have an inherent value of their own, meaning that they have the general right not to be used as a mere resource for others, not to be treated as a mere means to others' ends, and to be treated with respect (Hursthouse, 2000, p. 96).

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[23] I oversimplify here; Singer considers various philosophical and empirical arguments in his 1973 review essay and in his *Practical Ethics* (1979, readings from this latter available in Botzler & Armstrong, 1998, pp. 360-366) before reaching this conclusion. Briefly, he argues that the nervous system of all vertebrates, and especially of birds and mammals is "fundamentally similar"; they share a common evolutionary history (Singer, 1979, in Botzler & Armstrong, 1998, p. 363). Botzler & Armstrong (1998, p. 347) note bibliographical details of several studies done on animal pain and suffering

[24] In his 1983 book, Regan explained this more fully as: "To be the subject-of-a-life, ... involves more than merely being alive and more than merely being conscious ... [I]ndividuals are subjects-of-a-life if they have beliefs and desires; perception, memory, and a sense of the future, including their own future; an emotional life together with feelings of pleasure and pain; preference- and welfare-interests; the ability to initiate action in pursuit of their desires and goals; a psychophysical identity over time; and an individual welfare in the sense that their experiential life fares well or ill for them, logically independently of their utility for others and logically independently of their being the object of anyone else's interests. Those who satisfy the subject-of-a-life criterion themselves have a distinctive kind of value – inherent value – and are not to be viewed or treated as mere receptacles ..." (Regan, 1983, in Botzler & Armstrong, 1998, pp. 351-352). "Receptacle" is derived from an analogy Regan provides elsewhere, of a cup and the sweet or bitter liquid it might contain. In utilitarianism, what has value [sweet is good and bitter is bad] is what's *in* the cup, whereas in an inherent value theory such as his rights approach, what has value is the cup itself (Regan, 1985, in VanDeVeer & Pierce, 1994, p. 80)

A being either is, or is not, a subject-of-a-life. There are no degrees of difference (Regan, 1983, in Botzler & Armstrong, 1998, pp. 351-352). "*All* who have inherent value have it *equally,* whether they be human animals or not" (Regan, 1985, in Hursthouse, 2000, p. 186, par. 28, his italics]. It makes no difference either whether the subject-of-a-life is a "moral agent", or a "moral patient[25], both have inherent value. Regan's rights theory is an egalitarian theory.

5.2.3 Stone's consciousness in nature

Stone notes the vicious circle ["seamless web"] in which natural objects do not have rights: "...there will be resistance to giving the thing 'rights' until it can be seen and *valued for itself*; yet, it is hard to see it and *value it for itself* until we can bring ourselves to give it 'rights' – which is almost inevitably going to sound inconceivable to a large group of people" (Stone, 1974, in VanDeVeer & Pierce, 1994, p. 113, my italics). It remains a thing, for the use of those who do have rights covered by law.

Why should we see Nature other than as a collection of things, or view it as having value for itself? By citing from Rudhyar's work (1971, pp. 21-23, Rudhyar's italics), Stone (1974, in VanDeVeer & Pierce, 1994, p. 121) indirectly introduces the possibility of consciousness in Nature[26]:

> The Earth is not *only* a material mass. Consciousness is not only "human"; it exists at animal and vegetable levels, and most likely must be latent, or operating in some form, in the molecule and the atom; and all these diverse and in a sense hierarchical modes of activity and consciousness should be seen integrated in and perhaps transcended by an all-encompassing and "eonic" planetary Consciousness.

Rodman suggests (1977, p. 92, also footnote 31 on p. 125) that by doing so, Stone "raises the possibility that subjectivity in the sense of sentience and/or consciousness may be present in all natural entities, vegetable as well as animal, and even 'latent' in molecules and atoms" (1977, p. 92). Stone is arguing here for a "new 'myth' that can comprehend what we feel as well as think about the rest of nature", but with the reservation that it should be one which "can fit our growing body of knowledge of geophysics, biology and the cosmos" (Stone, 1975, p. 105, and Rodman on Stone, in Rodman, 1977, p. 125, footnote 31). But, notes Rodman, (1977, p. 92), Stone introduces "the postulate of universal subjectivity so indirectly and diffidently that he does not commit himself to its defense: it is an idea 'not easy to dismiss', a view that we 'may' come to hold" (Rodman, 1977, p. 92).

Stone also suggests that natural objects "...*can* communicate their wants (needs) to us, and in ways that are not terribly ambiguous." Stone notes that he is able to judge with "certainty and meaningfulness", for example, when his lawn needs water, and it's not difficult to work out either, that trees prefer to be without smog. "We make decisions on behalf of, and in the purported interests of, others every day; these 'others' are often creatures whose wants are far less verifiable, and even far more metaphysical in conception, than the wants of rivers, trees, and land ..." (1974, in VanDeVeer & Pierce, 1994, p. 117, his italics).

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[25] Moral agents are "individuals who have a variety of sophisticated abilities, including in particular the ability to bring impartial moral principles to bear on the determination of what, all considered, morally ought to be done and, having made this determination, to freely choose or fail to choose to act as morality, as they conceive it, requires. Because moral agents have these abilities, it is fair to hold them morally accountable for what they do ... In contrast to moral agents, *moral patients* lack the prerequisities that would enable them to control their own behavior in ways that would make them morally accountable for what they do. A moral patient lacks the ability to formulate, let alone bring to bear, moral principles in deliberating about which one among the number of possible acts it would be right or proper to perform. Moral patients, in a word, cannot do what is right, nor can they do what is wrong." (Regan, 1983, in Botzler & Armstrong, 1998, p. 351, his italics)

[26] VanDeVeer & Pierce (1994, p. 96) trace a line of thought here from transcendentalist John Muir through to "advocates of the rights of trees such as Christopher Stone"

5.3 The scope of the ethic

5.3.1 Singer

Singer's focus is on (a) animals capable of sentience, which he more or less equates with possessing a central nervous system. He places the fading of sentience "somewhere between shrimps and oysters" (Rodman, 1977, p. 89; also Singer, 1972, in Zimmerman et al., 1993, p. 26), and (b) primarily on individual domesticated animals (Rodman, 1977, p. 87). Singer felt that the environmentalists of the time (late 1960s/early 1970s) were "more concerned with wildlife and endangered species than with animals in general", even though in his view, there is a similarity between treating "whales as giant vessels filled with oil and blubber" and pigs as "machines for converting grains to flesh" (Singer, 1975, p. 272, p. 25, in Rodman, 1977, p. 87).

Implicit in Singer's argument, Rodman suggests, is that the individual animals of ecosystems would have interests, but not species. Singer does not accord any greater worth to an animal belonging to a species with a higher ecological value, that is, value in terms of its function within the biosphere (Rodman, 1977, p. 126, footnote 34); sentience is the only criterion for moral considerability.

Plants are excluded from having animals' equal interests with human beings, because we "cannot observe behaviour suggesting pain – sensational claims to the contrary have not been substantiated – and plants do not have a centrally organized nervous system like ours [and animals]" (Singer, 1979, in Botzler & Armstrong, 1998, p. 363). Inanimate natural objects are excluded on the same principle: "The capacity for suffering and enjoying things is a prerequisite for having interests at all ... It would be nonsense to say that it was not in the interests of a stone to be kicked along the road by a schoolboy. A stone does not have interests because it cannot suffer. Nothing that we can do to it could possibly make any difference to its welfare" (Singer, 1979, in Botzler & Armstrong, 1998, p. 361).

5.3.2 Regan

By and large, the scope of Regan's ethic is limited to mammals and birds (Hursthouse, 2000, p. 97). More specifically, I understand Regan's scope (Regan, 1983, in Botzler & Armstrong, 1998, pp. 355-357) to include (a) normal mammalian animals (p. 355), (b) either wild or domesticated (p. 357), (c) aged one year or more (p. 355), (d) as well as infant mammalian animals (p. 356) which have the potential to reach the subject-of-a-life criterion [one is not prepared to ignore the rights of a human foetus or infant either, he notes], but (e), to exclude species: "Species are not individuals, and the rights view does not recognize the moral rights of species to anything, including survival[27]" (p. 356).

Regan is agnostic about whether inanimate nature - "rocks and rivers, trees and glaciers, for example" - are experiencing subjects of a life (Regan, 1985, in VanDeVeer & Pierce, 1994, p. 82). Earlier, Regan (1980, in Zimmerman et al., 1993, p. 48, footnote 12) had noted: "I do not believe it is absurd to think of natural objects which lack consciousness, or collections of such objects, as having inherent value, in the sense in which I use this expression. An *X* has inherent value if it has value logically independently of anyone's valuing *X*. I do not say this is easy to clarify or to defend, and it may be wrongheaded. At present, however, I believe it is a view that must be held, if we are to develop an environmental ethic, as distinct from an ethic for the use of the environment."

5.3.3 Stone

Stone's ethic extends to "forests, oceans, rivers and other so-called "natural objects" in the environment – indeed, to the natural environment as a whole" (Stone, 1974, in VanDeVeer & Pierce,

[27] Regan is clear though, that the rights view is not opposed to efforts to save endangered species. We work to save animals of endangered species because the individual animals have valid claims and rights against us (Regan, 1983, in Botzler & Armstrong, 1998, pp. 356-357)

1994, p. 113). While his discussion focuses more on protecting wilderness, and wildlife, than on animal welfare (Rodman, 1977, p. 87), Stone does explicitly contrast "the homocentric approach of resource 'conservationists' with the approach of 'humane societies'", and refers briefly to "'the pain and suffering of animals and other sentient objects'" (Rodman, 1977, p. 125, footnote 29). The rights which Stone would assign to natural objects are not unqualified: "...to say that the environment should have rights is not to say that it should have every right we can imagine, or even the same body of rights as human beings have. Nor is it to say that everything in the environment should have the same rights as every other thing in the environment" (Stone, 1974, in VanDeVeer & Pierce, 1994, p. 114).

5.4 The moral obligation

5.4.1 Singer

This can be briefly summarized as "equal consideration should be given to the like interests of all sentient beings" (Hursthouse, 2000, p. 32).

Singer, having established that "our concern for others ought not to depend on what they are like, or what abilities they possess (although precisely what this concern requires us to do may vary according to the characteristics of those affected by what we do)", then argues that " It is on this basis that we are able to say that the fact that some people are not members of our race does not entitle us to exploit them, and similarly the fact that some people are less intelligent than others does not mean that their interests may be disregarded. But the principle also implies that the fact that beings are not members of our species does not entitle us to exploit them, and similarly the fact that other animals are less intelligent than we are does not mean that their interests may be disregarded."(Singer, 1993, in Hursthouse, 2000, p. 170).

Therefore, "[i]f a being suffers, there can be no moral justification for refusing to take that suffering into consideration, and, indeed, to count it equally *with the like suffering* (if rough comparisons can be made) of any other being." (Singer, 1973, in Zimmerman et al., 1993, p. 24, my italics). Such equal consideration of interests demands that animals are entitled to having their interest in pain avoidance considered. The egalitarianism of utilitarianism requires that animals ought to be brought within "the pale of morality" (Singer, 1973, in Zimmerman et al., 1993, p. 27). But, as animals cannot organize themselves into a liberation movement, we have a moral obligation to speak up on their behalf, to bring about an end to their unjust treatment (Rodman, 1977, p. 101).

How does applying this equality [vis-a-vis minimizing animal suffering] work in practice? "It means, ... that we must take care when we compare the interests of different species. In some situations a member of one species will suffer more than a member of another species. In this case we should still apply the principle of equal consideration of interests but the result of so doing is, of course, to give priority to relieving the greater suffering" (Singer, 1993, in Hursthouse, 2000, p. 171). For the next few paragraphs, Singer explains further what this might mean practically, through examples such as comparing the pain a baby might feel by being slapped, and which a horse might feel from a slap of similar force. Or the physical pain, and mental anguish of a person, and a mouse, both dying from cancer (Hursthouse, 2000, pp. 172-173). Or the suffering caused by confinement which a human might understand, but an animal not. He realizes that *precise* comparisons, which might have guided us in trying to alleviate the greater suffering, cannot be made.

But his key point is: "Precision is not essential. ... even if we were to prevent the infliction of suffering on animals only when the interests of humans will not be affected to anything like the extent that animals are affected, we would be forced to make radical changes in our treatment of animals that would involve our diet, the farming methods we use, experimental procedures in many fields of

science, our approach to wildlife and to hunting, trapping and the wearing of furs, and areas of entertainment like circuses, rodeos, and zoos. As a result, the total quantity of suffering caused would be greatly reduced; so greatly that it is hard to imagine any other change of moral attitude that would cause so great a reduction in the total sum of suffering in the universe" (Singer, 1993, in Hursthouse, 2000, p. 173). These issues are considered further in section 6.

What are our obligations as far as the killing of animals is concerned? To answer this question, Singer first makes a distinction between a "person", the latter defined as "a rational and self-conscious being", and a non-person, that is, a sentient being which is not rational, not self conscious/self-aware (Hursthouse, 2000, p. 52), does not have a grasp of itself as an entity with a past and a future, and does not have desires about its own future (Singer, 1993, pp. 89-90, in Hursthouse, 2000, p. 51). The arresting thing about this explanation is that, on Singer's view, some human beings are *not* persons, and some animals *are* persons (p. 56), and "... other things being equal, it will usually be more wrong, on utilitarian grounds, to kill a person than a non-person" (Hursthouse, 2000, p. 51, explaining Singer's position).

Then, his utilitarian[28] position on killing non-person animals, as explained by Hursthouse (2000, pp. 52-53), but minimally expressed here, is as follows. There is nothing wrong with killing, provided it is stress-free, done painlessly, "and the animal is replaced by another whose existence will contain as much pleasure as the one who is killed would have" (Hursthouse, 2000, p. 52, explaining Singer's position). But how to distinguish between animals which are persons and those which are non-persons, so that we can avoid the utilitarian greater wrong of killing a person rather than a non-person? Chickens, ducks and fish seem to be non-persons, cattle and sheep are possibly persons, and chimpanzees and dolphins are definitely persons (Hursthouse, 2000, p. 52).

Despite these distinctions, Singer ends up with the view that "at the level of practical moral principles, it would be better to reject altogether the killing of animals for food, unless one must do so to survive..." (Singer, 1993, p. 134, in Hursthouse, 2000, p. 53).

5.4.2 Regan

The obligation in Regan's ethic flows from every experiencing subject of a life's equal inherent value. Inherent value confers on an individual a general right not to be used or treated as a mere resource for others; this general right embodies more specific rights such as "1. the right not to be killed just because one's body would be useful to others, 2. the right not to be tortured; 3. the right not to be used as an experimental subject..." (Hursthouse, 2000, pp. 95-97). To treat a being having inherent value in ways that fail to show respect for that inherent value, "is to act immorally, to violate the individual's rights" (Regan, 1985, in Hursthouse, 2000, p. 185, par. 23), is to be guilty of speciesism.

Regan argues this obligation on the grounds of reason, step by step, which I reconstruct next:

> (a) "When it comes to the case for animal rights, then what we need to know is whether the animals who, in our culture are routinely eaten, hunted and used in our laboratories, for example, are like us in being subjects of a life. And we *do* know this ..." (Regan, 1985 in VanDeVeer & Pierce, 1994, p. 82, his italics)
>
> (b) "...the really crucial, the basic similarity is simply this; we are each of us the experiencing subject of a life, each of us a conscious creature having an individual welfare that has importance to us whatever our usefulness to others. We want and prefer things; believe and feel things; recall

[28] The philosophical question of where Singer employs direct versus indirect utilitarianism in his discussion of killing animals for food, and animal experimentation, is discussed by Hursthouse (2000, pp. 40-41, pp. 53-54) but omitted here

and expect things. And all these dimensions of our life, including our pleasure and pain, our enjoyment and suffering, our satisfaction and frustration, our continued existence or our untimely death – all make a difference to the quality of our life as lived, as experienced by us as individuals. And the same is true of those animals who concern us (those who are eaten and trapped, for example), they too, must be viewed as the experiencing subjects of a life with inherent value of their own. ..." (Regan, 1985 in VanDeVeer & Pierce, 1994, p. 82)

(c) "And since, in order to have the best theory of our duties to one another, we must recognize our equal inherent value, as individuals, reason – not sentiment, not emotion – reason compels us to recognize the equal inherent value of these animals ...." (Regan, 1985 in VanDeVeer & Pierce, 1994, p. 82)

(d) Possessing inherent value, these animals have a fundamental and equal right not to be harmed for the profit or pleasure of others; a fundamental and equal right to respectful treatment (Botzler & Armstrong, 1998, p. 349; Regan, 1983, in Botzler & Armstrong, 1998, p. 357). "*We are to treat those individuals who have inherent value in ways that respect their inherent value*" (Regan, 1983, in Botzler & Armstrong, 1998, p.352, his italics). It is a matter of justice to take their equal value into account. "Failure to show respect for the other's inherent value is to act immorally, to violate the other's rights" (Regan, 1985, in VanDeVeer & Pierce, 1994, p. 81).

(e) We thus have direct[29] duties to subjects-of-a-life animals (Regan, 1983, in Botzler & Armstrong, 1998, p.352). The onus of justification of infringement of their rights not to be harmed for profit or pleasure, must be borne by those infringing these rights (Regan, 1980, in Zimmerman et al. 1993, p. 46).

Where we suspect that animals' rights are being infringed, we would be morally obligated to oppose such practices. "We ought not to back away from bringing ... [such] industries and related practices to a halt just because it is *possible* that the harm caused to the animals *might* be justified. If we do, we fail to mean it when we say that animals are not mere things, that they are the subjects of a life that is better or worse for them, that they have inherent value. As in the comparable case involving harm to human beings, our duty is to act, to do all that we can to put an end to the harm animals are made to endure. The fact that the animals themselves cannot speak out on their own behalf, the fact that they cannot organize, petition, march, exert political pressure, or raise our level of consciousness – all this does not weaken our obligation to act on their behalf. If anything, their impotence makes our obligation the greater ..." (Regan, 1980, in Zimmerman et al., 1993, p. 47, his italics).

5.4.3 Stone

Stone notes that natural objects [which odd phrase includes animals] such as polluted rivers, cannot seek redress in their own behalf (Stone, 1974, in VanDeVeer & Pierce, 1994, p. 116). That is because in the western legal system, they do not meet the three criteria for rights–holders: they "have no standing[30] in their own right; their unique damages do not count in determining outcome; and they are not the beneficiaries of awards" (Stone, 1974, p. 116). In their own right, natural objects have counted for little, being considered rather "as objects for man to conquer and master and use... Even where special measures have been taken to conserve them, as by seasons on game and limits on timber cutting, the dominant motive has been to conserve them *for* us ..." (p. 116, his italics).

[29] That is, directly to the animal, not to the person who has an interest in the animal, or owns it (Regan, 1985, in VanDeVeer & Pierce, 1994, pp. 78-79)

[30] VanDeVeer & Pierce (1994, p. 97) explain this as "Whether a party has a sufficient stake in an otherwise justiciable controversy to obtain judicial resolution of that controversy is what traditionally has been referred to as the question of standing to sue" [cited in Stone, p. 62, from Sierra v. Morton. In this "landmark" case, the Sierra Club tried to prevent Walt Disney Enterprises from building a ski resort in the Mineral King Valley adjacent to the Sequoia National Park (VanDeVeer & Pierce, 1994, pp. 96-97]. The law requires that the party seeking review must itself have suffered an injury or itself have been adversely affected"

That natural objects have no standing and thus cannot be rights-holders, Stone argues, is not inevitable, not wise, and not defensible either on the grounds, for example, that natural objects cannot speak. "Corporations cannot speak either, nor can states, estates, infants, incompetents, municipalities or universities. Lawyers speak for them..." (Stone, 1974, in VanDeVeer & Pierce, 1994, p. 116).

We could do with natural entities such as "eagles and wilderness areas" (p. 118) the same thing we do with "copyrighted works, patented inventions, and privacy: make the violation of rights in them to be a cost by declaring the 'pirating' of them to be the invasion of a property interest." (p. 118). Then one could "...handle the legal problems of natural objects as one does the problems of legal incompetents – human beings who have become vegetable... someone is designated by the court with the authority to manage the incompetent's affairs. The guardian ... then represents the incompetent in his legal affairs. Courts make similar appointments when a corporation has become "incompetent" – they appoint a trustee ... to ... speak for it in court when that becomes necessary" (p. 116). In this way, a "guardian-attorney" could speak for a polluted water body, smog-endangered trees, "the death of eagles and inedible crabs, the suffering of sea lions, the loss from the face of the earth of species of commercially valueless birds, the disappearance of a wilderness area" (Stone, 1974, in VanDeVeer & Pierce, 1994, p. 118).

Once the natural object has judicial standing and rights, the guardian or trustee [an environmental organization, for example] can bring a suit for intervention, or damages, without first having to show that that there is a presumption of injury to the interest of some affected human being (Rodman, 1977, p. 84; p. 122, footnote 11). The burden of proof is shifted away from those defending nature to those who wish to disturb nature. Such legal arrangements can of course be to human advantage, as they would presumably contribute towards slowing down resource pollution, resource depletion, global warming, and such like (Rodman, 1977, p. 119).

Stone's proposed ethic therefore entails allocating to natural objects, standing to sue, and thus rights. I am not sure that Stone is going so far as to say that we must, or ought [understood as a moral obligation] to assign rights to nature, and "guardian-attorneys" to speak for nature's rights, but he *is* saying, it wouldn't be legally unprecedented to do so.

6. View of society

Here I present each author's (6.1) key assumption on the cause/s of the ecological crisis, and (6.2) general critique of society. In (6.3) I combine and present all authors' specific societal "issues".

6.1 Key assumption on causes of the ecological crisis

Singer and Regan make no key assumptions on the cause of the ecological crisis which would entail radical structural changes to society - but the moral obligation identified in their ethic does. Stone, by utilizing water pollution and inappropriate development of wilderness as examples in his legal discussion, comes closer I think than either Singer or Regan in implying at least, the key cause of the ecological crisis - the lack of assignment of rights to nature.

6.2 General critique of society

Singer is critical of "two major contemporary institutions" of western industrial society, i.e., factory farming and the use of nonhuman animals in laboratory experimentation. He concludes that "the massive suffering inflicted upon nonhuman animals is both unnecessary and uncompensated by the relatively trivial benefits to humankind" (Rodman, 1977, pp. 85-86). Singer's general critique is society's failure to take the equal interests of animals, equally into account when weighing up animal

versus human interests. He argues that we *should* do so, in what we eat, how we farm, conduct our science, what we wear, and what we consider entertainment (Singer 1979, in Botzler & Armstrong, 1998, p. 362). Singer's work aims to change the world (Rodman, 1977, p. 87), society and basic individual lifestyles (Rodman, 1977, p. 86).

Regan viewed the fundamental wrong in society vis-a-vis animals, as "the system that allows us to view animals as *our resources*, here for us ... Once we accept this view of animals – as our resources ... Why worry about their loneliness, their pain, their death?" (Regan, 1985, in VanDeVeer & Pierce, 1994, p. 77, his italics). Under critique from Regan are inter alia, "the whaling industry, the cosmetics industry, the farming industry, the network of hunters-exporters-importers..." (Regan, 1980 in Zimmerman et al. 1993, p. 46). Regan too wants to radically change our economic structures. He describes the goals of the animal rights movement, of which he was an influential member, as [in the 1980s] "1. the total abolition of the use of animals in science 2. the total dissolution of commercial animal agriculture 3. and the total elimination of commercial and sport hunting and trapping" (Regan, 1985, in VanDeVeer & Pierce, 1994, p. 77). Even if by Dobson's standards (2000, p. 41), Regan's "extension of the moral community is timid indeed", his proposals here represent a *radical* critique of western industrial society, and their implementation would require *radical* social and personal lifestyle changes.

Stone's critique of society in his "Should trees have standing?" appears [from Rodman's description, 1977] to be its willingness to allow wilderness (p. 87) to be opened up for Walt Disney-style "intensive recreational development" (p. 112; p. 122, footnote 12); he argues that the legal system should make allowance for "natural objects" such as streams and forests, "to seek redress [in such and similar cases of infringement of their rights, or damages caused them] in their own behalf" (Stone, 1972, in Botzler & Armstrong, 1994, p. 572). And in what seems like a back-to-front argument, he suggests that "... such far-reaching social changes are going to involve us in a serious reconsideration of our consciousness toward the environment[31]..." (Stone, 1972, in Botzler & Armstrong, 1994, p. 572).

I deal further with these and other animal welfare policy/programme issues next.

6.3 Specific Animal liberation/rights issues

The purpose of this section is to set out briefly, animal liberation/rights issues and positions, because one could reasonably expect such issues and viewpoints to be reflected in the policies and programmes of any political party espousing them. Equally, such issues will either not be reflected, or if reflected, not problematized in key texts such as *Namibia Vision 2030* (Government of the Republic of Namibia, 20004a) if they are held to be unimportant by the political party/parties in power.

I limit the discussion here to the main issues brought up by the animal liberation/rights theorists discussed in this chapter: (6.3.1) the use of animals in science, (6.3.2) commercial animal agriculture, (6.3.3) wildlife harvesting and management, and (6.3.4) the use of animals in human education/entertainment. Viewpoints on these and other animal issues also form part of the data presented in Chapters Four to Seven, but I deal with those viewpoints in the context of their particular perspective.

[31] Rodman suggests that Stone undertakes a kind of reverse ontological exercise: you as human being begin by allocating rights to all natural objects, and then see what kind of ontology is suggested by this new way of looking at the world (Rodman, 1977, p. 92): "Stone is a kind of legal existentialist/pragmatist with no fixed ontology: legal systems *create* persons, property, and rights, and can do pretty much what they please – hence the language of 'giving', 'granting', and 'extending' rights predominates over the language of 'recognizing' or 'acknowledging' rights." (Rodman, 1977, p. 92). Rodman finds it "suspicious when a new ontology suddenly appears upon the scene to support a moral/legal theory that is presented as desirable for practical reasons" (Rodman, 1977, p. 93)

6.3.1 The use of animals in science

The use of animals in science, and particularly vivisection, is an area where speciesism is operating at its clearest, Singer argues. He (1993, in Hursthouse, 2000, pp. 175-177) provides examples of sufferings inflicted which must surely move all but the most hardened human being to sympathy, even without a single ethical argument having been advanced. But it is the implicit assumptions of the use of animals in science which I wish to highlight here.

Both Singer (1993, in Hursthouse, 2000, p. 175), and Rodman note "the long-standing paradox that experimental scientists regard certain nonhuman species as sufficiently like *Homo sapiens* to make experimentation on them seem worthwhile, yet sufficiently unlike *Homo sapiens* (in ways difficult to state within the framework of the scientific worldview) to make those experiments morally permissible" (Rodman, 1977, p. 119, footnote 8). If animals are sufficiently like us to make experimentation on them worthwhile [i.e., i.e., they do feel stress, they do feel pain, so their responses under experimentation tell us something about how humans might respond in similar situations], then the principle of equality, the equal consideration of interest in minimizing pain and suffering, must apply. Experiments on animals which do not serve "vital[32] medical purposes" and which do not "relieve more suffering than they cause" (Singer, 1993, in Hursthouse, 2000, p. 175), or where "the benefits to humans are either non-existent or uncertain, while the losses to other species are certain and real" also infringe the principle of giving "equal consideration to the interests of all beings, irrespective of species" (Singer, 1993, in Hursthouse, 2000, p. 176). Many animal experiments are simply wrong (Hursthouse, 2000, pp. 44-49). And on vivisection, "We have a moral obligation to ... oppose much, if not quite all," of it (Regan, 1980, in Zimmerman et al., p. 38).

Regan's view is: "In the case of using animals in science, *the rights view is categorically abolitionist*. Lab animals are not our tasters; we are not their kings. Because these animals are treated – routinely, systematically – as if their value is reducible to their usefulness to others, they are routinely, systematically treated with a lack of respect, and thus are their rights routinely, systematically violated. This is just as true when they are used in trivial, duplicative, unnecessary or unwise research as it is when they are used in studies that hold out real promise of human benefits. We can't justify harming or killing a human being ... for these sorts of reasons. Neither can we do so even in the case of so lowly a creature as a laboratory rat. It is not just refinement or reduction that are called for, not just larger, cleaner cages, not just more generous use of anaesthetic or the elimination of multiple surgery, *not just tidying up the system. It is replacement – completely*. The best we can do when it comes to using animals in science is – not to use them. That is where our duty lies, according to the rights view" (Regan, 1985, in VanDeVeer & Pierce, 1994, p. 83). The italics are mine, to highlight the link to the Chapter Two rule definition of "green": *radical*, not reformist, changes to society.

6.3.2 Commercial animal agriculture

The rights view also takes an abolitionist position on commercial animal agriculture, including intensive factory and feedlot farming. "The fundamental moral wrong here is not that animals are kept in stressful close confinement, or in isolation, or that they have their pain and suffering, their needs and preferences ignored or discounted. *All* these *are* wrong, of course, but they are not the fundamental wrong. They are symptoms and effects of the deeper, systematic wrong that allows these animals to be viewed and treated as lacking independent value, as resources for us – as, indeed, a renewable resource. Giving farm animals more space, more natural environments, more companions does not right the fundamental wrong ... **Nothing less than the total dissolution of commercial animal**

[32] Testing the effects of shampoo, food colouring, alcohol and smoking on animals does not serve the *vital* interests of human beings. We see this use of "vitalness" as criterion again in the thought of the deep ecology movement

agriculture will do this ... The rights view's implications, then, as I have said, are clear – and are uncompromising" (Regan, 1985, in VanDeVeer & Pierce, 1994, p. 83, his italics, my bold emphasis).

6.3.3 Wildlife harvesting and management

6.3.3.1 Commercial and sport hunting, trapping, and wildlife harvesting

Hunting, trapping, and harvesting for either commercial purposes or for "sport", are wrong, if not undertaken in the context of "protect[ing] ourselves against the innocent threats wild animals pose" (Regan, 1983, in Botzler & Armstrong, 1998, p. 352). "The rights view categorically condemns the commercial harvesting of wild animals, not because those embarked on this business are, or must be, cruel or evil people, but because what they do is wrong. Justice will be done when, and only when, **we refuse to allow these commercial ventures to continue**" (Regan, 1983, in Botzler & Armstrong, 1998, p. 352, my bold emphasis). Specific examples given by Regan include foxhunting in the UK, the annual Canadian seal slaughter, Japanese and Russian commercial whaling (Regan, 1983, in Botzler & Armstrong, 1998, p. 352). Trade in, and the use of skin and fur – for example, in Namibia, the use of seal, or kudu skin for clothing, shoes, belts and other fashion accessories, or the harvesting of game for the meat/biltong industry - must by extrapolation, be wrong. In the rights view, " ... morality requires **nothing less than the total elimination of commercial and sport hunting and trapping**" (Regan, 1985, in VanDeVeer & Pierce, 1994, p. 83, my bold emphasis).

6.3.3.2 Hunting and culling in wildlife management

Such activities undertaken in the name of wildlife management subscribing to the "philosophy of maximum sustainable yield" are equally wrong, because they infringe the animal's right to respect, grounded in its inherent value. "So it is that, according to the rights view, the overarching goal of wildlife management should not be to ensure maximum sustainable yield; it should be to protect wild animals from those who would violate their rights – namely, sport hunters and trappers, commercial developers who destroy or despoil their natural habitat in the name of economic interest and the like. .... the goal of wildlife management should be to defend wild animals in the possession of their rights, providing them with the opportunity to live their own life, by their own lights, as best they can, spared that human predation that goes by the name of 'sport'. We owe this to wild animals, not out of kindness, nor because we are against cruelty, but out of respect for their rights. ... **wildlife managers should be principally concerned with *letting animals be*..."** (Regan, 1983, in Botzler & Armstrong, 1998, p. 352, my bold emphasis, but his italics). To manage natural entities is to deny their inherent autonomy: a form of domination.

6.3.3.3 Predator control programmes

Predator control programmes in which wild animals are killed to protect sheep, for example, are wrong. In Namibia, the equivalent would be the killing, by shooting, trapping or poisoning, of cheetah or jackal which damage livestock. "Those who accept the rights view must work to bring an end to such predator control programs [Note the moral injunction to activism]. The official justification of these programs assumes that the predators cause losses to persons engaged in a justified enterprise – namely, the animal industry. Since the rights view denies that this industry's treatment of animals is morally justified, the harm done to predatory animals in the name of minimizing the financial losses of those engaged in this industry is morally to be condemned. In the struggle between those involved in the animal industry and those predatory animals who inhabit the lands used in the name of this industry, it is the industry, not the predators, that ought to go..." (Regan, 1983, in Botzler & Armstrong, 1998, p. 352).

6.3.4 Animals in education/entertainment for humans

Animal liberation/rights theorists also problematize the confinement and use of animals for entertainment, such as in circuses, or rodeos (Rodman, 1977, p. 99, and p. 127, footnote 52, citing Singer's opposition to such "entertainment" since it involves capturing, imprisoning and tormenting animals), or the captivity of exotic animals for trade. Singer also opposed zoos because they involve the capture and confinement of animals, an opposition which I assume would extend to the confinement on Namibian game ranches of wild animals, ostensibly for "education", and to allow guests to view daily feeding.

7. Praxis

Both Singer and Regan's philosophy includes a moral obligation to speak up and act on behalf of animal liberation (5.4.1, 5.4.2). Two prominent manifestations of the obligation to act are (7.1) moral vegetarianism, and (7.2) direct action, including civil disobedience. Non-consumerism of animal-related products other than meat, for example, cosmetics tested on animals, animal skin/fur clothing, are not discussed further here, but are also advocated.

7.1 Moral vegetarianism

By "moral" vegetarianism is meant, our answer to the moral question of "what we are willing to count as food"? (Curtin, 1996, in p. 67), not the avoidance of meat on health-related grounds, or on ecological grounds[33] .

Singer is not arguing for total vegetarianism (Hursthouse, 2000, p. 21). First, he makes his case for moral vegetarianism "for citizens of industrial countries", "for those of us living in cities" (Singer, 1993, in Hursthouse, 2000, pp. 173-175, these citations on p. 174 and p. 175) on the grounds that they "can easily obtain an adequate diet without the use of animal flesh". In this scenario, eating meat does not necessarily contribute to our health, is not an energy- or land use-efficient way of producing food, and is a luxury based on unnecessary, and miserable animal suffering. In ethical language, "... we are considering a situation in which a relatively minor human interest must be balanced against the lives and welfare of the animals involved. The principle of equal consideration of interests does not allow major interests to be sacrificed for minor interests". Second, we should not be eating animals or animal products produced via factory farming practices, or in crowded feedlots, or in battery conditions (Singer, 1993, in Hursthouse, 2000, p. 174). Such production methods are examples of speciesism. We must stop such practices, by avoiding supporting them through our custom (Singer, 1993, in Hursthouse, 2000, p. 174). The implication is, most of us should be vegetarians, and avoid other animal-related products, unless we **know** that the animals concerned have not suffered (Singer, 1993, in Hursthouse, 2000, pp. 174-175, and Hursthouse, 2000, pp. 21-23, my emphasis).

Regan argues moral vegetarianism (1980, in Zimmerman et al., p. 38), based on recognition of some animals' rights not be killed, and the practice of justice. Moral vegetarianism is not only a call to personal lifestyle change, but to radical social change as well. Singer for example sees vegetarianism as a kind of economic boycott, and civil disobedience (Rodman, 1977, p. 86); one could perhaps interpret this as "resistance" within the "revolution" and "liberation" rhetoric of the time. Vegetarianism as radical lifestyle and social change recurs throughout the green perspective, particularly in ecofeminism (Chapter Six). It should be remembered that this demand for moral vegetarianism is made within a context of western-type industrialism, in which it is possible for human beings to obtain their protein

[33] Such as, use of land "to grow crops to be converted into protein by animals who use 90 per cent of the proteins themselves, even when unable to exercise" (Singer, 1973, in Zimmerman et al., 1993, p. 30); the early ecological economists and some English Romantics had similar ecological arguments

directly from vegetables (Rodman, 1977, p. 99), so that for most westerners, whether or not to eat meat is a *choice*, not a basic need, as it is in geographical locations where agriculture is not feasible.

7.2 Direct action; civil disobedience, ecological sabotage

According to Callicott (1993a, in Zimmerman et al., p. 4), the "ethical theory of animal liberation/animal rights has become the philosophical wing of an even more visible [than deep ecology] and increasingly militant movement." Some prominent activist animal liberation groups include the International Fund of Animal Welfare [IFAW], founded in 1969; the Animal Liberation Front, founded in the UK in the 1970s; the Earth Liberation Front, founded originally as the Environmental Life Force in 1977; and People for the Ethical Treatment of Animals [PETA], founded in 1980 (Goodin, 1992, p. 10; retrieved 17 March 2006 from http://en.wikipedia.org Animal Liberation Front entry).

Animal activists working to "improve animal welfare, prevent animal cruelty and abuse, protect wildlife and provide animal rescue around the world" (retrieved 17 March 2006 from http://www.ifaw.org/ifaw/general/default.aspx) are generally "under no illusion" that the kind of changes they wish to see in bringing about diminishment of animal suffering, can be achieved "by the usual political processes[34]", such as legislation (Rodman, 1977, p. 86). Within a rhetoric of liberation, animal activists and their organizations follow the "direct action" approach, which ranges from mild social influence actions such as signing petitions, writing letters to political leaders, implementing youth education programmes, forming groups of like-minded friends, and soliciting donations for animal liberation work, to "leaderless resistance", in which animal activists in cells unknown to each other, operate on a "need to know" basis, seeking to inflict economic damage [which might include arson, vandalism, and threats to people involved in the businesses concerned] on targeted businesses.

Such activists may claim to have performed an "animal liberation action" – for example, on the webpage of the Animal Liberation Front – provided the action (1) "liberate[s] animals from suffering or potential suffering and place[s] them in good permanent homes or, where appropriate, release[s] them into their natural environment (2) damage[s] or destroy[s] property and equipment associated with animal abuse by (a) taking that property out of the arena of animal abuse so it can no longer cause harm, and (b) inflicting economic loss on the abusers with the intention of driving them out of business, and (3) [the activists have] take[n] all reasonable precautions not to endanger life of any kind (Best[35] 2004, retrieved 17 March 2006 from http://en.wikipedia.org Animal Liberation Front entry). Such actions clearly fall into the bracket of civil disobedience, even eco-sabotage.

8. Critique of a sentience/rights-based ethic for animals

This section does not address the critique of utilitarianism as moral theory, for example, as advanced by Regan. It touches only briefly [in 8.1] on one philosophical critique of Regan's rights argument. Mostly, it focuses on some[36] of the critique of the animal liberation/rights ethic from ecological movement partners: (8.2) its homocentric, moral extensionist approach, (8.3) its speciesist, timid, degrading, and/or implausible scope, (8.4) its implicit atomist, individualist ontology, and "malestream" view of what it is to be a human being [more on this theme in Chapter Six, Ecofeminism]. (8.5) In sum, it is argued, it is an inappropriate model for an *ecological* ethic.

[34] Bahro's disgust with Die Grünen's compromise motion in the Bundestag in 1984, also illustrates that even a green political process can fail when it comes to choosing between the possibility of obtaining political power, and the principle of diminishing animal suffering
[35] A reference to Professor of Philosophy Dr Steven Best, editor of a collection of essays by animal-rights activists
[36] Not dealt with, for example, is O'Neil's (2000, p. 183) charge that "A consistent proponent of animal liberation [seeking to establish ideal conditions for individual animals] should favor domestication of wild animals and elimination of animal predation, since these actions would decrease the overall suffering of animals"

8.1 No correlation between rights and duties/obligations

A key problem with all three approaches [Singer, Regan, Stone], it is argued, is that there can be in nonhuman nature, no clear correlation between rights on the one hand, and duties, responsibilities, or obligations on the other (Sylvan, 1973, in Zimmerman et al., 1993, p. 19). Critics[37] argue that animals "cannot enter into agreements, exercise, transfer, enjoy, waive, etc., rights, they cannot recognize rights and corresponding duties" (Hursthouse, 2000, p. 106). Thus they cannot be members of the moral community (Hursthouse, 2000, p. 103). But that does not mean to say, that we have no duties towards them. Rights discourse – duties, obligations and corresponding rights - is not the whole of morality, even though as Hursthouse (2000, pp. 108-110) notes, the rights discourse is increasingly used in that way. There is besides, the duty of compassion, even though this duty is not linked to another being's rights (Hursthouse, 2000, p. 105, p. 108). Some green writers use rights discourse in this latter sense, that is, when they use the expression "no right to", they mean "it would be morally wrong to...". It is also used in this sense in the deep ecology movement platform in Chapter Four.

8.2 Homocentric, moral extensionist

Despite its radical appearance, critics such as Rodman accuse animal liberation/rights theorists of continuing homocentrism. Singer and Stone's ethic is homocentric, because both have "adopted the humane movement's basic approach (attributing rights to nonhuman entities by virtue of humanoid qualities)" (Rodman, 1977, p. 94). Their work thus shares "a similar pattern: they pick a quality that is conceded to be normally possessed by humans; they make it the basis for the capacity for rights; then they find it writ large beyond the human pale…." (Rodman, 1977, p. 93). Singer picks sentience; Stone "picks consciousness as well as sentience, and suggests that it may well be present in all natural 'objects'" (Rodman, 1977, p. 93). Regan picks inherent value. The "rights" model of nature, which is derived from the "evolving modern Liberal 'philosophy of right'" (Rodman, 1977, p. 122, footnote 11), and which extends "human principles of morality and legality to interspecies relations and deal[s] with nonhumans as inferior humans" is in effect, a "humanization of nature" (Rodman, 1977, p. 98); a dubious "new" environmental ethical route to follow, in his view. It boils down to "moral extensionism".

8.3 Speciesist, hierarchical, degrading, implausible

While Singer accuses others of "speciesism", he is guilty of it himself, Rodman suggests. This is because in Singer's ethic, other than sentient animals, those animals below the grey area marking the fading of sentience, and everything else besides, are "...left in a state of thinghood, having no intrinsic worth, acquiring instrumental value only as resources for the well-being of an elite of sentient beings. Homocentrist rationalism has widened out into a kind of zoocentrist sentientism. …. 'an enlightened and humane form of speciesism, but … still speciesism nevertheless'" (Rodman, 1977, p. 91). It creates in nature, a "hierarchy of moral worth", with the strong possibility that the interests of those lower down the hierarchy are at the mercy of those higher up (Rodman, 1983, in Sessions, 1995, p. 125).

Regan's extension of the moral community doesn't fare much better with the critics. Dobson (2000, p. 41) considers Regan's extension "timid indeed". Benton (1993, p. 163) notes that Regan's ethic admits only "... (mammalian individuals, and, possibly, some birds), whilst apparently withholding any direct moral status at all from the immense majority of animals (amphibians, reptiles, fish, insects, crustaceans, and so on) which unambiguously fail the subject-of-a-life test ... Rats must be accorded

[37] Curtin (1996, p. 68) refers for example to Alan White's view (1989, p. 121) that animals cannot exercise a right, nor recognize a "correlative obligation". Hursthouse (2000, pp. 100-113) also notes White's views (amongst others) in her discussions of arguments for and against Regan's rights position for animals

rights on equal terms with humans, whilst frogs, bees and butterflies are a moral free-fire zone in which 'anything goes'" (Benton, 1993, p. 163).

While Singer, Stone and Regan accord some rights to nonhumans, it is on the degrading basis that nonhumans are a kind of "inferior" human being – "species-anomalies: imbeciles, the senile, 'human vegetables' – moral half-breeds having rights without obligations (Singer), 'legal incompetents' needing humans to interpret and represent their interests in a perpetual guardian/ward relationship (Stone)" (Rodman, 1977, p. 94). Rodman finds this kind of characterization of nonhuman nature "patronizing and perverse." (p. 94). It fails to respect nonhuman beings/things "for having their own existence, their own character and potentialities, their own forms of excellence, their own integrity, their own grandeur…" (p. 94). The extensionism is not only degrading, but implausible too: in Stone's case, it requires us to "adopt the implausible assumption that rocks (for example) are conscious" (Rodman, 1983, in Sessions, 1995, p. 125).

8.4 Premised on an atomist, individualist ontology unsuitable for an environmental ethic

Benton points out that the animal liberation/animal rights approach is located within a human social ontology "of autonomous individuals, contingently related, each resisting encroachment/interference on the part of the other, and seeking authoritative arbitration." (1993, p. 167), and its associated "liberal-individualist discourse of universal rights" (p. 165). And, according to Botzler & Armstrong (1998, p. 350, my italics), Regan only includes as subjects-of-a-life, "adult mammals, because such animals exhibit the conscious *individuality* that is the basis of his concept of inherent value".

This individualism is at odds with the holism required by an environmental ethic. Rodman (1977, p. 86) notes that animal liberation/rights "moral extensionist" approaches represent an "atomistic metaphysics that is so deeply embedded in modern culture, locating intrinsic value only or primarily in individual persons, animals, plants… rather than in communities or ecosystems…" (Rodman, 1983, in Sessions, 1995, p. 125), that its ethical system is ill-adapted[38] to coping with ecological systems, or species (Rodman, 1977, p. 89). Rodman also notes an internal tension in Stone's simultaneous presentation of nature as "earth organism" and as rights-based individual entities[39]. Callicott agrees that "environmental concerns are predominantly holistic, not individualistic" and criticizes the individualistic approach[40] [whether based on sentience, rights, interests, or telos] as an inadequate basis for an environmental ethic (Callicott, 1993a, in Zimmerman et al., p. 9).

How do we allocate rights to the relationships evident in nature? How do we deal with conflicts between individuals and the collectivities in nature? For example, in a conflict of interest between the welfare of domestic or feral sentient animals and endangered plant species or overall ecosystem health, the ethic of an animal liberationist/animal rights activist would favour the welfare of the domestic and feral animals "even if that should mean further ecological degradation and the erosion of biodiversity" (Callicott, 1993a, in Zimmerman et al., p. 4). The sentience/rights approach assigns no superior moral status to endangered species, which is problematic for holists.

All in all, in the eyes of its critics at least, animal liberation/rights ethical theory cannot be seen either as "a revolution in ethics" (Rodman, 1977, p. 91), or as representative of "the new [ecological]

[38] But Loftin (1992 p. 257) notes that other writers, e.g. Mary Anne Warren (1992, p. 192), find the two ethics – [weak] animal liberation ethics and a land ethic - "complementary rather than mutually exclusive" and considers that an adequate worldview should include both

[39] Rodman suggests that Stone himself might not have been explicitly aware of this tension - organisms have "functions", not rights. Rodman notes that "while functions *can* be translated into the language of rights and obligations it is only in a secondary and weak sense" (1977, footnote 36, p. 126)

[40] But see also Callicott's discussion (1990, p. 103) of his 1980 antipathy towards animal liberation as individualistic, and his 1988 "olive branch" article

enlightenment" (p. 94). What is needed, Rodman suggests, is a "revolution in perception" (Rodman, 1983, in Sessions, 1995, p. 125), a kind of paradigm shift in consciousness of nature. He proposes (1983, in Sessions, 1995, pp. 121-130) "ecological sensibility" as a suitable form of ecological consciousness. Leopold's "holistic ecosystem ethic", which on Callicott's view, gives primacy to ecosystems rather than any individual member of it, represents another such paradigm shift.

8.5 Premised on a "malestream" view of ethics and morality

An equal rights position is "neutral ... on whether there are differences between men and women" (McLauglin, 2003, p. 47). Feminists argue that there *are* differences, and they matter (McLaughlin, 2003, pp. 55-56). Ecofeminists [Chapter Six, section 5] generally argue that utilitarian and deontological ethical theories such as those represented by Singer and Regan are written, as it were, "in the language of the father ... the language of fairness, justice, and rights." (Lal, 2000, p. 162, citing Hallen (1995, p. 208), who in turn, cites Noddings (1984, p. 1)). A patriarchal ethic is rationalist, and based on the abstract and the universal. By contrast, non-malestream ethical language is "the language of the mother, the language of human caring, and of the memory equally of caring and being cared for..." (Lal, 2000, p. 162, again citing Hallen and Noddings). A feminine-principle ethic is also based on feeling, not only rationality, and pays attention to the particular - the concrete context, the particular relationship, in which the moral action is required (O'Neil, 2000, pp. 186-187).

9. Summary

I summarize here under 9.1, what I see as the contributing animal liberation/liberation of nature ideas to the meaning of "green", under a **THEME HEADING**, a short description of that theme's aspects, and where those aspects were discussed in this chapter. In section 9.2, I re-visit the animal liberation-green link suggested by Wall (1994).

9.1 Contributions to green

WORLDVIEW: Animal liberation/rights theory, while calling for a radically different human-animal relationship, and the radical re-structuring of our social and economic structures, does not include an explicit call for a fundamentally different worldview. Stone's paper does go some way towards it though.

LEGITIMATING NARRATIVE: Three strands of rhetoric seem to predominate: (1) the rhetoric of egalitarianism in both Singer and Regan's work [5.1.1, 5.1.2, 5.2.2]; (2) of liberation or emancipation [there is a suggestion of liberation from domestication for animals in Singer's work, and emancipation for nature from human beings, as well as human beings from themselves in Stone's work [5.1.3]; and (3) of justice - Regan employs the same justice rhetoric as the human rights movement [2.1]. The machine metaphor is used negatively to convey our reification of animals as mere things, as resources-for-humans [2.2].

EPISTEMOLOGY: Rationality occupies most of the epistemological space in these authors' writings on a new ethic towards [parts of] nature. But all make some space for the role of *feeling, sensitivity and empathy* in ethical questions [3, 4.2.1]. These "beginnings" of *felt* connection with the Other as basis for an environmental ethic, emerge strongly in deep ecology and ecofeminist thought too.

ONTOLOGY:
-View of nature: An atomistic conception of reality is inferred for both Singer and Regan [4.1]. Stone's view of nature is completely different: nature as possessing consciousness and subjectivity [5.1.3], nature seen as an organism, a whole [5.1.3.1].

-View of the human being: Singer and Regan are inferred to adhere to western society's dominant individualism as their view of the human being [4.2.1, 4.2.2]. By contrast, Stone's view of the "better" human being includes ideas such as (a) a radically different conception of the human-nature relationship (b) which is *not* based on viewing nature as things which we own, objectify, manipulate, keep at a psychic distance (c) the belief that personal growth is "stultified" by materialism, (d) problematizing the difference between satisfying basic needs on the one hand, and the desire to "own" things for ownership's sake. Still, within this different view of the human-nature relationship, some critics suggest there are elements of homocentrism [5.1.3.1]

THE ETHIC: Singer, Regan, and Stone, all represent ethical theories which in different ways, and to differing extents, "cross the species divide". Thereby, all three represent a move away from the anthropocentrism of traditional ethical thought. Particularly Singer and Regan criticize the prejudice of "speciesism" [5.1.1.1]. All three allow that rationality is not the whole of ethical thinking: feeling does/should play a role in ethical thought and moral behaviour [3, 5.1.3].

The "morally enfranchising property" or locus of value in animals is seen by Singer as sentience [5.2.1], by Regan as inherent value [5.2.2], and by Stone in natural objects, including animals, as "subjectivity" or consciousness [5.2.3]. The common thought in all three is, that animals/natural objects have value in themselves, not only value for others.

Singer limits the scope of his ethic to individual sentient beings, species have no particular moral status. Plants and inanimate natural objects are excluded [5.3.1]. Regan's scope is those animals who are subjects of a life: basically, mammals and birds. More specifically, normal mammalian animals, either wild or domesticated, aged one year or more, as well as newly born wild mammalian animals which have the potential to reach the subject-of-a-life criterion. It excludes species as having moral status. Regan is agnostic about whether inanimate nature objects are experiencing subjects of a life [5.3.2]. Stone's ethic covers all natural objects, including animals, without saying that each of these "objects" has the same rights [5.3.3].

For Singer, the moral obligation is that equal consideration should be given to the *like* interests of all sentient beings [5.4.1]; for Regan, that we ought to respect animals' right not to be used as mere resources for others, including the right not to be killed, tortured, or used in experiments [5.4.2]. I am not sure that Stone is going so far as to say that we must, or ought [understood as a moral obligation] to assign rights to all natural objects, and "guardian-attorneys" to speak for their rights, but he *is* saying, it wouldn't be legally unprecedented to do so [5.4.3].

VIEWS ON SOCIETY

-Key assumption on ecological crisis: Singer and Regan advance no premises on the human-nature relationship generally, only on the human-animal relationship. The key cause of the morally wrong inegalitarianism which they see in this relationship, is speciesism [5.1.1.1]. Stone implies that a key reason for the ecological crisis is the lack of assignment of rights to nature [6.1].

-A critique of western industrial society's animal related economic and social structures – Both Singer and Regan wish to radically reform, reduce, or abolish altogether, western industrial society's use of animals in its economic and social structures, for example, the

--**use of animals in science:** Experiments on animals which do not serve vital medical purposes, which do not relieve more suffering than they cause, or where "the benefits to humans are either non-existent or uncertain, while the losses to other species are certain and real, are morally wrong. There is a moral obligation to oppose much, if not quite all, vivisection The animal liberation movement goal is the total elimination of the use of animals in science [6.3.1].

--**use of animals in commercial agriculture:** Factory farming, battery farming, and intensive feedlot practices are condemned. The animal rights movement demands the total dissolution of commercial animal agriculture [6.3.2, 7.1]
--**use, and management, of wildlife:** Hunting and trapping for commercial purposes, or for "sport" [e.g. foxhunting, commercial whaling, commercial sealing], or to protect commercial farm animals against predators are wrong, unless undertaken to protect ourselves against the threats that wild animals pose. The animal liberation movement demands the total elimination of commercial, sport, and predator hunting, killing, and harvesting [6.3.3]. The use of such animal-related products is also inferred, on the rights view, to be morally wrong.
--**use of animals in education and entertainment:** The captivity and confinement of animals for such uses in zoos, circuses, rodeos is condemned. This is inferred to apply to the confinement of wild animals on game farms for "educational" purposes [6.3.4].

PRAXIS – The two most prominently advocated aspects of personal praxis as socio-economic statement are moral vegetarianism (7.1), and direct action, including civil disobedience, even eco-sabotage, in animal defence. (7.2). Other actions recommended, but not discussed in any detail are economic boycott, and non-consumerism of animal-related products other than meat, such as for example cosmetics tested on animals, and animal skin/fur clothing.

9. 2 Animal liberation, and "green" revisited

The chapter began with Wall's statement that the concept of animal liberation is one fundamental aspect of green thought. Now that the basics of Singer's utilitarian defence of sentient animals, and Regan's rights defence of animals which are subjects of a life have been set out, one could revisit Porritt's statement (1984, p. 184, his italics) of one green position on animals:

> 'Whatever happens to the beasts happens also to us'. That's a genuinely radical premise to work on, but it explains why many green activists are so deeply involved in upholding the basic rights of other species. For us, it is not enough to protect animals for practical, self-interested reasons alone; there is also a profoundly moral concern, rooted in our philosophy of respect for all that dwells on this planet. In the short term that means that the live export of farm animals for slaughter should be banned, voluntary codes on animal rights should be made mandatory, all imports into the UK of furs and skins and products deriving from endangered species should be prohibited, no experiment should be carried out on animals without an anaesthetic, and the use of animals for *all* tests on cosmetics, for tobacco and alcohol research, and in weapons or biological and chemical warfare programmes should be outlawed immediately. In the longer term, vivisection would be abolished, all hunting and coursing with hounds would be banned, battery farming would be phased out, our reliance on animals to meet our need for food would be reduced – and *then* we could start living in harmony with the rest of creation!

The concern to minimize animal suffering is there, so is the rights rhetoric. There is agreement with both Singer and Regan's conclusion that "... much of our treatment of animals is wrong, especially the ways in which we use animals for food and in scientific experiments" and also their view that "ultimately, the way our societies are organized" (Hursthouse, 2000, p. 84) must change radically. But phrases such as "Whatever happens to the beasts happens also to us", "our philosophy of respect for all that dwells on the planet" and "living in harmony with the rest of creation" go far beyond both the implicit individualistic ontology and specific scope of either Singer's utilitarian, or Regan's rights defence of animals. While Stone's views might go some way towards explaining the implied holism and directly-stated respect for all life in Porritt's description, one needs also to understand the other aspect of fundamental green thinking mentioned by Wall, that is, deep ecology. This is the topic of Chapter Four, next.

CHAPTER FOUR: DEEP ECOLOGY

1. Introduction

As a "total view", the deep ecology movement "touches every major contemporary personal, economic, political and philosophical problem" (Naess, 1989a, p. 32). Though all of these viewpoints are potentially "green", they cannot all be dealt with in any depth in this chapter. I have thus, under the standard aspects set out in Chapter Two, section 1.3.1, concentrated on those issues which appear to me as important for deep ecologists themselves, contentious for critics, and interesting to me personally.

In this introductory section then, these are (1.1) more evidence for the easy alliance between deep ecology, green philosophy and green politics, (1.2) a warning about the confusing number of versions of deep ecology and how I have dealt with that, and (1.3) why deep ecology claims to be a "total view". Thereafter, the discussion follows the standard themes set out in Chapter Two. Section 2 is an introduction to deep ecology's legitimating narratives; 3, its epistemology; 4, ontology; 5, ethic; 6, view of society; and 7, praxis. Section 8 contains a summary of deep ecology's ideas. Critique from green sample partners has been dealt with under the appropriate theme heading.

1.1 The easy relationship between deep ecology, green philosophy, and green politics

The "greenness" of deep ecology was already established in Chapter Two, section 2.3.4.1. In a key paper in 1986 on some philosophical aspects of the deep ecology movement, Naess (1986a, in Sessions, 1995, pp. 70-71) notes that there are several other "designations which cover most of the same issues", including green philosophy and politics. Green political party programmes "usually imply changes on the same deep level as those implied by the Deep Ecology movement" (Naess, 1995a, in Sessions, 1995, p. 211). Dobson notes that "deep ecology informs radical green politics in a way that will not be obvious to those who make such politics [i.e. radical green politics] synonymous with environmentalism. Indeed, ecologism's being informed by deep ecology is precisely what (partly) helps distinguish it from environmentalism…" (Dobson 2000, p. 40). Capra and Spretnak (1984, p. 30) suggest a specific link between deep ecology views and Die Grünen's politics specifically [Chapter Seven]. Green politics are however carried on not only within formal green political parties, but in an extra-parliamentary way as well, in the green movement. Here too, authors, for example, McLaughlin (1993, in Sessions, 1995, p. 90, citing Eckersley, 1992, Ch. 3), and Goodin (1992, p. 43), have all suggested that members of both the green political parties and the green movement support the principles of deep ecology.

1.2 Deep Ecology: versions, sources

Deep ecology is available in several different versions (Sessions, 1995e, p. 188-191), by its founder Arne Naess, and also by other deep ecology supporters, such as Warwick Fox, Bill Devall, John Seed, Fritjof Capra, John Rodman, Freya Matthews, to name some. Some of its emphases have also changed during its more than twenty five year existence. Such variation has confused and frustrated commentators. Environmental philosopher Sylvan, who strongly rejected deep ecology (1985a, 1985b), noted that: "There is ... a serious problem with deep ecology in finding out what it is, and even the clearer accounts offered differ in significant ways" (1985a, p. 2). And Grey (1993, p. 468) notes that between them, deep ecologists have not "produced an integrated and unified conception of deep ecology, but a discordant clamour of competing conceptions. 'Deep ecology' is a resonant phrase which has generated a lot of muddle". Social ecologist Murray Bookchin [Chapter Five] is more blunt: deep ecology is "a 'black hole' of half-digested and ill-formed ideas …." (1988a, in VanDeVeer & Pierce, 1994, p. 230).

My approach in this personal presentation of deep ecology movement ideas, has been to rely on as many writings by its founder Arne Naess as I could obtain[1], as well as by authors carrying the Sessions (1995) "stamp of approval" as it were. *Not* carrying this stamp of approval is, for example, the 1985 deep ecology reader co-edited by Sessions and Devall, although it is frequently cited[2]. While I have consulted papers written by more, and less sympathetic critics, I have tried here, and in the other data chapters as well, to avoid the kind of formal environmental philosophical debate appearing in, for example, the journal *Environmental Ethics*.

1.3 Deep Ecology as a "total view", a "derivational" system

> "As a worldwide social movement, the international deep ecology movement is best characterized by the deep questioning process, the deep ecology platform and the apron diagram, and the life-styles and ecological social-political actions which tend to follow from the platform." (Sessions, 1994, in Tucker & Grim, p. 210)

This section introduces deep ecology as a derivational system, within a "total view", or "ecosophy[3]", that is, an ecophilosophical worldview, which has true respect for nature and is in harmony with it (Naess, 1989a, p. 34). It is a "deep questioning" of the usually unquestioned assumptions of the dominant scientific worldview which distinguishes shallow from deep ecology [section 1.3.1]. An ecosophy is best depicted and explained in terms of Arne Naess's "apron diagram", which comprises four levels [section 1.3.2]. In section 1.3.3, the "ultimate premises" level, or Level 1, is explained, and Naess's *personal* ecophilosophy, Ecosophy-T, is introduced. Section 1.3.4 presents the "heart" of the deep ecology position, that is, the Eight Point Platform at Level 2. Its tenets may be derived from many different sets of Level 1 ultimate premises, not only from Naess's Ecosophy-T. Section 1.3.5 briefly introduces Levels 3 and 4 of the apron diagram.

1.3.1 "Shallow" vis-a-vis "deep" ecology

> "In the face of increasing environmental problems, the solutions proposed during the late 60s and early 70s revealed two trends[4], one in which it was presumed that a piecemeal approach within the established economic, social, and technical framework is adequate, another which called for critical examination of the man-nature relation and basic changes which would affect every aspect of human life." (Naess, 1989a, p. 163).

Over some 25 years of reflection, Naess has explained the difference between a "shallow" and a "deep" ecology as willingness to identify and undertake, insistently, consistently, and taking nothing for granted, deep questioning of one's own fundamental assumptions in relation to the environmental crisis, and to organize them into an own worldview, the key aspect of which is the human-nature relationship. Further, a willingness to question every economic and political policy *in public,* to work towards deep personal change in attitude and lifestyle, as well as toward deep changes in society, in order to put the human-nature relationship on a deeper footing (Naess, 1973a; Naess, 1982a[5], in Sessions, 1995, p. 27; Naess, 1986a, in Sessions, 1995, p. 66, pp. 75-76; Naess, 1995a (written 1970,

[1] I was unfortunately unable to obtain a copy of the ten volume collection (approx 3650 pages!) of Arne Naess's selected works, edited by Harold Glasser (2005), with assistance from Alan Drengson, and in co-operation with Naess, only a paper by Glasser (1997) in which he sets out his reasons for differing from Fox's version of deep ecology

[2] Although Sessions himself is critical of this book - "…a semipopular exposition of deep ecology which unfortunately was hastily thrown together as a book from bits and pieces of previously published academic papers at the insistence of the publisher. It, too, misleadingly mixes Level 1 [personal philosophies of deep ecology adherents] with Level 2 aspects [the Deep Ecology platform] of the apron diagram" (Sessions, 1994, p. 224, footnote 13) - many writers do refer to it as definitive of the deep ecology position

[3] Ecophilosophy and "ecosophy": Naess suggests that the first is a field of study within philosophy concentrating on human relations to nature; the second, a personal philosophy within this field (Naess, 1989a, p. 37)

[4] These "two trends" in environmental ideologies, noted briefly in Chapter Two, section 2.2.1.3, are reflected in O'Riordan's well-known table (1981, p. 376, Figure 10.1); also reproduced in Naess, 1989a, p. 16. O'Riordan's table is presented in this study's Chapter Eleven as Figure 9)

[5] This is the "Simple in means, rich in ends: A conversation with Arne Naess" interview between Naess (1982a) and Bodian, at the Los Angeles Zen Centre, April 1982. Parts of it are also published in Devall and Sessions, 1985a, in VanDeVeer, 1994, pp. 220-222

revised 1990, first published in Sessions 1995), pp. 204-212).

The questioning process might lead a deep ecology follower to "problematize" many aspects of his/her culture and society, beyond only the resource scarcity and pollution crisis. Deep ecology's "Problematizierung" can be seen as a "profound 'existential' undertaking", where "profound" brings us into the realms of philosophy and religion (Naess, 1995a, in Sessions, 1995, p. 205, p. 206). Deep ecologists also attempt to "articulate the fundamental presuppositions underlying the dominant economic approach in terms of value priorities, philosophy and religion" (Naess, 1986a, in Sessions, 1995, p. 75). They question the "rational" decisions flowing from them. Because deep ecology supporters hold an *integrated* worldview, "rational" must be understood in relation to *fundamental* premises. Supporters should question the "rationality" of decisions which offend ultimate premises, but do not offend at other levels (Naess, 1986a, in Sessions, 1995, p. 78).

These aspects – deep, public, broad, and "existential" questioning, the deepness of social changes demanded - set the deep ecology movement decisively apart from shallow ecology or the shallow environmental approach[6] (Naess, 1986a, in Sessions, 1995, p. 75; Naess, 1995a, in Sessions, 1995, pp. 204-212; Sessions, 1995e, pp. 190-191): "…what characterizes the deep movement (in relation to the shallow) is … *that* 'deep questions' are raised and taken seriously. Argumentation patterns within the shallow movement rarely touch the deeper questions: we do not find the complete social/philosophical *Problematizierung"* (Naess, 1995a, in Sessions, 1995, p. 210, his italics).

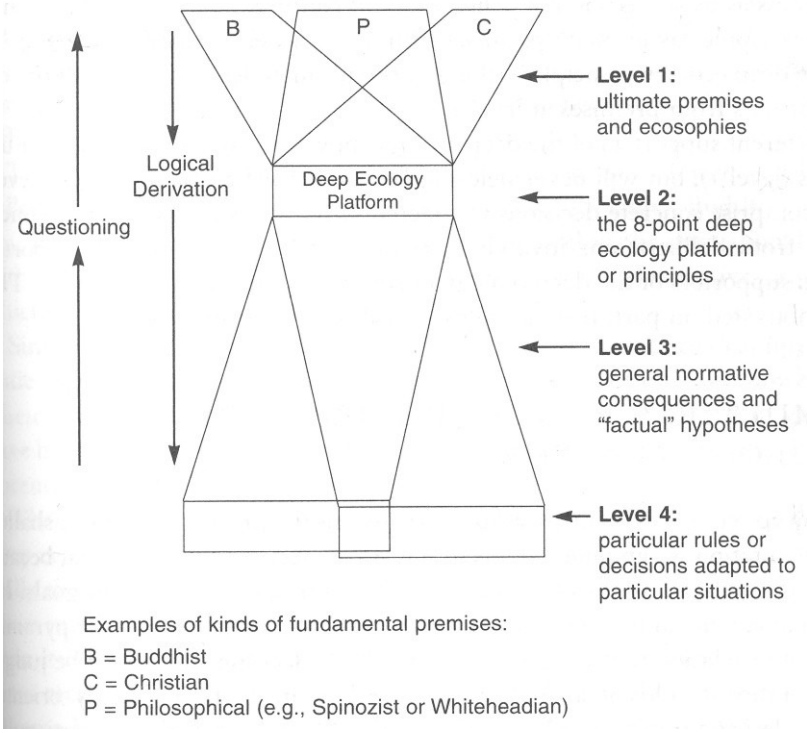
Though the label "deep" often comes under attack as smug, patronizing and arrogant, deep ecologists have not abandoned it (VanDeVeer & Pierce, 1994a, p. 211). Naess himself prefers to speak in an egalitarian way, of supporters of the deep or shallow ecology movement, rather than "deep ecologists" (Naess, 1986a, p. 83, footnote 6).

1.3.2 Naess's "Apron diagram"

As a "total" view (Naess, 1986a, in Sessions, 1995, pp. 76-78), deep ecology implicitly or explicitly involves "an ontology, methodology, epistemology, and ethics" (Naess, 1986a, in Sessions, 1995, p. 84, footnote 10). It cannot be considered though, as a "finished philosophical system" (Naess, 1986a, in Sessions, 1995, p. 76). It does include fundamental attitudes, beliefs, and norms which legitimate and motivate action (Naess, 1986a, p. 71; Sessions, 1995e, p. 189). Naess illustrates through his "apron diagram", how the deep ecology platform is an implied "derivational system", that is, the level 2 deep ecology platform principles [section 1.3.4] are derived from "ultimate premises" at level 1. In turn, deep ecologists derive their socio-economic critique from the platform, and their eco-activism from their cultural-socio-economic critique.

[6] Also called "reform environmentalism" as opposed to "radical environmentalism"

Figure 4: Naess's "Apron diagram" depicting deep ecology as "derivational system" (Naess, 1986a, p. 77)



1.3.3 Level 1: "Ultimate premises"

As we dig deeper into our philosophical premises, we eventually stop. Where we stop, represents our personal ultimate premises (Naess, 1986a, p. 77). Such a fundamental view is *intuitive*[7], "as are all important views, in the sense that it can't be proven" (Naess, 1982a, in Sessions, 1995, p. 33) – you cannot prove the methodology of science, nor can you prove logic; both of them "presuppose fundamental premises" (Naess, 1982a, in Sessions, 1995, p. 33), or basic norms.

But clarifying one's ultimate premises is important, because deep ecology supporters should not be "philosophical and ethical cripples". Fundamental values should guide action where facts are not available. (Naess, 1982a, in Sessions, 1995, p. 34). As example: While scientists are generally trained to "defer taking a stand on an issue until all the facts are in…" (Naess, 1982a, in Sessions, 1995, p. 34), politicians tend to argue that "If you can't tell us authoritatively what the bad [ecological] consequences will be from this project, then we'll go ahead with it" (Naess, 1982a, in Sessions, 1995, p. 33). Such conflicting stands by opinion leaders can be confusing. But if we measure the issue or the project [for example, nuclear energy, or genetically modifying technology] against our fundamental values, against what is meaningful for us in life, we don't need to have read "thick books" and know "myriad facts" on the subject (Naess, 1982a, in Sessions, 1995, p. 34). Even though not all the scientific facts might be in, "common sense and intuition tell us that, [for example] if we continue to dump more oil into the sea, we will cause the destruction of life forms on a vast scale". Or, deep ecologists can oppose nuclear power because they have clarified their fundamental assumptions about what is needed for a life "simple in means and rich in ends". More energy consumption does not necessarily contribute to a fulfilling human life (Naess, 1982a, in Sessions, 1995, p. 34).

[7] "Intuition" and "intuit" are used frequently in the deep ecology literature. When a deep ecologist "intuits" something, it generally means, they are now speaking and acting from an ultimate premise, which is beyond proof of logical argumentation

Though deep ecology supporters act from deep philosophical or religious premises (Naess, 1986a, in Sessions, 1995, p. 78), these need not be identical (Naess, 1993a, in Sessions, 1995, p. 213). As a personal conviction, deep ecology does not require "unanimity in ontology and fundamental ethics" (Naess, 1986a, in Sessions, 1995, p. 79).

1.3.3.1 Naess's *personal* Level 1 philosophy, Ecosophy-T

Naess calls his own personal legitimating ecophilosophy for the eight-point Ecology platform [section 1.3.4], "Ecosophy-T[8]". It is constructed around insights from Spinoza's philosophy (Naess, 1973b, in Sessions, 1995, pp. 249-258; Sessions, 1995e, pp. 193-194), the Vedantic doctrine of nonduality[9] (Callicott, 1994, in Tucker & Grim, 1994, p. 36), Mahayana Buddhism (Curtin, 1994, p. 196), as well as from Gandhi's non-violence philosophy (Naess, 1993a, in Sessions, 1995, p. 215; VanDeVeer & Pierce, 1994, p. 213).

Though Naess always insists that one can arrive at the deep ecology platform from various philosophical backgrounds, this chapter introduces some aspects[10] of his Ecosophy-T. Its ultimate premise Self-Realization! informs [for Naess] two of Deep Ecology's most contentious aspects, that is, (1) the "wide identification" of the "ecological self" (Sessions, 1994, p. 210) [both are described in section 4.2], and (2) "biospherical egalitarianism" [in section 5]. This is a radically different understanding of the relationship between human beings and non-human nature, which has radical political and personal implications too. Nevertheless, it would be incorrect to read Ecosophy-T as *the* Deep Ecology philosophy (Glasser, 1997, pp. 74-79). Other deep ecologists, for example Warwick Fox, arrive at the same viewpoints – the ecological self, and ecological egalitarianism - from *differing* philosophies not examined in this chapter. *All* deep ecologists though, whatever their philosophical or religious/spiritual ultimate premises, commonly subscribe to the Eight Point platform.

1.3.4 Level 2: The 1984 deep Ecology "platform", or "Eight Points"

In 1984, Arne Naess, together with George Sessions, formulated and published for the first time[11], the deep ecology platform (Naess, 1986a, in Sessions, 1995, p. 83, footnote 4). The "Eight Points" express "the most general and basic views" shared by deep ecology supporters (Naess, 1989a, p. 28).

The platform fits in at Level 2 of the four-level "apron diagram", developed at the same time (Sessions, 1994, p. 210). None of its points are Level 1 "ultimate premises", rather they are "derived as conclusions" from such premises (Naess, 1986a, in Sessions, 1995, p. 78). The platform may be "justified" or "legitimated" by various sets of Level 1 ultimate premises. The intent of the platform is to allow for "a variety of paths to the same position" (McLaughlin, 1993, in Sessions, 1995, p. 91), but, "those who solidly reject one or more of these points should not be viewed as supporters of deep ecology" (Naess, 1986a, in Sessions, 1995, p. 67-68). The question of "who is and who isn't a Deep Ecologist can be settled by referring to the platform" (McLaughlin, 1993, p. 92, in Sessions, 1995, p. 92).

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[8] The "T" refers to his mountain home Tvergastein, meaning "cross the stones" (Naess, 1989a, p. 4; Sessions, 1995e, p. 187)

[9] According to Callicott (1994, p. 36), it is the Vedantic doctrine of nonduality which inspires Naess to call for the cultivation of the experience of oneness with nature as a core practice of deep ecology

[10] It is impossible to do justice to Naess's whole ecosophy within this chapter, and nor have I undertaken the detailed study of all its informing philosophies which that would require. I have limited its introduction to those aspects of it, which appear common amongst deep ecology supporters. For more detail, see for example, Naess, 1986a (in Sessions 1995, pp. 79-83); Naess (1989a); Sessions, 1994, pp. 210-211; Sessions, 1995, Part 3: "Arne Naess on deep ecology and Ecosophy", pp. 185-259, which contains several papers by Naess

[11] The platform has appeared in various places, including Naess's 1986a article "The Deep Ecological movement. Some philosophical aspects" (in Sessions, 1995, pp. 64-84), a paper which Sessions (1995b, p. 6) considers the "best short contemporary statement" of the Deep Ecology position. The paper also includes a shorter version of Naess and Sessions's earlier comment on each of the eight points, which appeared in Devall and Sessions, 1985b (in VanDeVeer & Pierce, 1994, pp. 215-220). The exact wording of the points differs from version to version - see for example, Naess's version in Engel and Engel (1990, p. 88). In 1993, Naess (1993a, in Sessions, 1995, pp. 213-221) "revisited" the Eight Points, to clarify them further, and to respond to criticism

Naess makes clear that the Eight Points are not a professional philosophical statement. Their aim is to provide "critics and doubters" with a "not too complex and detailed survey" of the deep ecology position. Perhaps they should rather have been entitled "A set of fairly general and abstract statements that seem to be accepted by nearly all supporters of the Deep Ecology movement" (Naess, 1993a, in Sessions, 1995, pp. 213-214, and p. 220). They have a "level of vagueness and ambiguity[12]" but within "tolerable limits" (Naess, 1993a, in Sessions, 1995, pp. 216-217). In a sense they are "provincial" - written in the language of educated people in rich countries. They need to be formulated as well "in the language of supporters in the non-industrialized parts of the Earth" (Naess, 1993a, in Sessions, 1995, p. 220).

Deep ecologists (for example, McLaughlin 1993, in Sessions, 1995, pp. 90-91) argue that it is off the mark as it were, to target critique of the deep ecology perspective at any particular "philosophical reflection, religious conviction, personal experience, intuitions, mystical experience, [or] aesthetic perception" – such as Naess's Level 1 Ecosophy-T, or Fox's Transpersonal Ecology - which might inform the platform. "The *platform* is the heart of Deep Ecology … , and it is this platform, not the various justifications of it, which should be the focus of argument about the value of Deep Ecology" (McLaughlin, 1993, in Sessions, 1995, p. 90, his italics, and footnote 13 on p. 93). In my own reading experience though, I have found that commentators on deep ecology draw no distinction[13] between the deep ecology platform and its various philosophical legitimations.

1.3.4.1 The platform's Eight Points

Sessions (1995e, p. 190) summarizes the platform as "essentially a statement of philosophical and normative ecocentrism together with a call for environmental activism". Glasser (1997, p. 74) calls it "a radical, activist-oriented series of principles for ecological sustainability". Its eight points are:

> 1. The well-being and flourishing of human and non-human life on Earth have value in themselves (synonyms: intrinsic value, inherent worth). These values are independent of the usefulness of the non-human world for human purposes.
>
> 2. Richness and diversity of life forms contribute to the realization of these values and are also values in themselves.
>
> 3. Humans have no right to reduce this richness and diversity except to satisfy vital needs.
>
> 4. The flourishing of human life and cultures is compatible with a substantially smaller human population. The flourishing of non-human life *requires* a smaller human population.
>
> 5. Present human interference with the non-human world is excessive, and the situation is rapidly worsening.
>
> 6. Policies must therefore be changed. These policies affect basic economic, technological, and ideological structures. The resulting state of affairs will be deeply different from the present.
>
> 7. The ideological change will be 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 bigness and greatness.
>
> 8. Those who subscribe to the foregoing points have an obligation directly or indirectly to try to implement the necessary changes. (Naess, 1986a, in Sessions, 1995, p. 68).

[12] Part of reading Naess is exactly that - feeling frustrated with his often vague, ambiguous and overlapping style [for which he offers no apologies], yet appreciating at the same time, his non-dogmatic, flexible approach. He suggests that alternative, similar sets of the Eight Points should be compiled: "It is unnatural that only one way of formulation could be convenient" (Naess, 1993a, in Sessions, 1995, p. 214)

[13] For example, Golley (1987, p. 47) compares Naess's 1973 personal ecosophy with the 1984 deep ecology platform and writes: "Clearly, the latter set of eight tenets differs from the first set of seven points. This inconsistency characterizes statements about deep ecology generally"

These principles or tenets, and the explanations of them which Naess himself, and other supporters of the deep ecology movement have offered over the years, will be cited throughout this chapter in support of the various deep ecology positions discussed.

1.3.5 Levels 3 and 4 of the "apron"

Level 3 comprises "general normative consequences and "factual" hypotheses, and Level 4 comprises the "concrete ecological decisions and actions" which represent conclusions reached from considering premises at Levels 1-3 (Naess, 1986a, in Sessions, 1995, p. 77; Sessions, 1995e, p. 189).

2. Legitimating narratives

2.1 Key thesis on environmental crisis

Deep ecologists believe that the environmental crisis[14] has been brought about by the ontological divide between humanity and the rest of nature dominant in western culture, the anthropocentrism[15] which it generates, and the instrumental view of nature it legitimates. A change towards a more ecocentric, non-dualistic ontological understanding of nature, and a new understanding of self within it, must precede a change in our ethical attitudes towards nature.

2.2 The imagery, the rhetoric

The most frequently occurring image to negatively portray the dominant western techno-industrial society so consistently critiqued by deep ecology supporters, is an uncontrollable, monstrous machine – the "juggernaut of monoculture" as Rodman phrases it (1977, p. 114), or as Naess describes it:

> It would … be dangerous to suppose that any one group has full insight into and power over the techno-economic systems. The profundity of the [environmental] crisis is due in part to its largely uncontrolled character: developments proceed at an accelerating pace even though no group, class or nature has necessarily determined, planned, or accepted the next phase. Built-in mechanisms see to it that the tempo does not slacken. The cog-wheels have drawn us into the very machinery we thought was our slave… (Naess, 1989a, p. 24).

Positive connotations are ascribed to images such as "fields of relations", "network" (Naess, 1989a, p. 49), and "systems" (Naess, 1989a, p. 79) to describe the nature of reality.

The rhetoric is often of resistance against oppression, emancipation from exploitation, liberation from domestication, of freedom. For those deep ecologists influenced by Spinozist metaphysics at least, freedom means something like, the power to act, or to "be", without external restraint (Grange, 1985, p. 354, footnote 8). In human context, the mechanical-technical society is seen to tend towards totalitarianism, "for the essence of technique is efficiency and the autonomous individual, apt to be skeptical, irrational, and recalcitrant, is inefficient. For the general good therefore, the dangerous elements of individuality must be suppressed …[The individual human being] must be fragmented and reshaped to participate contentedly in the smooth functioning of the technological State…". Only in free nature "is it possible to escape this tyranny" (Drew, 1972, in Sessions, 1995, pp. 113-114, p. 116).

Not only the individual, but nature too must be liberated, as in this comment by Rodman (1977, p. 114) in the context of eco-activism against the damming of a river:

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[14] Described by Naess (1989a, p. 23, his italics) as "*An exponentially increasing, and partially or totally irreversible environmental deterioration or devastation perpetuated through firmly established ways of [industrial] production and consumption and a lack of adequate policies regarding human population increase*"

[15] Anthropocentrism is discussed in more detail in Chapter Nine: Environment and Development, section 6

> … acts of [deep] ecological resistance do not stem so much from calculations of enlightened self-interest…or from a conscientious sense of moral or legal obligation to see that justice is done to others, as from a felt need to resist the repression, censorship, or liquidation of potentialities that lie within both human and nonhuman nature, and to liberate suppressed potentialities from the yoke of domestication … The threat perceived … is the threat of a natural process interrupted and distorted, of the 'individuality' of a natural being made to conform to an artificial pattern imposed on it, of repression in the most general sense…In its broadest signification, the proposed dam is a threat to the very nature of things…

There is also a current of religious rhetoric. Deep ecology does have some of the characteristics of a religion - it may involve a conversion experience[16], it contains a normative list of basic tenets [as in Christianity's commandments, or Tao's The Way]; there is a call to converts to live a personal lifestyle in accordance with these tenets, and also, a call to mission: to speak out, to save the planet (some ideas from Naess, 1982a, in Sessions, 1995, p. 28; also section 6 in this chapter).

2.3 Philosophies and religions

A variety of ecocentrically-oriented western and eastern philosophies and religions also suggest ultimate premises for deep ecologists, who do not however necessarily subscribe to the entire doctrine in each case (Naess, 1995c, in Sessions, 1995, p. 400). These include Spinoza, and his influence on the European Romantic movement, the nineteenth century North American Transcendentalists such as Thoreau and Muir, Gandhi, Heidegger, Whitehead, Aldo Leopold's non-anthropocentric "land ethic", Rachel Carson's "reverence for life" ethic derived from Albert Schweitzer, those strands of Christianity which have moved away from "a crude dominating anthropocentric" theology, such as Franciscan Christianity[17], Eastern spiritual/religious traditions such as Taoism[18], Buddhism [inter alia, Zen, Dogen, Mahayana (particularly in association with Arne Naess (Sessions, 1987, footnote 40 on p. 124)], Baha'i, Native American spirituality, feminist spirituality (Capra, 1987, in Sessions, 1995, p. 21; Naess, 1986a, in Sessions, 1995, p. 79), pantheism, paganism, as well as the "ways of life of primal peoples around the world" (Sessions, G., 1994, p. 210; Sessions, G., 1995a, p. ix-x; Sessions, R., 1996, p. 151, footnote 2). Naess however always insists that one can arrive at the 1984 deep ecology platform from several different philosophical or religious standpoints (Naess, 1986a, in Sessions, 1995, pp. 64-84).

The common thread of all these spiritual and philosophical approaches is their sense of the human being as part of, and not above nature, and the radically different kind of people-nature ethic which such an ontology suggests. In his usual trenchant style, though, social ecologist Murray Bookchin (Chapter Five) describes the deep ecology philosophically-eclectic approach as a "bizarre mix of Hollywood and Disneyland, spiced with homilies from Taoism, Buddhism, spiritualism, reborn Christianity, and, in some cases, eco-fascism" (Bookchin, 1988a, in VanDeVeer & Pierce, 1994, p. 229).

2.4 Science

The relationship of green thinking to science, particularly to conservation biology and ecology, as legitimation for the ecological [and deep ecology] worldview is complex. On the one hand, as noted in Chapter Two, the emergence of green thinking can be traced partly to the holistic biology and beginnings of ecology in the nineteenth century (Bramwell, 1989, 1994). Ecology was originally seen

[16] For example, Sessions (1995d, p. 165), refers to Muir's "pivotal experience" in 1864 in discovering rare white orchards and associating that experience with the idea that things exist for themselves, not for people; Leopold's conversion from Pinchot-type resource conservation to land as community is another example

[17] But neglecting the great *female* mystics, such as Hildegard of Bingen, Julian of Norwich, and Mechtild of Magedeburg, according to ecofeminist Charlene Spretnak (1990, p. 11)

[18] Perhaps the deep ecologist whose name is most associated with Taoism, is physicist Fritjof Capra, who draws on both Taoism and the "new physics" to weave together his systems worldview (Callicott, 1994)

as the "subversive science", its ideological status that of a resistance movement (Sessions, 1995c, p. 102; this is a reference to Shepard's work, 1969), and its inspiration has "shown remarkable convergencies" all over the world (Naess, 1973a, p. 99). The science of ecology provides a 'hard' underpinning to Green holism (Wall, 1994). One encounters in the deep ecology literature, a valuing of ecosystem characteristics such as complexity, diversity and symbiosis (Naess, 1989a, p. 3), and phrases such as "powerful ecological principles", "principles of ecological egalitarianism and of symbiosis" (Naess, 1973a, p. 96), and "ecological equilibrium" (p. 98), which provide the matrix for "Ecologically inspired attitudes" (p. 96) and "ecologically responsible policies" (Naess, 1973a, p. 95).

But on the other hand, the science of ecology, while inspiring and grounding the deep ecology movement's views on nature, the human-nature relationship, and society, is not normative for these views in any absolutist sense. Naess's view on science, and the science of ecology vis-a-vis deep ecology, has consistently been that neither science generally, nor ecology particularly, can provide the fundamental values and norms needed to anchor an ecological worldview, as these comments indicate:

> (a) "All the sciences are fragmentary and incomplete in relation to basic rules and norms, so it's very shallow to think that science can solve our problems. Without basic norms, there is no science …" (Naess, 1982, in Sessions, 1995, p. 33). What sets the deep ecological movement aside from the science of ecology, is questioning underlying assumptions. Asking what is of value. Clarifying for yourself, what your 'total view' is. Seeking to move beyond scientific answers to questions and towards "*sophia*, 'wisdom', which relates to ethics, norms, rules, and practice" (Naess, 1982a, in Sessions, 1995, p. 27).
>
> (b) Although "ecological knowledge … [has] *suggested, inspired, and fortified* the perspectives of the Deep Ecology movement" (Naess, 1973a, p. 98, his italics), ecology "…is a *limited* science which makes *use* of scientific methods" (p. 99, his italics), but doesn't for example, enquire into "what kind of society would be the best for maintaining a particular ecosystem – that is considered a question for value theory, for politics, for ethics" (Naess, 1982a, p. 27). Chemistry, physics or ecology as sciences pioneer change, but they do not ask if the change is *valued* change (Naess, 1989a, p. 24).

While supporters of deep ecology utilize science "to provide data for apocalyptic prophecies" about the Earth's future (Bramwell, 1994, pp. 17), they are deeply critical of mechanistic, analytical (Bramwell, 1994, pp. 16), 'masculine' forms of science, and of the scientific worldview. Science in support of infinite progress is definitely not the answer. Science could be an important part of the solution to anthropocentrism, notes deep ecologist Michael Zimmerman, "but only if it is freed from its current enslavement to economic and nationalistic interests" (1990, p. 141).

3. Epistemology

Naess asks: "... is not the value-laden, spontaneous and emotional realm of experience as genuine a source of knowledge of reality [as that of the neutral sciences?]. If we answer 'yes!', what are the consequences for our description of nature? The deep ecology movement might profit from greater emphasis on spontaneous experience, on what is called the 'phenomenological' outlook in philosophical jargon" (Naess, 1989a, p. 32). Positivism cannot account for all that is involved in human-environmental relations (Grange, 1985, p. 351, footnote 1).

3.1 Gestalt perception

Naess calls the immediate experience which dominates a child's experience of reality, spontaneous perception; spontaneous in the sense that it has not been mediated by intellectual analysis. As I

understand Naess, the child experiences its reality as "Gestalt", as whole [section 4]. But as we grow older, we systematically "delearn" this Gestalt experience to arrive at an "atomistic" understanding of reality. We then apprehend the world as "things in themselves[19]" and fail to "see" that they are embedded in "networks or fields of relations" ... "from which they cannot be isolated" (Naess, 1989a, pp. 48-49; Naess, 1989b, in Sessions, 1995, p. 241); we lose our ability for gestalt perception as we learn scientific observation (Naess, 1989a, p. 60). But claims Naess, it is "...crucial for members of the Deep Ecology movement to articulate reality in terms of gestalt perception and reality, for the competing claims of developers and environmentalists are often based on ... atomistic 'marketplace' perception, [this image is explained in section 4], as opposed to ecological gestalts" (in Sessions, 1995e, p. 193; also Naess, 1989b, in Sessions, 1995, p. 244).

A gestalt experience of the world is not dubious because it is "subjective"(Naess, 1989b, in Sessions, 1995, p.244). Objective science has traditionally argued that the primary qualities of things in nature such as size and shape are an objective part of the thing itself, but that their secondary qualities – colours, smells - are part of our private consciousness. This leaves us with a nature which is "soundless, scentless, colourless" (Naess, 1989a, p. 51, citing Whitehead's joking comment). Through such viewpoints, "*human reality is severed from nature proper*" (Naess, 1989a, p. 53, his italics), and there remains "no good reason why we should not look upon such a bleak nature as just a resource" (Naess, 1989a, p. 65). But on the basis of his *relational* ontology [section 4], Naess argues that the qualities each of us perceives in nature are really there, even if we each experience them differently. There is no logical contradiction in this[20], because the quality of the thing in nature is always relational to the being experiencing it: a thing or organism is *always* a thing or organism-in-relation, "there are no completely separable objects" (Naess, 1989a, p. 56). While part of the gestalt perception and experience of reality is not only re-learning to perceive things-in-relation, and developing a sensitivity for qualities in nature (Naess, 1989a, p. 51), it is also allowing the validity of *feeling* in our apprehension of nature.

3.2 Emotion, physical feeling

"The activism of the ecological movement is often interpreted as irrational, as a 'mere' emotional reaction to the rationality of a modern Western society. It is ignored that reality as spontaneously experienced binds the emotional and the rational into indivisible wholes..." (Naess, 1989a, p. 63).

In understanding Naess's presentation of emotion, value, and reality (Naess, 1989a, pp. 63-67), I found Grange's paper (1985, pp. 351-364) helpful[21]. Feelings are neither "untrustworthy reactions nor neutral readings of environmental stimuli", they are "the basic way in which we encounter the world" (Grange, 1985, p. 351). Recognizing, and valuing the qualities of nature as in nature, and not only in ourselves, informs the characteristic deep ecology appreciation of "place" [discussed further at section 6.4.3.1], the appreciation of the rootedness of the local community [not to be confused with the local authority (Naess, 1989a, pp. 62-63)], and the recognition of the psychological costs of mobility.

On the capacity to experience or "feel" emotion, depends the capacity to identify with other life forms, to recognize empathetically that they too are striving towards self-realization [section 4.1.3]. Feeling motivates norms (Naess, 1989a, p. 64). Emotion is what makes identification possible, and

[19] The Kantian idea that it must be possible to describe things "as they are", eliminating any observer influence (Naess, 1989a, pp. 48-49)
[20] A reference to Aristotle's identity principle: a thing is either A or not A. Naess is here asserting the validity of both-and thinking
[21] In this paper, Grange explores formal philosophical-psychological questions such as: What is the place of our felt reactions to environmental settings? Are they to be regarded as private psychological states? Can we rely on them "as valid axiological indications?" Do they count "in any ontologically relevant way?" (Grange, 1985, p. 352). I accept Grange's discussion as relevant to understanding deep ecology thought, because both he and Naess share Spinoza as inspiration. Grange also refers to Naess's work on Spinoza in an ecological context as useful (1985, p. 353, footnote 4). I also found the paper helpful as an introduction to Spinoza's understanding of reality [or nature, or God] "as One, as self-sufficient and as necessary" (p. 352), which seems not unlike Naess's ontological understanding [section 4]

identification is an all-important element of the empathetic bond between humans and nonhumans which, deep ecology supporters argue, infuses ecological egalitarianism. The importance of *physical* feeling in apprehending nature is also recognized: "We can never separate human rationality from emotion, nor from intuition. Moreover, our thinking is always accompanied by bodily sensations and processes. Even if we often tend to suppress these, we always think *also* with our body" (Capra, 1987, in Sessions, 1995, p. 22, his italics). Acknowledging feeling as a basic motivation for our worldviews is acceptable and desirable. "It then remains to investigate just what feelings we can accept as guiding 'stars' to justify our actions, and how to perceive these lights in a coherent system that articulates and explains our beliefs so as to translate them to action." (Naess, 1989a, p. 67).

4. Ontology

A common "ultimate premise" in deep ecology supporters' understanding of reality, I believe, albeit derived from differing philosophies and religions, is that reality is a unity [section 4.1], and that there is no ontological divide between humans and nature [section 4.2].

4.1 View of nature

Many supporters of the Deep Ecology movement "are inspired by ways of experiencing reality which clash with ... [the] dominant way of seeing reality", which Naess describes as "... roughly that of a vast supermarket stocked with individual things that are extrinsically related to each other: like primitive atomistic conceptions. These relations are no longer conceived to be Newtonian and mechanistic, but are still largely seen as extrinsic relations between things in themselves ..." (Naess,1989b, in Sessions, 1995, p. 244).

4.1.1 Nature as "be-ing", ultimate reality, and ultimate value

For Naess, nature as "ultimate reality" (Naess, 1989a, p. 3) means something like Spinoza's metaphysical "substance" [or nature, or God], which is ontologically prior to the familiar Cartesian dualisms of thought/extension, idealism/materialism (Grange, 1985, p. 353). The nature of ultimate reality is "Be-ing", and nature is always "be-ing" too (Grange, 1985, p. 354). "Be-ing" can be understood as "power to". All aspects, parts, and dimensions of nature are in the act of expressing "power to" (Grange, 1985, p. 354). In ordinary non-philosophical language, I think this can be expressed as all parts of nature are always in the process of becoming, or unfolding. I understand this also as nature's ultimate, absolute value. It explains for me, how Naess can see the first principle of the deep ecology platform as a norm derived from an ultimate premise, whereas others might see its principle 1 as an ultimate premise.

4.1.2 Nature as Gestalts, internally related, symbiotic, diverse

Naess's Spinozist-influenced view of nature, the human being, and the human-nature relationship (Grange, 1985, pp. 351-356) as essentially all the same thing, was first expressed in "field language"[22], and later in Gestalt terms:

> Rejection of the man-in-environment image in favour of *the relational, total-field image.* Organisms as knots in the field of intrinsic relations. An intrinsic relation between two things A and B is such that the relation belongs to the definitions or basic constitutions of A and B, so that without the relation, A and B are no longer the same things. The total field model dissolves not only the man-in-environment concept, but every compact thing-in-milieu concept – except when talking at a superficial or preliminary level of communication (Naess, 1973a, p. 95, his italics; also Naess, 1989a, pp. 28-29).

[22] Naess (1989a, p. 204) knew Kurt Lewin's gestalt work, also influential in environmental psychology (Viljoen, Van Staden, Van Deventer, & Grieve, 1987, pp. 40-42)

Naess also describes reality as "Gestalts" within other Gestalts. A Gestalt, comprises a "whole" *and* its network of non-extensional, internal relations[23] (Naess, 1989b, in Sessions, 1995, p. 245). An internal relation differs from an external relation in that the very relations of a thing are part of its essence, its being[24]. Things derive their identity from the relationships within which they find themselves. Changing a thing's relations has the effect of changing its being. While these are Level 1 ultimate premises, nevertheless, Naess urges members of the deep ecology movement to "articulate reality in terms of gestalt perception and ontology", which is fundamentally different to the "supermarket" or "marketplace" view of the capitalist market economy, and of most developers (Sessions, 1995e, pp. 192-193; also Naess, 1989b, in Sessions, 1995, pp. 244-245). "*The difference between the antagonists is one rather of ontology than of ethics*... one's ethics in environmental questions are based largely on how one sees reality" (Naess, 1989a, p. 66, his italics).

In everyday language, an ontology of phenomena internally related, means that "everything hangs together" (Naess, 1989b, in Sessions, 1995, p. 240). Capra suggested that the Eight Points of the deep ecology platform should include a reference to the "all things hang together" theme, perhaps phrased as "The fundamental interdependence, richness and diversity contribute to the flourishing of human and non-human life on Earth". While agreeing with Capra's content, Naess is - remarkably for him – quite categorical that any ideas of "things hanging together" or the kind of interdependence to which Capra refers, do not belong in the deep ecology platform, but rather to the Level 1 [or "ultimate premises" level] of the Apron Diagram. But having said that, he acknowledges that the kind of interdependence to which Capra refers, "is of the kind that supporters do, in fact, talk about". From this kind of ontological understanding, is derived the deep ecology norm of being careful in our interventions in nature. Because we can never know the full complexity of a thing's relationships, we can never be certain of the consequences of our actions (Naess, 1989b, in Sessions, 1995, p. 240).

A significant characteristic of nature's interdependence for Naess is symbiosis, that is, the "ability to coexist and cooperate in complex relationships". Symbiosis ["live and let live"] is a stronger principle[25] than the "ability to kill, exploit, and suppress", Naess notes (1973a, p. 96), and valuable for him, because in his personal ecosophy, maximum symbiosis contributes to maximum diversity – of human cultures, as well as of nonhuman life forms. Together, symbiosis and diversity enhance all life forms' chances of maximizing their self-realization, which is Naess's single ultimate premise [section 4.2]. Respect for diversity is also a general norm [and "a natural delight"] for deep ecology supporters, provided it does not include "crude intrusive forms" such as ideologies that are destructive (Naess, 1982a, in Sessions, 1995, p. 29).

4.1.3 Nature as living and striving

In Spinoza's philosophy, "Nature does not act teleologically but rather emanates out of its own power [to]" (Grange, 1985, p. 354). This rather enigmatic sentence, I understand from Grange's paper, means that all the dimensions of nature have "*conatus*", that is "a striving" or "an attempting". The striving or attempting is the effort "to remain in being, ... to take part in reality". The primary urge of all that is reality, is to "be", and to be itself (Grange, 1985, p. 355). It is as though all the Earth is "alive" in its striving to self-unfold.

[23] More technically, Naess writes: "An important distinction needs to be made between concrete contents and abstract structures. The spontaneous experiences we have are the concrete contents, whereas the interrelations between these experiences are the abstract structures. When we reflect upon and analyze the gestalt experience, we are clarifying the abstract relations between spontaneous experiences" (1989b, in Sessions, 1995, pp. 242-244; also Naess, 1989a). The concept "ecosystem" illustrates the two (Naess, 1989a, p. 67). But I don't think any discussion of these two technical terms is needed to convey what I wish to say here, that is, that supporters of deep ecology are encouraged to "gestalt" perception, and gestalt ontology – to "see" things-in-internal-relationship, not discrete things, externally related

[24] Clearly not a postmodern view, which rejects the notion of "essence"!

[25] Reminding one of Kropotkin's "mutual aid" argument in reply to the nature as red in tooth and claw argument. As did the early nineteenth century ecologists, Naess also draws normative conclusions for society from this observation

With this background, I found it easier to understand what Naess might mean by the ultimate single norm of his personal ecophilosophy, Self-realization! It is the right of every life form "to live and blossom", the latter meaning, I think, the right to self-realize, to unfold, in the way of its species ["artgerecht" as the Germans say], and in an unfettered, unconstrained way. [Freedom! Liberation from domination!] The unfolding of every life form is connected to every other life form's unfolding, in the sense that every other life form's unfolding contributes to its own unfolding. It is this "conatus", or "striving" which constitutes each life form's intrinsic value (Naess, 1989a, pp. 163-165[26]).

Now, while not all who support the deep ecology platform do so from Naess's personal ultimate premise Self-realization!, many, following living systems theory, do recognize in nature, a capacity for self-direction and self-autonomy. The most well-known version of this is James Lovelock's (1979) Gaia hypothesis, suggesting that the Earth as a whole is a self-organizing organism (Wissenburg, 1993, pp. 8-9). Accepting the earth as "alive", and with its own agenda as it were, must surely influence how one deals with it. It is this *kind* of thinking [and not Naess's personal eco-philosophy], which informs the "prohibition" [point 3] and "obligation" [point 8] of the platform. First the ontology, then the ethic...

4.1.4 Evolution, wilderness, free nature, and conservation biology

Evolution, wilderness, free nature[27], and conservation biology are topics not only close to the heart of supporters of the deep ecology movement [Sessions, for example, sets aside for them, an entire section of his 1995 reader], but favourite targets for deep ecology critics as well.

Supporters of deep ecology fight to preserve what still remains of wilderness, and to rescue from further encroachment, areas as yet only mildly "domesticated" or "humanized" by techno-industrial culture. Their arguments are along the following lines: (4.1.4.1) The evolutionary process has inherent value. Continued speciation and biodiversity is under threat from human beings' excessive interference, particularly in the form of western-type techno-industrial culture. (4.1.4.2) For speciation/biodiversity to continue, large areas of habitat which have not been excessively interfered with by human beings, must be set aside and protected. Findings from conservation biology, a newly emerging science in the 1980s, support this point of view. (4.1.4.3) The value of such "free nature" areas lies not in their anthropocentric instrumental uses, for example, tourism, recreation, or "character-building", but in their contribution to continued ecological processes, and their contribution to the maintenance of cultural diversity. However, because of their conviction that an alternative view of what it is to be human is fundamental to a changed human-nature relationship, supporters of the deep ecology movement are interested in how the techno-industrial culture [in their view] has "tamed" the human being, and how exposure to free nature could "liberate" him/her from domestication (Sessions, 1995h, p. 325), and/or enable a more harmonious human-nature relationship. (4.1.4.4) Some Third World writers are critical of the deep ecology wilderness/free nature position.

[26] Naess does not use "conatus" here, but did, for example, in discussing self-determination and diversity: "The more each particular being acts out of its own particular *conatus* – to use Spinoza's term – the greater its potential diversity" (Naess, 1979, p. 234)

[27] By "wilderness", Naess understands areas where people do not live, and resource extraction is prohibited. He uses the terms "near-wilderness" or "free nature", (for example, 1986a, in Sessions, 1995, p. 69) to mean, "areas of relatively sparse human habitation … where wild natural processes are still essentially intact and dominant". The human habitation, if present, is " nonexploitative bioregional living", and/or traditional tribal living, which has minimum impact on wild ecosystems (Sessions, 1992, in Sessions, 1995, p. 366). Naess's "free nature" is not to be confused with social ecologist Murray Bookchin's "free nature" concept [Chapter Five: 4.3], by which he meant quite something different. Looking back over human history, Naess "fantasized" that it probably would have been better had we left one third of the world wilderness, one-third free nature, and used the remaining third for bioculture, that is, areas where human beings intensively use and regulate the environment for human benefit (Sessions, 1992, in Sessions, 1995, p. 368, p. 367)

4.1.4.1 Techno-industrial culture a threat to continued evolutionary process

> "5. Present human interference with the non-human world is excessive, and the situation is rapidly worsening". (Deep ecology platform)

Western industrialism represents for deep ecology a "pernicious" phase in western development, perverting the "natural functioning of the planet" (Berry, 1987, in Sessions, 1995, p. 11). Where for billions of years the planet was self-organizing, human beings through western science, technology and industry are now determining the Earth's future. They are able to do so, because the industrial establishment "is in possession of the natural resources of the planet, either directly, by corporate control, or indirectly, through governments subservient to the industrial enterprise". Areas untouched by industrialism are so on the tolerance of industrial interests (Berry, 1987, in Sessions, 1995, p. 12). Yet in the last one hundred and fifty years or so, industrialism's use of the Earth as a resource base has in many cases irrevocably destroyed what the universe has needed billions of years to produce, endangering the existence of other life forms, and our own as well. "Valuing diversity means freeing large areas of the earth from domination by industrial economy and culture" (McLaughlin, 1993, in Sessions, 1995, p. 87). Sachs (in Sessions, 1995, p. 438) too, within his critique of the concept "sustainable development", briefly notes the failure of *homo industrialis* to live within nature's limits.

4.1.4.2 Large areas of wilderness and free nature must be set aside for ecological reasons

"The second principle [of the platform] presupposes that life itself, as a process over evolutionary time, implies an increase of diversity and richness" (Naess, 1989a, pp. 29-30)]. Biological diversity is recognized as a fundamental value (Foreman[28], 1991, in Sessions, 1995, p. 55). Deep ecologists thus support a radically reduced interference policy because in their view, that would support continuing evolution and speciation[29] "through future millions of years" (Naess, 1989a, p. 46). The continued speciation of animals and plants, and the evolution of "highly different landscapes with their special organisms" require large areas to allow greater chances of survival (Naess, 1990, in Engel & Engel, 1990, p. 89). Most designated wilderness areas and game reserves are too small to allow for such speciation (Naess, 1986a, in Sessions, 1995, p. 69; Naess, 1989a, p. 46, citing Soulé (1985)). Often their boundaries have been established according to political or other nonbiological criteria (Friedman (1988), cited by Sessions, 1992, in Sessions, 1995h, p. 361). "Wilderness" and near-wilderness areas are needed to halt the "shocking" rate of anthropogenic species extinction as well (Friedman (1988), cited by Sessions, 1992, in Sessions, 1995h, p. 361).

In the 1980s, deep ecology supporters relied on research findings from the [then] newly-emerging scientific discipline of conservation biology (Sessions, 1992, in Sessions, 1995i, pp. 359-362), which appeared to deep ecologists, to continue the "Thoreau/Muir/Leopold tradition" (Sessions, 1995h, p. 323). On Sessions' view (1995i, p. 360), conservation biology sought to integrate "ethical norms with the latest findings of ecological science". Despite its confusing 'conservation' label, which deep ecologists mistrust for its "negative associations with Pinchot and the Resource Conservation and Development position" (Sessions, 1995i, p. 360), conservation biology is essentially a 'preservation' position. It is about setting aside "enough of the land area and functional components – the creatures *and* their habitat – to insure the continuance of processes which have co-evolved over immeasurable time" (Sessions, 1995i, p. 360). If necessary "not only entire watersheds", but "complete, intact ecosystems should be preserved" (Sessions, 1995i, p. 361, citing conservation biologist, Mitch Friedman (1988)).

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[28] Dave Foreman's ecocentrically-inspired Earth First! was amongst the first eco-activist groups to realize that parks and protected areas should be set aside, not primarily for multi-purpose recreation, tourist scenic wonders, or other human utility values, but to protect biodiversity (Foreman, 1991, in Sessions, 1995, p. 55)

[29] I note this here specifically, because of the astonishing critique by social ecologist Murray Bookchin, that deep ecologists "see" nature as a pretty picture postcard, rather than as evolutionary process

Particularly conservation biologist Michael Soulé's work (Naess, 1989a, p. 26, pp. 45-47; Sessions, 1995i, pp. 360-362) appeared to support the deep ecology viewpoints. It is easy to see why. Soulé[30] stated four norms as the basis of conservation biology: "(1) 'Diversity of organisms is good.' (2) 'Ecological complexity is good'. (3) 'Evolution is good.' (4) 'Biotic diversity has intrinsic value.'" (Naess, 1989a, p. 46). Biological diversity is valuable because it stabilizes ecological regimes, and retains a gene pool for future generations (Guha, 1989, p. 73). Some scientific ecologists, as well as supporters of deep ecology called for global ecosystem protection zoning and biological reserves (Sessions, 1995i, pp. 362-364). A parting thought here: today's support for biodiversity protection and biosphere reserves seem to be a legacy of 1980s deep ecology/conservation biology thought; stripped though, of either's normativity[31], as far as the human-nature relationship is concerned.

4.1.4.3 Human beings, particularly Third World peoples, vis-a-vis "free nature"

Several points need to be made about the "interference" noted in point 5 of the deep ecology platform. The first is the often-overlooked, but clearly stated point that "interference" here refers to "excessive" interference. Deep ecology supporters do not mean that human beings should not continue to modify their habitat, as do other species (Naess, 1986a, in Sessions, 1995, p. 69). They do not mean, that indigenous people should be evicted from their ancestral land, or their vital needs ignored, in the name of wilderness[32] preservation: Such peoples have usually "found ways of living within those ecosystems without destroying them" (McLauglin, 1993, in Sessions, 1995, p. 88). Sessions is specific in his comments on ecosystem preservation in a Third World context: "Unlike First World countries, which are now overdeveloped, overpopulated, and ecologically unsustainable, Third World countries need to improve their overall material standards of living, although along ecologically sustainable paths. It is unrealistic and unjust to expect Third World countries to turn to the protection of their wild ecosystems *as* [sic, but presumably "at"] *the expense* of the vital needs of their human populations…." (Sessions, 1992, in Sessions, 1995i, p. 371, his italics). Deep ecology supporters *do* mean, that developing peoples should not follow the destructive path of western-style techno-industry (Naess, 1986, in Sessions, 1995, p. 69). They *do* mean, that "significant decrease of the extent of human habitation" (Naess, 1989a, p. 47) and in human population numbers in both First and Third worlds, is needed to achieve the kind of free nature areas they have in mind (Naess, 1989a, p. 47; Sessions, 1992, in Sessions, 1995i, p. 371).

Deep ecology supporters are critical of the anthropocentric preservation of wilderness and "free nature" primarily for aesthetic, recreational, or tourism reasons (Sessions, 1992, in Sessions, 1995i, p. 356), which usually involves commodification of nature as a tourist package, elaborate equipment, expensive transport, and bureaucratic-technocratic "management" (Drew, 1972, in Sessions, 1995, p. 114, p. 119). They prioritize the ecological, or "ecocentric" grounds for free nature's preservation (Sessions, 1995h, pp.323-324; Sessions, 1995i, pp. 356-362). While they reject preserving wilderness and free nature for "character-building" reasons, they do emphasize their role in repairing the estranged, degraded human religious/spiritual/sacred relationships to nature which they associate with the rise of techno-industrial culture (for example, Berry, 1987, in Sessions, 1995, pp. 8-8; Turner, 1991, in Sessions, 1995, pp. 4146 on Gary Snyder's writings).

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[30] It is of course ironic that Soulé, ecologist and former student of Paul Ehrlich (Sessions, 1992, in Sessions, 1995i, p. 360), was later an enthusiastic supporter of "deconstructive ecology - see Chapter Nine: Environment and Development, section 5.4

[31] Both Naess (1989a, p. 46) and Sessions (1992, in Sessions, 1995i, p. 360) refer to the ethical or normative nature of conservation biology [at least, in the 1980s]. Sessions justifies it by referring to Soulé's (1985) paper

[32] "… it should be remembered that "wilderness" is an outsider's construct. Most of what appears to industrial peoples as wilderness has been steadily occupied or traversed by indigenous peoples for eons. Thus, preserving such areas from industrial regimes is not only protecting wilderness, but is, in some cases, also preserving indigenous peoples. The struggle for wilderness is both for biological and human diversity". (McLaughlin, 1993, in Sessions, 1995, pp. 87)

4.1.4.4 A Third World critique of wilderness preservation

Eastern scholar Ramachandra Guha (1989) has critiqued the applicability to the Third World of deep ecology ideas on preserving wilderness/near-wilderness[33]. In his opinion, the extension of their policies, deeply permeated by the divide in American environmentalism between Pinchot-type utilitarian conservationism, and Muir-type preservationism (p. 73), would have "very grave" (p. 72) consequences for Third World peoples, struggling with environmental problems such as food, fuel, and water shortages, soil erosion, and pollution (p. 75). In such circumstances, where the question is one of sheer survival, intervention in nature cannot possibly be guided by the preservation of biotic diversity, rather than human needs (p. 81, p. 74), as deep ecology wilderness policy implies. On his view, the deep ecology "obsession with wilderness" (p. 73) is just another variant of either "the imperialist yearnings" of western scientists, particularly biologists (pp 75-76), or of the kind of consumer luxury pursued by a rich American conservation elite (p. 79), "*and* the urban elite within the Third World" (p. 80). Worse, conservation projects such as "Project Tiger" have been foisted onto third World countries such as India by bodies such as the WWF and IUCN, keen to export the American invention of national parks (p. 75, p. 79), and assisted by a local "Indian feudal elite" (p. 75). "Success" has been achieved at the expense of evicting peasants from their reserves, and continuing to exclude them and their livestock (p. 75). There is in the deep ecology wilderness policy, an insufficient integration of ecological concerns with livelihood concerns (p. 81), an insufficient concern with equity and social justice issues[34] (p. 81), and a failure to criticize industrialized culture's over-consumption and militarism as actually the major ecological offenders (p. 74, p. 82). Naess has replied[35] to Guha's critique.

4.2 View of the human being-in-nature

The key problem area for deep ecologists in human-nature relations [what Plumwood terms, the "discontinuity problem"] is "the separation of humans and nature" in the dominant worldview (Plumwood, 1991b, in Zimmerman et al., 1993, p. 293). Identification of self with the other is "a key notion in deep ecology", notes ecofeminist Val Plumwood (1991b, in Zimmerman et al., 1993, p. 295). However, accounts of it are vague, shifting and not always compatible. She discerns three different versions – John Seed's "expanded self", Warwick Fox's "transcended or transpersonal self", and Naess's "indistinguishability" account [which Plumwood also calls the "holistic self" (Plumwood, 1991b, in Zimmerman, 1993, pp. 293-298; VanDeVeer & Pierce, 1994b, pp. 247-248)]. Deep ecologists feel free to move amongst these differing versions at will, she notes (Plumwood, 1991b, in Zimmerman et al., 1993, p. 293). The version I discuss next in section 4.2.1, is that of Naess. In section 4.2.2, I assess, and conclude, that there are strong links between Naess's version of self, and the deep ecology platform, justifying considering critique from ecology movement partners [4.2.3].

[33] This critique forms part of a package critique of what he sees as the defining deep ecology ideas. This is not the place to develop a critique of Guha's (1989) understanding of deep ecology, but I was surprised that, inter alia, by his own admission (footnote 2, p. 303), the existence of Naess's 1973 paper had to be pointed out to him, that he considers adherents of deep ecology not to have developed a critique of the over-consumption of the rich countries' lifestyles, as in his comment that "Deep ecology runs parallel to the consumer society without seriously questioning its ecological and socio-political basis" (p. 79). The critique that it fails to question the socio-political base is common, but surely Guha's critique that it fails to question industrial society's *ecological* basis is off the mark?

[34] Social ecologist Murray Bookchin (Chapter Five) also criticizes deep ecologists for caring only about wilderness preservation and little or nothing about social justice issues

[35] In his 1991 paper "The Third World, wilderness, and deep ecology", Naess (1995c, pp. 397-407) inter alia, states "Those people in the United States who are actively trying to stop the destruction of wilderness [in the United States (p. 401)] do not tend to publish *general proposals on how to treat apparently similar problems in the Third World.* At least this is true of the Deep Ecology movement. …the real question is: *How* can the poor be helped in a way that is sustainable in the long run?" …Is consumerism progress? … It should be a universal goal for mankind to avoid all kinds of consumerism and concentrate, instead, on raising the basic quality of life for humans, including the satisfaction of their economic needs…" (p. 399, his italics)

4.2.1 Introduction to Naess's version of the "ecological self"

Naess's "ecological self is a view of human flourishing amidst the flourishing of all other life forms for their own sakes. It rejects the mechanistic view of the human being as a "social atom that is wholly independent of other people and the natural world" (Zimmerman, 1990, p. 140). Briefly, "human individuals attain personal self-realization, and psychological/emotional maturity when they progress from an identification with narrow ego, *through identification* with other humans, to a more all-encompassing identification of their 'self' with nonhuman individuals, species, ecosystems, and with the ecosphere itself" (Sessions, 1995e, pp. 189-190, my italics). The essence of the process of becoming an ecological self, is identification.

4.2.1.1 Identification

Identification is "a spontaneous, nonrational, but not irrational, process in which *the interest or interests of another being are reacted to as our own interest or interests"* (VanDeVeer & Pierce, 1994, p. 213, citing from Naess 1993c, p. 29, Naess's italics). Naess has also described identification as seeking to "maintain an intention to care, feel and act with compassion" towards "all living beings" (Naess, 1988, in VanDeVeer and Pierce, 1994, p. 225). This feeling of empathy or identification with other life forms, is akin to a religious or spiritual experience of being at one with something greater than yourself (Naess, 1982a, in Sessions, 1995, p. 30). Naess suggests that without the experience of identification with other life forms, "one is not so easily drawn to become involved in deep ecology" (Naess, 1982a, in Sessions, 1995, p. 30). Empathy with and compassion for other life forms presuppose identification (Naess, 1986b, in Sessions, 1995, p. 227).

4.2.1.2 Naess's view of the mature human being

Naess proposes his "Self-Realization!"'/ecological self concept both as a metaphysical[36] quest - a tentative answer to the great "meaning of life" questions - "who we are, where we are headed, and the nature of the reality in which we are included" (Naess, 1986b, in Sessions, p. 225), as well as a psychological quest[37] towards becoming a mature, fully-developed human being. What follows is my own understanding of Naess's various explanations (for example, Naess, 1986b, in Sessions, 1995, p. 227-239; Naess, 1989a, pp. 163-177).

1. Psychological theories usually understand human maturity as progressive and positive development in personal and social relationships. But few understand maturity as also progressive

[36] I have avoided in this presentation, discussion of the relationship in Naess's ecosophy between the self and the Self ["atman" (Zimmerman et al., 1993, p. 200, p. 215)]. Naess acknowledges the influence of Gandhi's metaphysics – the universal Self, the atman – in his own Self-Realization! norm (Naess, 1988, in VanDeVeer & Pierce, 1994, p. 224; see also Naess's 1986 explanation of his understanding of atman as "large comprehensive Self (with a capital "S") embrac[ing] all the life forms on the planet (and elsewhere?) together with their individual selves (jives)." (Naess, 1986a, in Sessions, 1995, p. 80)

[37] Naess's position on the fully mature human being seems to be in broad agreement with Carl Roger's holistic, and phenomenological [but also "masculine", and rational!] account of the fully functioning human being. Without going into all the details of Roger's theory (see Hjelle & Ziegler, 1981, pp. 399-441; Meyer, Moore & Viljoen, 1989, pp. 373-395; Maddi, 1989), the human being is seen as an organism, whose central motivation is the "self-actualizing tendency". All living things, not just humans and animals, share this actualizing tendency (Maddi, 1989, p. 104), which is "the biological pressure to fulfill the genetic blueprint whatever the difficulty created by the environment" (Maddi, 1989, p. 104). The actualizing tendency is a biological fact, "rooted in the physiological processes" of the organism, and not "a psychological tendency" (Hjelle & Ziegler, 1981, p. 404). Striving towards the good life, says Rogers, is not for the faint hearted, as it involves "the stretching and growing of becoming more and more of one's potentialities" (Hjelle & Ziegler, 1981, p. 418). The fully-functioning, optimally-developed human being has the courage to allow for him/herself a wide variety of experiences, and is able to integrate them positively "within his self concept" (Meyer et al, p. 387), that is, there is congruence between self-concept and organismic potential (Meyer et al, p. 395). And, such a person "trusts himself increasingly when he [or she] has to choose behaviour appropriate to a specific situation". Rather than depending on social codes, norms or other external sources of influence, "he [or she] finds more and more that if he is open to all experiences his sense of what is right is a reliable guide to satisfactory behaviour" (Meyer et al, p. 387). Roger phrased this characteristic of the mature human being as "organismic trusting": "doing what 'feels right' proves to be a competent and trustworthy guide to behaviour which is truly satisfying" (Hjelle & Ziegler, 1981, p. 417). This links nicely with Naess's arguments later in this section for "beautiful" rather than "moral" acts in a nature ethic (point 7 next)

development in human relationships with nature. This is an underestimation of human potentiality.

2. The "Self" of the Self-realization! norm is not the individualistic self of the "ego", the "ego-gratification" self, but a "wider ecological self" based on an increasing identification with all life forms on the planet. "[W]ith maturity human beings will experience joy, and sorrow" when other life forms experience these. "Not only do we feel sad when our brother or a dog or a cat feels sad, but we will grieve when living beings, including landscapes, are destroyed"; we will identify with "tiny animals like flies or mosquitos fighting for their lives" or animals suffering (Naess, 1982a, in Sessions, 1995, p. 29; p. 30).

3. The possibility for developing this identification, this empathy, lies in opportunities for intimacy with other life forms, and personal intimate, experiences in nature [a condition with which environmental psychologists and environmental educators would agree]. Naess notes the "deep pleasure and satisfaction" we may derive from close forms of partnership with other forms of life, and suggests that the attempt to "ignore our dependence" [on other forms of life] and to "establish a master-slave role" *vis-a-vis* them, diminishes our chances as it were, of reaching full maturity; increases our chances of alienation from ourselves (Naess, 1973a, p. 96).
.
4. So, in simplified fashion, the thought chain is: opportunities for intimacy with other life forms → opportunities for empathy/identification with the community of other life forms. My narrow "self", [which, although it is my mind and my body, cannot be reduced to either or both of these] expands to include their interests as my interests → my human maturity develops, and I am on the way to becoming an "ecological self". This idea of increasing psychological maturity as dependent on relationships with other life forms, is in some ways, similar[38] to the concept in traditional African thought of "umuntu ngumuntu ngabantu[39]" in which an individual person is *dependent* on other persons-in-community for his/her own personal development towards maturity as a human being (Schutte, 1993, pp. 46-53).

5. I begin to understand that if the diversity of other life forms is threatened, my own, and every other human being's opportunities to develop into a fully mature [in Naess's understanding of mature] "ecological self" are diminished. Love of ourselves[40] means that we try to assist in the self-realization of others by living according to the formula "live and let live". Protecting diversity of life forms therefore also means protecting human opportunities to develop into ecological selves. The greater the diversity of these other life forms – individuals, societies, species - the greater are one's opportunities for achieving this wider identification, this Self-realization (Naess, 1982a, in Sessions, 1995, pp. 29-30). Threatening diversity threatens *every* life form's opportunity to do this, because all life forms [ourselves included] form part of the interconnected ecological community. Each life form has the same right to develop into its own form of maturity. But here we are interested in what *human* maturity might mean.

6. Naess hypothesises that first, "mature human beings believe at least implicitly in the intrinsic value of non-human life, and in the diversity of life, and second, that they accordingly experience a strong need to oppose actions and policies incompatible with these beliefs. If the two

[38] But there are also essential differences, for example in the concept "seriti", a thoroughly anthropocentric understanding of the human being's place in nature (Schutte, 1993, pp. 52-54)
[39] "A person depends on persons to be a person" (Schutte, 1993, p. 8)
[40] Here Naess (1988, in VanDeVeer & Pierce, 1994, p. 223) draws on Fromm's (1956, p. 58, p. 59) understanding of the difference between self-love, and selfishness. In Fromm's view, love of others, expressed as care, respect, responsibility, knowledge, is only possible, and goes together with the capacity for genuine self-love. Genuine self-love is not the same as narrowly defined market-economic self-interest. Hayward (1995, pp. 56-57) also draws on this aspect of Fromm's work in explaining how rational self-interest could be enlightened to overcome commodification of self, and of nature

hypotheses are accepted, one may assert that there is a human need to protect nature for its own sake. This protection of the full richness and diversity of non-human life on Earth for its own sake acquires the status of usefulness for humans and is fully compatible with important forms of utilitarianism. I personally accept the hypotheses when 'maturity' is taken in the strong sense of all-sided (German *allseitige)* maturity" (Naess, 1990, in Engel & Engel, 1990, pp. 89-90).

7. As my human maturity/ecological self develops, so the need for me to act in terms of moral precepts towards other life forms diminishes. My moral behaviour changes from "moral acts" to "beautiful acts[41]". I act from empathy ["identification"] towards other human beings and other life forms, not because that is what I ought to do, but because that is what I want to do. In environmental affairs, "perhaps we should try primarily to influence people towards performing beautiful acts. We should work on their inclinations rather than on their morality[42]" (Naess, 1986b, in Sessions, 1995, p. 236).

4.2.2 Is the "ecological self" part of the deep ecology platform?

Self-realization, along with ecocentric egalitarianism [section 5], is often considered to be one of the norms of the deep ecology movement (VanDeVeer & Pierce, 1994, p. 213, in the context of pp. 211-214). Sessions is adamant that Self-realization is "*not* a part of the Deep Ecology platform" and thus "not an identifying characteristic of the Deep Ecology movement!" (Sessions, 1995e, p. 190, his italics). Can the influence of Naess's level 1 Self-realization! be seen in the deep ecology platform? I think so:

1. The well-being and flourishing of human and non-human life on Earth have value in themselves (synonyms: intrinsic value, inherent worth). These values are independent of the usefulness of the non-human world for human purposes.

2. Richness and diversity of life forms contribute to the realization of these values and are also values in themselves.

3. Humans have no right to reduce this richness and diversity except to satisfy vital needs.

It seems justified to me then, to discuss some of the critique of the deep ecology view of the human being-in-nature.

4.2.3 Critique

I limit myself to just two: one from social ecologist Murray Bookchin, and one from ecofeminist, Val Plumwood.

4.2.3.1 A totalitarian view of the individual

Bookchin is bitingly critical of the deep ecology vision of realization of "self-in-Self", based on the Devall and Sessions version of Self-realization. While agreeing that the "egotistical, greedy, and soloist bourgeois 'self' has always been a repellent being" (Bookchin, 1988a, in VanDeVeer & Pierce, 1994, p. 233), contra-views on a de-individuated human being as ideal, are politically "extremely dangerous. Historically, "a 'Self' that absorbs all real existential selves has been used from time immemorial to absorb individual uniqueness and freedom into a supreme 'Individual' [such as in recent times, Hitler, Stalin and Mussolini] who heads the state, churches of various sorts, adoring congregations, and spellbound constituencies. The purpose is the same, no matter how much such a 'Self' is dressed up in

[41] A distinction made by Kant, which Naess supports. By "beautiful acts", Kant meant acts done from inclination, even though on Kant's view, such acts are suspect from a moral point of view; he advocated instead "moral acts", acts performed from a sense of duty. Here Naess disagrees, supporting beautiful, rather than moral, acts (VanDeVeer & Pierce, 1994, p. 214, citing Naess, 1988)
[42] Naess considers "the extensive moralizing within the ecological movement" to be unfortunate (Naess, 1988, in VanDeVeer & Pierce, 1994, p. 226)

ecological, naturalistic, and 'biocentric' attributes" (p. 232). Why, he asks, can there not be a view of the human being as "a free, independently minded, ecologically concerned, idealistic self with a unique personality that can think of itself as different from 'whales, grizzly bears, whole rain forest ecosystems…, mountains and rivers, the tiniest microbes in the soil, and so on[43]'?" (Bookchin, 1988a, in VanDeVeer & Pierce, 1994, p. 232).

Besides which, argues Bookchin (1988a, in VanDeVeer & Pierce, 1994, p. 233) typically for the social ecology position [Chapter Five], the problem is social-structural, not individual. It is not so much the "grasping, 'anthropocentric', and devouring" personalities of ordinary individuals which is causing the ecological crisis. Through the adroitness of the capitalist system – its mass media, the commodity culture, the market society - ordinary people have lost control over their own individuality[44] and freedom [the liberation rhetoric is also present in social ecology], to state leaders, giant corporations, corporate boards, and colluding government officials, who plunder the planet, rob women, people of colour, and the underprivileged. What is needed is not de-individuation of the self, but re-individuation, so that ordinary people can become active agents in "arresting the growing totalitarianism that threatens to homogenize us all into a Western version of the 'Great Connected Whole'"! (Bookchin, 1988a, in VanDeVeer & Pierce, 1994, p. 233, p. 239).

4.2.3.2 Unexamined, "male" assumptions on the self

Plumwood considers all three versions of the deep ecology self an unsatisfactory solution to the human-nature problem, from two differing viewpoints (1) a 1991 (in Zimmerman et al., 1993, pp. 293-298) critique of the implicit or unacknowledged rationalism underlying the deep ecology arguments for a changed self, and (2) a 1997 critique arguing that the green [more or less = deep ecology] critique of anthropocentrism is still based on a male, rationalist-inspired Self-Other ontology. The deep ecology critique would be better conceptualized as a centric-inspired model of oppression [Chapter Six, section 5.1] of the feminine aspect of self, and of the Other, either as person or nature. I discuss her critique of what she calls the Naess-"indistinguishability", and the Fox[45]-"transcended self" account only. Her arguments can be summarized as:

(a) While deep ecologists reject discontinuity in the sense of a boundary between self and nature[46], their view of self goes to the other extreme by obliterating difference and thus relationship. The "indistinguishability" metaphysic, argues Plumwood, is an overpowerful tool doing the wrong job (1991b, in Zimmerman et al., 1993, p. 294). The real issue is not "the obliteration of all distinction", the swallowing up of all else within an extended self, but a re-think of what it is to be an authentic human being. The indistinguishability metaphysic is confusing atomism and dualism, she suggests. One can reject dualism, "without denying the independence or distinguishability of the other" (1991, in Zimmerman et al., 1993, p. 295). It is possible she suggests, to entertain a view of self-in-relation which rejects dualism, but does not amount to the sort of mergence of self into the whole which [on her account] deep ecologists advocate.

[43] Bookchin is citing here, without bibliographic reference, Devall and Sessions, 1985, in VanDeVeer and Pierce, 1994, p. 217
[44] The capitalist system is often criticized though for over-producing individuality, a critique of which Bookchin must have been aware. Perhaps he means, the capitalist system over-produces individuality, and then takes control of it as well
[45] Although not part of the deep ecology platform, Naess did consider Fox's philosophy (1990, for example) to be an "important type of Level 1 ecosophy" (Sessions, 1994, footnote 13, p. 224)
[46] Naess suggests an ontology of "unbroken wholeness which denies the classical idea of the analyzability of the world into separately and independently existing parts" (Naess, quoted in Fox, 1982, p. 3 and p. 10, in Plumwood, 1991b, in Zimmerman, 1993, footnote 8, p. 305), and "…we can make no firm ontological divide in the field of existence … to the extent that we perceive boundaries, we fall short of deep ecological consciousness" (Plumwood, 1991b, in Zimmerman, 1993, p. 293, citing Fox, 1984 [Plumwood's 1991b reference list provides no bibliographic details, but this same quotation appears in Devall & Sessions, 1985, in VanDeVeer & Pierce, 1994, p. 216, ascribed to Fox, W. "The intuition of deep ecology" (Paper presented at the Ecology & Philosophy conference, Australia National University, September 1983. To appear in The Ecologist (England, Fall 1984). This paper by Fox subsequently appeared in *The Ecologist*, 14 (1984), 194-200]

Further criticisms are that (1) the indistinguishability/holistic account fails to account for nature's "distinctness and independence from us and the distinctness of the needs of things in nature from ours" (1991, in Zimmerman et al., 1993, p. 295); (2) pathology emerges when human beings are unable to establish appropriate self-other boundaries (Donner, 1997, pp. 380-381); (3) it is important for women not to slide back into the loss of self-boundary, which is a particularly male view of the ideal female (Plumwood, 1991b, in Zimmerman et al., 1993, p. 295).

(b) Plumwood criticizes the "Transcended or Transpersonal Self" version for remaining trapped in the male view of moral behaviour, which is a "rationalistic preoccupation with the universal and its account of the ethical life as oppositional to the particular". On this view, personal, particular, and emotional attachments are ethically suspect; they must be counterbalanced by the impersonal, the abstract, the universal. Fox (1990, p. 12) for example, urges us to "strive for *impartial* identification with *all* particulars, the cosmos, discarding our identifications with our own particular concerns, personal emotions, and attachments". This, says Plumwood, is "the deep ecology version of universalization, with the familiar emphasis on the personal and the particular as corrupting and self-interested" (Plumwood, 1991b, in Zimmerman et al., 1993, pp. 296-297, her italics). A view of ethical behaviour as comprising rejection of the particular and the partial precludes the kind of deep, personal attachment and ties to place which motivates so many western individuals, as well as indigenous peoples' attachment to their land, and which expresses itself "in very specific and local responsibilities of care" (Plumwood, 1991b, in Zimmerman et al., 1993, p. 297). The Transcended Self is just "another variant on the superiority of reason and the inferiority of its contrasts", and one which in addition, fails to recognize its underlying assumptions about what it is to be a human being vis-a-vis others and nature.

But are the various deep ecology views of the self *only* the unexamined male accounts that Plumwood says they are? A recurring theme in deep ecology literature does appear to be the need for human beings to modify "male-type" interactions with other life forms to more "female-like" forms of interaction (see for example, Berry, 1987, in Sessions, 1995, p. 14; Capra, 1987, in Sessions, 1995, pp. 22-23). It is argued that there must be a change from domination, ownership and control, to caring and sharing, from patriarchalism to matriarchalism, from the Male Principle to the Female Principle. Roszak's ecopsychology, particularly, which draws on deep ecology thought (Reser, 1995), seeks to "heal the ... fundamental alienation between the person and the natural environment" (Roszak, 1992, p. 14, and pp. 320-321, cited in Reser, 1995, p. 236), through, *inter alia*, re-evaluating "certain compulsively 'masculine' character traits that permeate our structures of political power and which drive us to dominate nature...", and to create instead, an "ecological ego". And it is surely clear from even the most critical reading of Naess's version of the ecological self, that it emphasizes emotion, caring, caring about particular life forms, and about particular places.

5. The ethic

Naess's ontology inavoidably leads to a radically different environmental ethic. *First*, the ontological understanding says Naess, then behaviour appropriate to ending the environmental crisis follows automatically, without moralizing, without formal ethical systems: "I'm not much interested in ethics or morals. I'm interested in how we experience the world … If deep ecology is deep it must relate to our fundamental beliefs, not just to ethics. Ethics follow from how we experience the world[47]…." (Naess, 1989a, p. 20).

[47] Callicott (1993a, in Zimmerman et al., p. 4) writes that "deep ecology has become a "practice" aimed at directly *experiencing* connectedness with nature. Deep ecology seems, accordingly, vaguely anti-intellectual and overtly hostile to the impersonal (as the deep ecologists think of it) "ethical reduction" of what they believe should be a more intimate relationship to the natural world than that typical of morality."

As presented in the deep ecology platform's Eight Points, the ethic comprises a theory of value [points 1 and 2], an "ethical prohibition" [point 3], and an "obligation" [point 8] (Naess[48], 1993a, in Sessions, 1995, p. 216). This section begins with a discussion of ecological egalitarianism as motivation to ethical behaviour [5.1], then discusses at 5.2, the theory of value; and at 5.3, the "ethical prohibition". Some aspects of the "obligation" are discussed in Section 7: "Praxis".

5.1 The theory of motivation to ethical behaviour

5.1.1 Biospherical egalitarianism: A rejection of anthropocentrism

All adherents of the deep ecology movement reject anthropocentrism as *the* root cause of the environmental crisis (Sessions, 1995f, p. 267). One motivation to do so, may be found in Naess's "biospherical egalitarianism[49]:

> *Biospherical egalitarianism – in principle*. The 'in principle' clause is inserted because any realistic praxis necessitates some killing, exploitation and suppression. The ecological field worker acquires a deep-seated respect, even veneration, for ways and forms of life. He reaches an understanding from within, a kind of understanding that others reserve for fellow men and for a narrow section of ways and forms of life. To the ecological field worker, *the 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. This quality depends in part upon the deep pleasure and satisfaction we receive from close partnership with other forms of life. The attempt to ignore our dependence and to establish a master-slave role has contributed to the alienation of man from himself. (Naess, 1973a, pp. 95-96).

There is in the biosphere, a "core democracy" (Naess, 1982a, in Sessions, 1995, p. 29). Ecological egalitarianism sees human beings as very much "part and parcel" of the ecology of the natural world (Sessions, 1995f, p. 265), special (Berry, 1987, in Sessions, 1995, pp. 8-18; Sessions, 1995f, p. 268), but not the only, inhabitants of the earth. The human being has " its own distinctive … value[50], but this distinctiveness must be articulated within the more comprehensive context" (Berry, 1987, in Sessions, 1995, p. 10).

5.1.2 Making the required paradigm shift

The crucial paradigm shift needed to protect the planet from ecological destruction is a move "from an anthropocentric to a spiritual/ecocentric value orientation" (Sessions, 1995a, p. xxi); a move away from "dominating, exploiting, and destroying the planet" towards "harmonious living with nature" (Naess, 1982a, in Sessions, 1995, p. 28).

Another aspect of the paradigm shift required, is taking a long range view (Naess, 1982a, p. 29). "The wild ecosystems and species on the earth have intrinsic value and the right to exist and flourish, and are also necessary for the ecological health of the planet *and* the ultimate well-being of humans. Humanity must drastically scale down its industrial activities on Earth, change its consumption lifestyles, stabilize and then reduce the size of the human population by humane means, and protect and restore wild ecosystems and the remaining wildlife on the planet. This is a program that will last far into the twenty-first century ..." (Sessions, 1995a, p. xxi, his italics). Elsewhere, the long range view is

[48] The reference to points 1 and 2 of the platform as a "theory of value" is my interpretation, not Naess's
[49] Sometimes ecological egalitarianism is also called biological egalitarianism (Naess uses both in his 1973 paper), biocentrism [as in the Chapter One, Figure 2 Wissenburg heuristic], or ecocentrism. Deep ecologist Warwick Fox (1989, pp. 7-9) argues for the term "ecocentric" because it is more inclusive than "biocentric", because it carries more of the meaning of earth as home [from the Greek oikos] than does "biocentric", and because it conveys the idea that deep ecologists are concerned with equality for things that are both biologically and non-biologically "alive". Deep ecology's ecological egalitarianism seems to me, neither the formal kind of biocentrism found for example in Paul Taylor's work, nor the formal ecocentrism of environmental philosopher J. Baird Callicott
[50] I note this here, because of the critique of deep ecology as misanthropic

described as "the lifetime of the grandchildren of our grandchildren" (Naess, 1992, in Sessions, 1995, p. 463), i.e. a seven-generation view.

5.2 The theory of value

I understand the deep ecology theory of value to be stated in the first two principles of the deep ecology platform:

> 1. The flourishing of human and non-human life on Earth has intrinsic value. The value of non-human life forms is independent of the usefulness these may have for narrow human purposes. [This point is also presented as: "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 (McLaughlin, 1993, in Sessions, 1995, p. 86)]
>
> 2. Richness and diversity of life forms are values in themselves and contribute to the flourishing of human and non-human life on Earth.

The first principle [and even the second] may appear to many to be a Naess Ecosophy-T ultimate premise, rather than a "conclusion based on a set of premises". In Naess's view, it can be either, and for himself, it is the latter, derived from his single ultimate premise, Self-realization! (Naess, 1986a, in Sessions, 1995, p. 77). But it can be confidently assumed that the first tenet, which is essentially a rejection of anthropocentrism (McLaughlin, 1993, in Sessions, 1995, p. 86), is a commonly held view among deep ecology supporters: "I seriously think that the Eight Points … should be acceptable without hesitation to nearly all supporters of the Deep Ecology movement" (Naess, 1993a, in Sessions, 1995, p. 218).

5.2.1 The "intrinsic" value of point 1

Naess (for example, Naess, 1990, in Engel & Engel, 1990, pp. 88-89; Naess, 1993a, in Sessions, 1995, p. 216) has used the terms "intrinsic", "inherent", "independent", "for its own sake" interchangeably to express a view opposite to that of nature's having only "utilitarian" value. Despite the use of the word "intrinsic" in point 1 of the Eight Points, Naess noted in 1993 that what he means is better expressed by the term "inherent value" (Naess, 1993a, in Sessions, 1995, p. 216). This re-confirms his 1986 approval of Tom Regan's understanding of inherent value: "The presence of inherent value in a natural object is independent of any awareness, interest, or appreciation of it by any conscious being" (Regan, 1981, in Naess, 1986a, in Sessions, 1995, p. 83, footnote 5). This is the "watershed perception from which Deep Ecology flows" (McLaughlin, 1993, in Sessions, 1995, p. 86).

5.2.2 The "richness" and "diversity" values of point 2

Point 2 has also been called the "diversity norm" (Naess, 1993a, in Sessions, 1995, p. 217). It presupposes that (1) "life itself, as a process over evolutionary time, implies an increase of diversity and richness", and (2) the "so-called simple, lower, or primitive species of plants and animals" are not simply stepping stones along the evolutionary path towards "so-called higher or rational life forms" (Naess, 1986a, in Sessions, 1995, p. 69; 1989a, pp. 29-30); they have value in themselves.

But diversity does not guarantee the other value in nature identified by Naess: richness. "Why talk about diversity *and* richness? Suppose humans interfere with an ecosystem to such a degree that 1000 vertebrate species are each reduced to a survival minimum. Point (2) is not satisfied. *Richness*, here used for what some others call 'abundance', has been excessively reduced. The maintenance of richness has to do with the maintenance of habitats and the number of individuals (size of populations). No exact count is implied. The main point is that life on Earth may be excessively interfered with even if complete diversity is upheld." (Naess, 1989a, pp. 29-30, his italics).

5.3 The scope

The scope of the ethic is *radically* comprehensive. The phrase "life" in tenet 1 of the platform is used in a "comprehensive non-technical way" (Naess, 1986a, in Sessions, 1995, p. 68), to include the biosphere or "more professionally", the ecosphere, itself including "individuals, species, populations, habitat, as well as human and non-human cultures". It also extends to include aspects of the ecosphere many would consider non-living such as "rivers (watersheds), landscapes, ecosystems. For supporters of deep ecology, slogans such as 'let the river live' illustrate this broader usage so common in many cultures" (Naess, 1986a, in Sessions, 1995, pp. 68).

5.3.1 The individual vis-a-vis the species

I found Naess's inclusion of both individuals and species in his 1986 clarification of deep ecology appealing[51]. But Naess's understanding of ecocentrism is unusual. While it does not exclude the collective, it has consistently tended towards the individual:

> (a) "Many ecologists lament the preoccupation of ethics with particular specimens instead of populations. They demand a greater ethical concern with populations and animal and human societies, less preoccupation with the fate of individuals. Some add that the highest concern should be for ecosystems, not individuals, societies, or species. …. I presuppose in what follows that the arguments of these ecologists are taken seriously, but nevertheless persist in thinking of the realization of the potentials of *particular* living beings" (Naess, 1979, p. 234).
>
> (b) "I try in my ecosophy to be consistent in my view that individual beings, and only individual beings, can have inherent value, and not classes of individuals as such …". "Point 2 [of the platform, which discusses diversity] makes this difficult if landscapes, or the whole Earth, are not taken to be individual beings. If taken otherwise, I would attribute value to some kind of mere multiplicity. I do not attach inherent value to species or families (as classes or sets of beings with more than one individual or element) but to diversity itself. From the "diversity norm", plus various [personal] hypotheses, I derive norms of priorities: the defense, for instance, of threatened orders or families should have higher priority than that of species or subspecies, if there are no special reasons not to attach higher priorities to the latter…" (Naess, 1993a, in Sessions, 1995, p. 217).
>
> (c) In writing about Gandhi's *advaita* (non-duality), Naess recalls Gandhi's, and his own "belief in the individual". For Gandhi, "The individual is the supreme concern" (Naess, 1993a, in Sessions, 1995, p. 215).

5.4 The moral obligation [the "ethical prohibition"]

5.4.1 All living beings have the same right to live and blossom

In his 1973 (1973a, p. 96) paper, Naess states that "*the equal right*[52] *to live and blossom* is an intuitively clear and obvious value axiom". Limiting this right to human beings is a form of anthropocentrism which is ultimately damaging to human beings too [this because I think, it limits development of Naess's "ecological self"]. In 1982, before the distinction between personal legitimating philosophies and the deep ecology platform had been made, Naess considered the maxim

[51] Appealing because it is appears to be a both-and approach, not the either/or of individuals or species that one encounters in the many environmental ethics debates on bio-centrism vs. eco-centrism. And I can intuitively agree with his definition of "inherent" - for millennia, there were no humans on Earth to appreciate the life-forms present, yet surely they had a value in themselves

[52] Expressed sometimes as the *same* right (Naess, 1995b, in Sessions, 1995, p. 224). The meaning is "No single species of living being has more of this particular right to live and unfold than any other species" (Naess, 1989a, p. 166)

"...every life form has in principle a right to live and blossom" a fundamental characteristic[53] of the deep ecology movement (Naess, 1982a, in Sessions, 1995, p. 28).

Though there is in deep ecology "a basic intuition…that we have no right to destroy other living beings without sufficient reason" (Naess, 1982a, in Sessions, 1995, pp. 28-29), the caveat "in principle" is there because "any realistic praxis necessitates some killing, exploitation, and suppression" (Naess, 1973a, p. 95). Later[54], but not in his 1973 paper, Naess sets out his distinction between "vital" and other needs, to help in deciding to what extent "killing, exploitation, and suppression are justifiable" [section 5.4.2 below].

Ecological egalitarianism is present in the Eight Point platform as point 3, which expresses the commonly-supported deep ecological "ethical prohibition":

> "3. Humans have no right to reduce this richness and diversity except to satisfy vital needs"

The phrase "no right to" is used in an ordinary, every day sense. In clarifying this point, Naess notes that "... it is not made sufficiently clear that the use of the expression "no right to" is an everyday use of the term "right" as in: "You have no right to eat your little sister's food!" It is not meant to be identical in meaning with "You ought not to eat …" (Naess, 1993a, in Sessions, 1995, p. 217). At a stage, Naess wondered if this formulation were not "perhaps too strong". But then, "considering the mass of ecologically irresponsible proclamations of human rights, it may be sobering to announce a norm about what they have no right to do." (Naess, 1989a, p. 30).

In 1986, Naess provided no definition of what "vital need" means. It is "deliberately left vague" to allow for the "considerable latitude in judgment" (Naess, 1986a, in Sessions, 1995, p. 69) which might be needed in different climatic and cultural contexts.[55] In the 1990s, he explained that "The intention when using the strong term 'vital need' is to announce a limit of justifiable interference. Not every demand on the market proves that there is a corresponding need. Hundreds of millions of people have unsatisfied vital needs of the most pressing kinds; hundreds of millions of others are wasting the resources of the planet for purposes generally considered trifling and unworthy (although more or less unavoidable as things are)" (Naess, 1990, in Engel & Engel, 1990, p. 91; also Naess, 1993a, in Sessions, 1995, p. 217 for similar comments).

5.4.2 Making ethical decisions in cases of conflict

> "My intuition is that the right to live is one and the same for all individuals, whatever the species, but that the vital interests of our nearest, nevertheless, have priority" (Naess, 1993b, in Sessions, 1995, p. 222)

The principle of ecological egalitarianism is often criticized as unhelpful in making choices in cases of conflict (for example, Hurwich (1986), in VanDeVeer & Pierce, 1994, p. 212). But Naess has provided two broad guidelines: vitalness, and nearness.

5.4.2.1 Vitalness

The first guideline in choosing between vital needs of individuals regardless of their species, is that the greater vital interest has priority over the less vital. As a general principle, human beings too should be using natural resources to satisfy *vital* needs.

[53] "Not included in the eight points, but quite expressive of opinions among supporters of the deep ecology movement, is the following formulation: Every living being has the right to live and flourish." (Naess, 1990, in Engel & Engel, 1990, p. 91)
[54] Naess, 1993b, in Sessions, 1995, pp. 222-224
[55] "Where to draw the limit between vital and non-vital is a question that must be related to local, regional, and national particularities. Even then a certain area of disagreement must be taken as normal." (Naess, 1990, in Engel & Engel, 1990, p. 91)

Is testing of cosmetics on animals meeting a *vital* human need? No. If human beings' non-vital needs come into conflict with the vital needs of nonhumans, then humans should defer to nonhumans (Naess, 1986a, in Sessions, 1995, p. 74; Sessions, 1995e, pp. 191-192). Is wearing a fur coat meeting a vital need? It depends, says Naess (1995b, in Sessions, 1995, p. 222). A rich person who wears fur as a sign of wealth or status, or for warmth when other alternatives are available, is not meeting a vital need. It can be argued though, that a poor person who has no other option, *is* meeting a vital human need. It can also be argued that poor people are meeting a vital need if they take part in commercial whaling, or commercial logging, to earn a livelihood. Here Naess argues that considering the "fabulous possibilities open to the richest industrial nations", they have a responsibility to ensure that poor communities are offered alternative ways of livelihood to prevent undue exploitation of species and ecosystems[56] (Naess, 1993b, in Sessions, 1995, p. 222).

5.4.2.2 Nearness

Nearness is the second guideline in choosing between vital interests: "... the nearer has priority over the more remote ..." (Naess, 1993b, in Sessions, 1995, p. 222). Although the right to live is the same for all individuals regardless of species, "the vital interests of our nearest, nevertheless, have priority". Thus he argues, we have special obligations to our own children; any animal may be killed in order to feed this child if this is vitally necessary (p. 224). Nearness in space, time, culture and species also plays a role – the nearer has priority over the more remote (p. 222). There is also a greater obligation to long-standing members of our community than to an accidental visitor. Naess also recognizes the role of "*felt nearness"*. Felt nearness shapes our capacity to suffer when other living beings suffer.

5.4.2.3 Critique

Despite Naess's vitalness and nearness guidelines, some environmental ethicists (for example, Attfield, 2003, p. 40; ecofeminist supporter Cheney (1987)) argue that ecological egalitarianism provides no useful guiding principles for dealing with conflict between interests.

Naess grants that his suggested principles for dealing with human - nature conflict might appear "vague and ambiguous" or as "only vague general guidelines" (Naess, 1993b, in Sessions, 1995, p. 222, p. 224). Trying to establish a normative ethic which will guide us in dealing with differences between nonhuman beings is as complex as trying to establish a normative ethic for dealing with differences between human beings[57] (Naess, 1993b, in Sessions, 1995, p. 224). Fox too, suggests that deep ecologists are "not *intending* to advocate a specific set of guidelines for action; they are only intending to advocate a *general orientation"*. (1989a, p. 6, his italics). There is among supporters of the deep ecology movement, a "widespread intuitive appreciation of the *same* right of all beings to live and blossom" (Naess, 1993b, in Sessions, 1995, p. 224). Final action in cases of conflict should be within the deep ecologist "general attitude of being reluctant, *prima facie*, to interfere with the unfolding of A *or* B – indeed, to desire that both should flourish ..." (Fox, 1989, p. 7, his italics). Thereafter, vitalness and nearness criteria are applied.

5.4.3 The goal of the ethic: "wide ecological sustainability"

In explaining "wide ecological sustainability", Naess writes:

> Roughly, I call ecological sustainability *wide* (or 'broad') if and only if the change ('development') in life conditions on the planet is such that it ensures the full richness (abundance) and diversity of life-forms on the Earth (to the extent, of course, that humans can insure this). Every key word of this criterion, of course, needs

[56] Greenpeace follows this approach

[57] Sessions too notes that " … even highly developed traditional humanistic ethical theories, such as utilitarianism and "rights theory", in which all humans are to be treated "equally", can provide no "hard and fast" rules for adjudicating conflicts among humans." (Sessions, 1995e, pp. 191-192). We see this for example, in the clashes between pro-life and pro-choice campaigners in the question of abortion, and in the incredibly complex ethical questions which arise from human stem cell research

> clarification, but 'wide' sustainability is obviously different from the 'narrow' concept of ecological sustainability that is increasingly accepted politically: that is, the existence of short- and long-range policies that most researchers will agree will make ecological *catastrophes* affecting narrow *human* interests unlikely. This kind of narrow sustainability is politically acceptable today as a *goal* for 'global development'. But broad ecological sustainability is concerned with the overall ecological conditions on the Earth, not only with the interests of humanity, and the dangerous concept of development is avoided. By 'development' is still meant something like an increase in Gross National Product, not an increase in quality of life. (Naess, 1992, in Sessions, 1995, p. 464, his italics).

"Wide" long-range ecological sustainability is "long-range ecological sustainability combined with a satisfactory life quality. A development or general pattern of change within and among communities, societies, or cultures is ecologically sustainable if it is compatible with restoring and maintaining the richness and diversity of planetary life (in the broadest sense). What is 'satisfactory' we scarcely need quarrel about as long as we agree that hundreds of millions of children live at unsatisfactory level" (Naess, 1990, in Engel & Engel, 1990, pp. 95-96).

And, "In short, it is my opinion that a *necessary, but not sufficient, criterion of the fully attained greenness of a society is that it is ecologically sustainable in the wide sense."* (Naess, 1995c, in Sessions, 1995, p. 402, his italics).

5.4.4 Animal welfare?

Given its views on ecological egalitarianism, I have found in the deep ecology literature, a surprising lack of concern for animal liberation issues such as factory farming, animal testing, or sport hunting. There are some vague general statements that the well-being of animals counted as food forms part of deep ecologists' concerns (Naess, 1984b, p. 267). But on the whole the tendency seems to be academic-philosophical critique, such as that animal liberationists' arguments are based in anthropocentric "moral extensionism" (Sessions, 1995c, p. 101), and/or ontological atomism, rather than true ecocentrism (Chapter Three, section 8). Using Wall's (1994, p. 6) twin major fundamentals of green thought – deep ecology and animal liberation – the green of deep ecology in this respect appears shades lighter than that of the animal liberation movement (Chapter Three).

What is Naess's view on animal liberation? Its intention is obviously included in his ecological egalitarianism (Naess, 1990, in Engel & Engel, 1990, pp. 90-91), and aspects of it appear in the tenets of his preferred personal lifestyle[58], which includes support for total or partial vegetarianism. If judged within a formal environmental ethics context, Naess appears to tend towards either utilitarianism or rights theory on animal liberation issues, as these extracts show:

(a) In clarifying the use of "no right to" in point 3 of the platform ["Humans have no right to reduce this richness and diversity except to satisfy vital needs"], Naess also notes that

> It does not imply an affirmative answer to the question of the existence of the 'rights of man' or the 'rights of animals'. Because of vast controversies in professional philosophy about the concept of 'rights', it may be unwise to use the expression 'no right to' in point 3. *I am not convinced about that, and the use of it opens up the good question, 'Why can't animals have rights?' If the answer is 'Because they can have no obligations', this leads to the question 'What about babies? The mentally ill?'. Such discussions tend to lead people in the direction of softening their rigid views about humans being apart from non-human nature* (Naess, 1993a, in Sessions, 1995, p. 217, my italics).

(b) In the course of a discussion on how "Self-realization", understood as "a general abstract norm that the specific potentialities of living beings be fulfilled" might "work" in a mixed community of human beings, domestic, and wild animals, where such potentialities can be expected to conflict

[58] Point 20 suggests that if a conflict of interests between pets and wild species arises, a "tendency" to protect the latter is indicated, and point 25 suggests total or partial vegetarianism (Naess, 1984a, revised 1993, in Sessions, 1995, pp. 259 – 261)

(Naess, 1979, pp. 231-241), Naess notes that in the context of western-style industrial culture and its high material standard of living, "… the number of animals, especially mammals, subjected to suffering and a severely restricted life-style in the richest countries has increased exponentially. Never have so many highly sensitive beings been cruelly treated for such flimsy reasons" (p. 231). Naess is arguing here presumably from his own Spinozist ontological understanding: there is "an inner relation between joy … and increase of power of realization, and sorrow … and decrease of power of realization" (p. 233); sensitiveness to pain or behaviour as if in pain, in the Spinozist view of the human being, should "elicit sympathy and attitudes of identification[59]" (p. 236). This viewpoint aligns easily with Singer's utilitarianism (Chapter Three, section 5), and Naess does refer to the complementarity between the deep ecology demand for protection of the full richness and diversity of non-human life on Earth for its own sake, and "important forms of utilitarianism" (Naess, 1990, in Engel & Engel, 1990, pp. 89-90). But there is also a direct reference to Regan's formal "rights" argument in defence of animals (Naess, 1979, p. 241, footnotes 6-8). Naess re-iterates his unease with technical-philosophical or legal discussions about whether or not animals can have "rights", and refers to a fairly general ordinary everyday understanding that they do (1979, pp. 238-239). It is for him "…fairly unimportant whether the term 'rights' (of animals) is or is not used in the fight for human peaceful coexistence with a rich fauna" (1979, p. 231). One has the feeling that Spinozist-type identification arguments, rather than formal animal liberation theory, provide for Naess, sufficient justification for a radically different human-animal relationship.

5.4.5 Critique of ecological egalitarianism

The ecological egalitarianism ethic of some deep ecology supporters [specifically Naess, Rodman and Sessions] has been critiqued on several grounds, including surprisingly! that it is "neither egalitarian nor fully biocentric", and as "setting man apart" (Watson[60], 1983). I outline here, some objections which in my view, contribute something more to understanding what "green" is, or is not.

5.4.5.1 Amounts to a rejection of formal ethics

Naess disagrees with Callicott's (1993b, p. 325) statement that "Deep ecology … rejects ethics outright", and states clear support for the "search for an environmental ethic" (Naess, 1993a, in Sessions, 1995, p. 216). Ecofeminist Val Plumwood, while appreciative that deep ecology sees the human-nature "discontinuity problem" as not only restricted to ethics (Plumwood, 1991b, in Zimmerman, 1993, p. 293), is critical of the overly phenomenological Self-realization ethic it does propose. On her view, Self-realization cannot substitute for, or obviate, "an ethical account of care and respect for nature" (Plumwood, 1991b, pp. 304-305, footnote 6). But I do see this as a 'green' feature – a recognition of nature's inherent value, without reference to any particular *formal* environmental ethical theory.

5.4.5.2 Is misanthropic, and fascistic

"The deep ecology vision of humanity" remarks Bramwell (1994, p. 161) "is as a natural disaster, something like an exterminatory virus". Deep ecology's ecocentrism and resulting egalitarianism is frequently rejected, especially by social ecologists, as misanthropy[61], "ecological fascism", and as being willing to "sacrifice people for the greater good of a supposed ecological community" (Wallach,

[59] In this paper, Naess uses connotative terms such as "responsible", "guilty", "misdeed", "cruelty" and "careful" in describing animal behaviour widely reserved for human behaviour only (p. 239), surely a result of his belief in the possibility of identification with nonhuman life forms? I am aware of, but do not pursue here, the critique that Spinoza's animal welfare credentials are suspect

[60] Naess (1984b) has replied to this critique

[61] But even Murray Bookchin, surely one of deep ecology's most outspoken critics, uses expressions such as "cancerous" to describe the maleffects of human society's hierarchical thinking on nature: "We can [as human beings] contribute to the diversity, fecundity, and richness of the natural world – what I call "first nature" – …Or, our societies – "second nature" – can exploit the whole web of life and tear down the planet in a cancerous manner" (Bookchin, in Chase, 1991, in VanDeVeer & Pierce, 1994, p. 240). Another example: the ideals of humanism "have been warped by a cancerous, patricentric, racist, capitalist, and bureaucratic society…" (Bookchin, in Chase, 1991, in VanDeVeer & Pierce, 1994, p. 240)

2004, p. 9). Social ecologist Bookchin (1988a, in VanDeVeer & Pierce, 1994, pp. 228-238; 1991, in Chase, in VanDeVeer & Pierce, 1994, p.246), for example, critically discusses the standardly-cited cases of some deep ecologist supporters[62], positions on AIDS, or on controlled immigration, or on food aid to Ethiopia. But deep ecology supporter George Sessions rejects such remarks as "antithetical to Deep Ecology philosophy" (Sessions, 1995a, p. xiii).

Naess is clearly not misanthropic[63]. His personal Ecosophy-T combines "respect for all individuals with respect for ecosystems" (Sessions, 1995d, p. 157). He is also aware that terms such as "egalitarianism" and "anthropocentrism", which are often used to characterize positions on the deep-shallow spectrum, are open to misinterpretation. Terms such as egalitarianism "can properly imply that man is in some respects only a "plain citizen" (Aldo Leopold) of the planet on a par with all other species, but they are sometimes interpreted as denying that humans have any 'extraordinary' traits, or that, in situations involving vital interests, humans have no overriding obligations towards their own kind. But this would be a mistake: they have!" (Naess, 1986a, in Sessions, 1995, p. 76). Again in 1991, he writes: "The main driving force of the Deep Ecology movement … is that of *identification* and solidarity with all life. Humans are our nearest, in terms of identification of all life…", and "Green parties should include ... plans [to] fight ...world hunger and for basic human dignity" (Naess, 1991, in Sessions, 1995, p. 452, his italics).

5.4.5.3 Favours the rational, universal, and abstract, rather than the particular

Ecofeminist Val Plumwood (1991) critiques the deep ecology ethic, *inter alia*, for its 'male' tendency to favour the rational, the abstract, and the universal above the particular. But I suggest that the Naess deep ecology ethic at least, *does* give attention to the particular. For example, Naess suggests, in dealing with cases of people-animal conflict, that an *a posteriori* approach is useful. Rather than "applying previously adopted rules established by reason", one also attempts to apply in each particular case, the "knowledge obtained by experience rather than by reason alone" (VanDeVeer & Pierce, 1994, p. 212, citing Naess, 1979). And, note VanDeVeer & Pierce (1994, p. 213, commenting on Naess's 1979 "Self-realization in mixed communities..." paper), "Whatever guidelines[64] are used by Naess *emerge from the situation* in which bears, wolves, sheep, and people find themselves" (my italics).

6. View of society

If your ecophilosophical reflection and clarification leads you to support points 1-5 of the Deep Ecology platform, then you will tend to agree with points 6 and 7 of the platform too (Naess, 1995a, in Sessions, 1995, p. 211):

> 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 will be 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 bigness and greatness.

This section begins with a clarification of deep ecology vis-a-vis green movement views on the new society [6.1]. There follows in 6.2, the deep ecology critique of western techno-industrial ideology; in 6.3, viewpoints on some economic issues; and in 6.4, issues of change in society's structure. Personal

[62] For example, by Dave Foreman of Earth First! See Sessions, 1995a, footnote 14, p. xxvi
[63] Even Bookchin grants that Naess does not speak of humanity as intruders in nature (Bookchin, 1991, in VanDeVeer & Pierce, 1994, p. 240)
[64] For example "Many factors are considered before a [particular] bear is condemned to death. What is his or her total record of misdeeds? How many sheep have been killed? Does he or she mainly kill to eat, or does he or she maim or hurt sheep without eating? Is particular cruelty shown? Is it a bear mother who will probably influence her cubs in a bad way? Did the sheep enter the heart of the bear area or did the bear stray far into established sheep territory?" (Naess, 1979, p. 237)

and social political activity towards attaining the deep ecology/green society, is discussed in section 7: Praxis.

6.1 Deep ecology vis-a-vis green movement views on the new society

There is no Deep Ecology blueprint for a society which satisfies the deep ecology platform, such as that developed in Edward Goldsmith's (1972) "Blueprint for survival". Hattingh (2002, p. 7) describes this blueprint as articulating

> four main pre-requisites for a sustainable society (conceptualised as a state of equilibrium ... [1] a minimal disruption of ecological processes; [2] maximum conservation of resources and energy; [3] a population in which only losses are replaced; [4] a social system in which the individual does not feel limited by the first three conditions, but instead enjoys them. Such a social system was envisaged to consist of decentralised, self-sufficient communities in which people worked close to home, governed themselves and developed their own personal and communal identities, formed values and ideals in which they could take pride, and could be happier than they would have been in the anonymous mass existence of a centralised metropolitan life.

Though supporters of the Deep Ecology movement naturally work with supporters of the green movement, they do only part of the work (ecological sustainability) towards the three major requirements, in Naess's view, of a green society – that is, one which satisfies the requirements of peace, social justice, and ecological sustainability. *But* this green society must be one which is compatible with the deep ecology requirement of "wide" ecological sustainability ("protecting the full richness and diversity of Life on Earth"), and, it must manifest the same kind of respect for, and valuing of, deep cultural differences that deep ecologists accord the richness and diversity of non-human life forms. For that reason, it cannot be a society implemented through "social or political trends of the fascist or Nazi kind" (Naess, 1993a, pp. 219-220).

United Kingdom Green, Jonathon Porritt, in his book " Seeing green" (Porritt, 1984, pp. 216-217), contrasts the politics of an industrial society with the politics of an ecological or "green" society. Many of his "green paradigm"'s distinguishing features[65] will become familiar either from this chapter, or Chapters Five to Seven.

[65] This, and other authors' similar attempts are discussed in Chapter Eight, section 1

Figure 5: An industrial society compared with an ecological [or "green"] society

Distinguishing features of a 'Green paradigm'

The politics of industrialism	*The politics of ecology*
A deterministic view of the future	Flexibility and an emphasis on personal autonomy
An ethos of aggressive individualism	A co-operatively based, communitarian society
Materialism, pure and simple	A move towards spiritual, non-material values
Divisive, reductionist analysis	Holistic synthesis and integration
Anthropocentrism	Biocentrism
Rationality and packaged knowledge	Intuition and understanding
Outer-directed motivation	Inner-directed motivation and personal growth
Patriarchal values	Post-patriarchal, feminist values
Institutionalized violence	Non-violence
Economic growth and GNP	Sustainability and quality of life
Production for exchange and profit	Production for use
High income differentials	Low income differentials
A 'free-market' economy	Local production for local need
Ever-expanding world trade	Self-reliance
Demand stimulation	Voluntary simplicity
Employment as a means to an end	Work as an end in itself
Capital-intensive production	Labour-intensive production
Unquestioning acceptance of the technological fix	Discriminating use and development of science and technology
Centralization, economies of scale	Decentralization, human scale
Hierarchical structure	Non-hierarchical structure
Dependence upon experts	Participative involvement
Representative democracy	Direct democracy
Emphasis on law and order	Libertarianism
Sovereignty of nation state	Internationalism and global solidarity
Domination over nature	Harmony with nature
Environmentalism	Ecology
Environment managed as a resource	Resources regarded as strictly finite
Nuclear power	Renewable sources of energy
High energy, high consumption	Low energy, low consumption

Source: Porritt (1984: 216–17).

Though the green movement expresses "broad visions of future Green societies" such as the one above, typically, Naess writes: "Personally, I envision deep cultural differences existing among Green societies in different parts of the world…". (Naess, 1993a, pp. 219-220). The deep ecology movement exists in many different countries, with different traditions and different political systems; and there will always be differences necessitating compromise between fundamentalist and pragmatist positions in Green parties – fundamentalists will take a hard line on ecological issues; pragmatists will be willing to consider compromises which tend to support social justice (Naess, 1991, in Sessions, 1995, pp. 450-451). Besides, "The blueprints of green societies have so far been the work of industrial Westerners, a rather specialized fragment of humanity ..." (Naess, 1990, in Engel & Engel, 1990, p. 95).

6.2 The critique of western-style techno-industrial production and consumption ideology

Supporters of the deep ecology movement critique the western-style techno-industrial ideology of production and consumption, which equates a society with its economy, and development with economic growth (Sachs, in Sessions, 1995, pp. 429-431) [6.2.1]. Despite the ecological and humanitarian failure of the development concept, demand for development continues [6.2.2 to 6.2.3]. Deep ecology adherents are critical of techno-industrialist development's ultimate values, which appear to confuse satisfying vital needs with consumerism. They deplore its increasingly global

cultural hegemony, and support alternative forms of development [6.2.4]. They vary from sceptical to cautiously hopeful in their assessments of sustainable development [6.2.5].

6.2.1 Progress, economic growth, and development as synonyms

'Development' was first conceptualised by USA President Truman as a great race by the world's societies towards civilization. Defined as increased productivity, it became an American export to the rest of the world (Sachs, in Sessions, 1995, pp. 429-430). A combination of technology and industry is seen by many 'underdeveloped'/developing societies as delivering the increased national productivity needed to "catch up". In the ideology of industrialism, growth, progress, and development are practically synonyms, as in Barry Commoner's comment [from 'Making peace with the planet" (1990) cited in Sessions, 1995c, p. 98]: "…if humanity must give up progress, economic growth, and development – give up the modern world – to end its war against nature[66] and make peace with the planet, it would be a tragic defeat". On this view, "… all growth is good growth and … more growth is always better" (Capra, 1987, in Sessions, 1995, p. 23). But industry-led progress comes at a price.

6.2.2 The "right" to techno-industrial development,

The 1992 Rio Conference was all about reconciling various factions' demands for ecologically re-oriented societies, including environmental protection, with other factions' demand for development. These latter demands emanated from both northern industrial concerns bent on continued economic growth and 'underdeveloped' countries demanding a "right to development" (Sachs, in Sessions, 1995, pp. 428-429). Developing countries in pre-Rio meetings, demanded that environmental concerns be brought "in line with the imperatives of economic growth and development" (Sachs, in Sessions, p. 431).

6.2.3 … despite its ecological and humanitarian failure

The Rio Declaration, writes Sachs, "ceremoniously emphasized the sacredness of development" and only thereafter considered the environmental needs of present and future human generations (Sachs, in Sessions, p. 428). Deep ecologist McLaughlin notes the "massive disruptions of ecological processes" industrialism requires for its ordinary functioning, its routine destruction of species and ecosystems, its current global disruption of climate[67] (McLaughlin, 1993, in Sessions, 1995, p. 85 and footnote 1 on p. 92). Societies refuse to accept the planet's biological limitations (Berry, 1987, in Sessions, 1995, p. 16), or, as Sachs phrases it, to "live graciously within their means" (Sachs, in Sessions, 1995, p. 429).

Apart from its environmental destruction, the mainstream development model has not eradicated poverty, but led to an increasing gap between haves and have nots. "The best one can say is that development has created a global middle class of individuals with cars, bank accounts, and career aspirations. It is made up of the majority in the North and small elites in the South…" (Sachs, in Sessions, 1995, pp. 430-431). Since its discovery in the late 1940s, "development" has been re-invented several times to address its own failures – aid, with and without strings attached, "trade not aid"; hard, then soft technology transfer; human resource development, later called "capacity building" and "empowerment"; social development; rural development, and most recently, "sustainable development" (Sachs, in Sessions, 1995, p. 433), which deep ecologists view with caution [section 6.2.5].

[66] Berry (1987, in Sessions, 1995, p. 14) sees industrialism as "the ultimate expression of patriarchal dominance over the entire planetary process". He identifies four basic "patriarchal oppressions": "rulers over people, men over women, possessors over nonpossessors, and humans over nature". This particular citation seems to refer to at least one of these patriarchal oppressions

[67] BBC World, in July 2006, for example, aired a disturbing programme about "global dimming", and its intermingled, opposite effects to global warming. Scientists now agree, it claimed, that the failure of the monsoon in the 1980s, which caused millions of deaths in the Sahel, was caused by global dimming…

6.2.4 Techno-industrial definitions of development rest on materialism as value

The production and consumption ideology focuses on satisfaction of wants and desires rather than basic needs. Thomas Berry claims that "extravagant modes of commercial advertising" on an industrial scale have helped "to create new so-called needs and entice new customers to increase their material consumption" (Berry, 1987, in Sessions, 1995, p. 3, p. 9; Naess, 1989a, p. 25). The consumerism inherent in industrialism denies the distinction between vital needs and consumer wants. "There is a real difference between an Eskimo's wearing the skin of a seal and one worn for social status in an affluent society …. Making the distinction opens to the possibility of more enduring forms of happiness and joy" (McLaughlin, 1993, in Sessions, 1995, pp. 87, sentence order inverted). Nor is "green consumerism" sufficient, if it has not been accompanied by a questioning and rejection of a high-consumption lifestyle (Sessions, 1994, p. 214).

6.2.4.1 Experiential Quality of Life advocated rather than high material Standard of Living

Deep ecologists decry the "spiritual and psychic degradation" of human beings in industrial society. Former "spiritual, aesthetic, emotional and religious values" guiding the human-nature relationship have been replaced by money and utility values. Nature has no value until it is possessed and used by human beings (Berry, 1987, in Sessions, 1995, p. 12, and 13). While the Deep Ecology platform makes no direct statement on consumerism, many of its supporters choose a voluntary simplicity lifestyle [section 7.5], which they feel is more conducive than materialism to a life of quality.

Quality of life, though, is a difficult concept to describe, hence the " … vague, general suggestion … made in point 7" of the platform: "The ideological change is mainly that of appreciating life quality (dwelling in situations of intrinsic value) rather than adhering to a high standard of living. There will be a profound awareness of the difference between big and great.". Naess is unapologetic about some economists' criticism of the vagueness of the term "quality of life". He thinks their criticism stems from the impossibility of quantifying the unquantifiable. "One cannot quantify adequately what is important for the quality of life…, and there is no need to do so." (Naess, 1986a, in Sessions, 1995, p. 70). But elsewhere he does suggest that, *inter alia*, some of its "fundamental aspects" are "... economic security, absence of stressful work, and lots of time for meaningful togetherness bridging the generations" (Naess, 1990, in Engel & Engel, 1990, p. 94). I think one could also add, Naess's vision of the benefits of long-term population reduction and stabilization [6.4.2].

Is spiritual change involved? Possibly, but not necessarily. Certainly, many supporters of deep ecology do act from spiritual motives. But although "…there need not necessarily be a shift towards spirituality when people attain a higher life quality combined with a stable or lower standard of living, the members of a community with good, intimate inter-personal relations may find that they use more time together in a relaxed way instead of 'going shopping'. ... We, the rich, are poor in deep satisfactions requiring simple means …" (Naess, 1990, in Engel & Engel, 1990, p. 93). Important for Naess though, is that the spirit of this deep ideological, and/or spiritual change from "more" to "enough", should be joyful, not grudging. "As long as environmentalism seems to require only denial and sacrifice, its political effectiveness will be limited" is McLaughlin's opinion (1993, in Sessions, 1995, p. 89).

6.2.4.2 The impossibility, and undesirability, of globalizing western-style techno-industrialism

Deep ecologists argue that developing nations should be helped to avoid the ecological and ideological pitfalls of western techno-industrialism (Naess, 1989a, p. 33).

They consistently note that from a resource point of view, the high material standard of living of western techno-industrial culture is not universalizable to all countries of the world. On ecological grounds, all countries should not seek to emulate, as seems to be their tendency, the "economic growth and development" path (Naess, written 1991, published 1995c, in Sessions, 1995, p. 403). Yet the Rio

documents "make clear that the South has no intention of abandoning the Northern model of living as its implicit utopia[68]." (Sachs, in Sessions, 1995, p. 432). Namibia is no exception: "The goal of our Vision [2030] is to improve the quality of life of the people of Namibia to the level of their counterparts in the developed world, by 2030." (Republic of Namibia, Office of the President, 2004, Foreword, p. 9). "Southern elites", Sachs (in Sessions, 1995, p. 433) notes, "often justify their unmitigated pursuit of development[69] by ritual reference to the persistence of poverty, cultivating the worn-out dogma that growth is the recipe against poverty. Locked in their interests of power and fixed on the lifestyle of the affluent, they fend off the insight that securing livelihoods requires a careful handling of growth…". This of course plays into the hands of growth-pursuing Northern governments and businesses, which eagerly export "cleaner technology" to 'underdeveloped' countries to manage/reduce the excesses of their burgeoning industrialism. On the waste side of the equation, carbon-dioxide emission credits trading between North and South becomes a market opportunity too.

Deep ecologists deplore the destruction of the hitherto often non-material values of indigenous cultures which accompanies the increasing global hegemony of western-style techno-industrialism. One of the most "insidious" effects of development has been "the dissolution of cultures … not built around a frenzy of accumulation…[and] the gradual subordination of ever more aspects of social life under the rule of the economy" (Sachs, in Sessions, 1995, p. 430).

For both ecological and ideological reasons, deep ecologists tend to support the alternative types of development meant by the 1980s term "ecodevelopment[70]", in which the "poor and 'backward' countries should not look for the images of their own future in the 'advanced', industrialized countries. Rather each of them should look for such images in their own ecology and culture" (Martinussen, 1995, p. 154), or development through "soft" technology [6.3.3.1 below].

6.2.4.3 Ecodevelopment

Ecodevelopment emphasizes development adapted to particular ecological and cultural circumstances. Some of its features are

> (a) resource development for the satisfaction of basic needs; (b) development of a satisfactory social ecosystem; (c) rational (non-degrading and non-wasteful) use of natural resources in solidarity with future generations; (d) use of alternative environmentally sound production procedures; (e) use of alternative energy sources, in particular of the regional capacity for photosynthesis; (f) development and use of ecotechniques; (g) establishment of a horizontal authority ensuring participation of the population concerned and preventing any plundering of the results of ecodevelopment; (h) preparatory education to create social awareness of ecological values in development. (Bartelmus, 1986, p. 46).

The same kinds of ideas are found in Galtung's "beta" technology-in-society [6.3.3.1].

6.2.5 Sceptical, to cautiously hopeful, views on sustainable development

On the whole, supporters of deep ecology are wary of the sustainable development concept, which argues that natural resources must be used efficiently, if sustainable economic growth is to be maintained. For example, social ecologist Barry Commoner, on Lewis's view (1993, no page given, in Sessions, 1995, p. 98), suggests that "... the environmental crisis is not an ecological problem but a social and political problem…". The challenge of environmentalism is to find ways of managing economic growth, not to change value-systems (Sessions, 1995c, p. 98, drawing on Lewis, 1993).

[68] Geographically-Northern but developing countries such as India and China are also following the same energy-hungry approach to development

[69] "If their lifestyle does not change, the rich power elites in poor countries will [also] be judged ecological and ethical misfits" (Naess, 1990, p. 95)

[70] As for example, developed by Ignacy Sachs (1974) (Bartelmus, 1986, p. 46; Martinussen, 1995, p. 154; W. Sachs, in Sessions, 1995, p. 440). There are similarities between Ignacy Sachs' ecodevelopment and Galtung's "beta" approach to development and technology [section 6.3.4.1]

"Shallow" environmentalists "... have no intrinsic objection to industrialism, but only to its excesses…." (Lal, 2000, p. 153). Governments and businesses have turned to scientific, economic and managerial expertise to deal with the environmental crisis, thus in Sachs's view, locking "the perception of the ecological predicament into the very world-view which stimulates … [its] pernicious dynamics" (Sachs, in Sessions, 1995, p. 429). Scientists and economists look for the most efficient ways to maximise natural resource input and minimise waste output in relation to goods produced. Agenda 21 is packed with managerial and environmental economic phrases such as "integrated approach", "rational use", "sound management", and "internalising costs" (Sachs, in Sessions, pp. 435-436). In Sachs's view, sustainable development has "emasculate[d] the environmental challenge by absorbing it …" into developmentalist assumptions (in Sessions, 1995, p. 433). It calls for "the conservation of development, not for the conservation of nature." (Sachs, in Sessions, 1995, p. 434). Worster (1993, in Sessions, 1995) shares Sachs' concerns.

Naess is more hopeful. In so far as "sustainable development" represents a move away from notions such as "economic development", "economic growth", and "development", it should "be greeted with joy and expectation" (Naess, 1990, in Engel & Engel, 1990, p. 96). He hoped it would develop further into 'ecological development', and then long-range 'ecosophical development[71]' – with an emphasis on the need for wisdom (*sophia)* as much as on the need for science and technology. ... any model of ecologically sustainable development must suggest ways to avoid furthering the thoughtless destruction of cultures, or the dissemination of the belief in a glorious, meaningless life[72]." (Naess, 1990, in Engel & Engel, 1990, p. 87). Development is only sustainable, he suggests, if it meets the deep ecological requirement for wide ecological sustainability described in section 5.4.3.

6.3 Some deep ecology economic issues

Supporters of the deep ecology movement have something to say on almost every economic topic. The setting aside of large areas of free nature from human techno-industrial progress has already been discussed in section 4.1.4 above. Here I discuss briefly, [6.3.1] the commonly-held view on the limitations of GNP/GDP[73] as indicator of sustainability; and the deep and shallow positions on pollution [6.3.2], and resource use [6.3.3]. These tend to reflect the "deep" ecological demand for changes in worldview to deal with environmental problems, rather than the "shallow" or reform environmentalism demand for improved technology (Naess, 1989a, p. 96), greater efficiency in resource use, and implementation of legislation and agreements to deal with, for example, pollution, species annihilation, nuclear weapon proliferation, and protection against rainforest and wetland destruction. While these all have an important place in dealing with environmental problems, they do not question the underlying ultimate premises which produce these environmental effects. Only a "revolution in humanity's understanding of itself and its place within nature" will halt environmental degradation (Zimmerman, 1990, p. 142). I also note views on technology [6.3.4], work [6.3.5], and agriculture [6.3.6]. These themes are found again in the West German green movement critique of industrial society.

6.3.1 The critique of GNP as indicator

Naess (1989a, pp. 110-116) is critical of GNP, on primarily, but not only, philosophical grounds: it is an indicator of progress towards a higher material standard of living, rather than of dwelling in situations of inherent value. Amongst his arguments are that GNP is not a measure of welfare, but of economic growth; it favours hard and distant, rather than softer, alternative technologies; it favours

[71] He also calls these concepts 'ecologically sustainable development' or 'ecosophically sustainable development' (Naess, 1990, p. 87)
[72] Naess is referring here to his belief that non-industrial cultures, unlike industrial cultures, "insist upon the meaningfulness of life" (1990, p. 87)
[73] Gross National Product [GNP] is obtained from Gross Domestic Product [GDP] by adding in net income from abroad (van Dieren, 1995, p. 67)

wants not needs; it discriminates against people working at home; it supports irresponsible and "unsolidaric[74]" resource consumption and global pollution (1989a, pp. 110-114).

Critiquing GNP as indicator is a "green" characteristic (Porritt's (1984, pp. 216-217) indicators of an industrial vis-a-vis a green society, section 6.1, Figure 5). Porritt inter alia, parodies it as indicator of "Gross National Pollution" (1984, p. 47), criticizes it for counting as positive economic growth, the costs of managing the increasingly detrimental social and environmental costs of industrial production, and for not measuring increase in wellbeing. Ecological economists critique it on similar grounds [Chapter Nine, 3.4.2]: it reflects economic growth, not welfare, a concept which includes difficult quantifiables such as work quality, amount of leisure time available, and personal security. Crucially, they argue, in the context of the global natural environment, GNP does not accurately reflect the real costs of using natural resource inputs, of absorbing waste products from the production and consumption process, or of diminishing environmental function capability (Van Dieren, 1995, pp. 207-208).

6.3.2 Pollution, and natural resource use

Shallow ecology tends towards adopting technology to reduce and control pollution, promulgating laws[75] to control emissions, financing research to breed pesticide-resistant crop/animal strains, and even exporting polluting industries to countries where environmental standards are lower. It regards resources as resources-for-humans, there for those who have the technology to exploit them, and preferably for the present generation [as the assumptions implicit in the practice of discounting [Chapter Nine: 3.4.3.4, 3.4.3.5) suggest]. Market mechanisms are expected to ensure a maximally efficient path of resource depletion, because as resources become scarcer, prices will rise. More advanced technology is expected to find substitutes for the most needed resources, should they become too expensive for profitability (Naess, 1986a, in Sessions, 1995, pp. 71-72).

Deep ecology supporters are concerned about both the overuse of energy, and its origin in non-renewable resources: There is not an energy crisis – "we have more than enough energy" - the problem is rather "a crisis of consumption" (Naess, 1982a, in Sessions, 1995, p. 28). The "long-range sustainable global policy must be that of worldwide stabilization and reduction of the use of energy and, in particular, energy which is derived from nonrenewable resources" (Naess, 1991, in Sessions, 1995, p. 450).

But within their concerns about pollution and resource depletion, deep ecologists caution against fighting these to the detriment of the other principles of the Deep Ecology movement. Ecologically responsible policies are concerned only in part with pollution and resource depletion. Both must be seen within the wider ecological perspective of diversity, complexity, autonomy, symbiosis, and egalitarianism. Resources and habitats are there for all life forms, *for their own sake;* they cannot be conceptualized as having instrumental value for humans only, particularly if they are serving high standards of living and consumerism. There are other ethical implications too. Pollution control measures should not put the price of the goods and services concerned beyond the reach of the poor. Third and Fourth World countries cannot afford to pay the price of pollution control, so that exporting polluting industries there is a crime against all life forms. Such approaches compromise the total Deep Ecology package. Supporters should not work narrowly towards eliminating resource depletion, and reducing pollution, but retain the wider, deeper, long-term perspective (Naess, 1973a, p. 95; Naess, 1986a, in Sessions, 1995, p. 71-72; Naess, 1989a, p. 139, 1995a, pp. 210-211).

[74] This is a reference to the impossibility of extending the western high, wasteful, material standard of living to all Third World societies [6.2.4.2]

[75] But there is some agreement between reform and radical environmentalist positions in the area of legislation and enforcement: "... for the future we may envision global institutions with some power not only to criticize certain states or companies but also to implement certain measures against states which violate the rules..." (Naess, 1989a, p. 139, writing on pollution)

6.3.3 Technology

Deep ecology is often associated with an anti-technology [thus, practically, anti-development] stance in principle, but the critique of technology and technocracy in development is far more nuanced than that. Its central concern is for a reviewed, and revised, relationship between technology and nature, between technology and culture, and between technology and the human being, both as individual and within his/her local community.

Technology is not culture-neutral (Naess, 1989a, pp. 93-96). Western culture is "is the only one in the history of mankind in which the culture has adjusted itself to the technology", instead of vice versa (Naess, 1982a, in Sessions, 1995, p. 32; Naess, 1986a, in Sessions, 1995, p. 73). In leading western industrial states, the "height of technical development is primarily judged... in terms of how the techniques can be assimilated in the economies of these states" (Naess, 1989a, p. 102) - a comment to be placed within the critique of how western industrial society increasingly equates its culture with its economy. While western cultures adjust their culture in accordance with where technology leads [technological determinism], other civilizations have been, or are, careful to adjust the latest technology to their cultural values and social goals. Techniques and technology need to be culturally, not simply economically, evaluated. Naess suggests some relevant questions to ask in this regard (1989a, pp. 95-96). They concern both human wellbeing matters such as risk of increased alienation between worker and product, and technological expertise-induced disparity in the workplace, and human-nature matters, for example, what is the new technology's resource use intensity and pollution[76] risk?

There is an almost blind faith in technology to deal with the negative environmental effects of western-style industrialism (Naess, 1989a, pp. 96-97); changes in environmental consciousness, or the economic system are not presupposed. "This ... is one of the pillars of the shallow ecological movement" (Naess, 1989a, p. 96). But more such technology simply distances us more from nature: "When a technique is replaced by another which requires more attention, education, and is otherwise more ... detached, the contact with the medium or milieu in which the technique acts is diminished. To the extent that this medium is *nature,* the engagement in nature is reduced in favour of engagement in the technology. The degree of inattentiveness or apathy increases and thus our awareness of the changes in nature caused by the technique decreases" (Naess, 1989a, p. 103, his italics). Alienation from nature, as well as from meaningful, "intrinsic value" work, are not the only price tags of increasing technological sophistication.

6.3.3.1 Soft technology, and development

Such industrial ["hard"] technology usually leads to more concern with means than ends, more centralization, more homogenisation, more bigness, more dependence on non-local markets. Instead, Naess echoes green movement "prophet"[77] Schumacher's (1973) commitment to intermediate technology [Naess calls it "ecosophically sane technology" (1989a, p. 98)]. Like Schumacher, Naess criticizes industrial mass production: "The technology of mass production is in itself violent, ecologically harmful, ultimately self-destructive in its consumption of non-renewable resources and stupefying for the human person". Supporters of deep ecology see decentralization, differentiation, and "soft" technology[78] not only as a way to reduce excessive interference in nature, but also "as a means to increased local autonomy and, ultimately, as a means to unfolding the rich potentialities of the human person" (Naess, 1989a, p. 97, p. 98).

[76] The problem of dealing with waste from nuclear energy plants has for example not yet been solved
[77] Capra and Spretnak's description (1984, p. 171)
[78] They are aware of the usual mainstream economic fears: reduced profitability, reduced material standard of living, unemployment. I do not discuss their counter-arguments here

In discussing the cultural, economic, and technological aspects of "soft" as opposed to "hard" technology [and development], Naess (1989a, pp. 98-99) draws on the work of economist Johan Galtung[79]. I reproduce here the themes in, and Galtung's descriptions of "beta" ["soft"; "intermediate"] technology, because they are dark-green, that is, *within a fundamentally different, ecological, worldview* [compare them for example, with Porritt's stocktaking of "green" in Figure 5 above]. Though many of the strategies are today called "green", they have been removed from the fundamentally different worldview which green demands:

"Food:	try to restore the old system that the food is grown within the horizon – local autarchy; also local preservation and storage; collectivise ground that can be used for food
Clothes:	try to restore patterns of local handicraft: symbiosis with food production
Shelter:	try to restore local building patterns with local materials; collectivise ground that can be used for housing
Medical care:	positive health care: participation, less separation between healthy and ill
Transportation, communication	try to restore patterns of walking, talking, bicycling, more car-free areas, cable TV, local media
Energy	solar/wind/wave/biogas networks
Defence	local defence patterns, non-violent groups
Comprehension	small-size units [similar to Schumacher's "human" scale] comprehensible by anybody"

Based on deep ecology principles of diversity [section 6.4.1 below], supporters of deep ecology criticize the willy-nilly introduction of "hard" western-type technology into non-industrial countries, when the approach should rather be "soft", alternative, appropriate technologies, which support or advance, rather than dictate, cultural aims (Naess, 1986a, in Sessions, 1995, p. 70; Naess, 1989a, pp.92-96). The aims and lifestyles of a non-industrialised society should not be assumed to be the same as those of a western industrial society (Naess, 1986a, in Sessions, 1995, p. 73). Any non-industrial society antipathy towards western-type, culturally-destructive technology should be heeded (Naess, 1986a, in Sessions, 1995, p. 73). Naess writes approvingly (1989a, pp. 101-102) of Gandhi's "green teachings" on development via soft technology: opposition to centralization and urbanisation, pursuit of self-sufficiency, concern to protect spiritual richness as well as to eliminate material destitution.

In summary, the "technological developments in modern industrial societies have resulted in continuous pressures towards a kind of lifestyle repugnant not only to supporters of the deep ecology movement but to those in most alternative movements (Elgin, 1981)" (Naess, 1989a, p. 92).

6.3.4 Agriculture

The industrial technology applied in agribusiness infringes the diversity, as well as the excessive interference norms of the deep ecology platform [points 2 and 5]. Large scale monocropping reduces diversity. Large-scale irrigation unduly disturbs ecosystems as increasing amounts of fertilizers are needed to restore soil fertility damaged by increased salinity. Pesticides enter the food chain and destroy non-targeted species. Incorrect tillage methods reduce fertile soil to dust blown away in the wind, eliminating any possibility of habitat, let alone plant or animal speciation. Agriculture should rather take the form of multi-cropping, integrated pest management, and a variety of organic farming

[79] In the work on which Naess draws here, Galtung (1978) explored how an industrial society could make the transition from hard, through "alpha" [less "hard"] to "beta" [soft] technology. Galtung's thought, which called for a thoroughly different view of the human being from the dominant "Homo *economicus*" view, also influenced the thought of early Die Grünen ideologist, Rudolf Bahro [Chapter Seven]

techniques, which interfere less with natural cycles, and can enhance the fertility of soils (McLauglin, 1993, p. 88).

6.3.5 Meaningful work

In thinking about a quality work situation, Naess applies the ecological principle of connected complexity, not disconnected complicatedness. In the work context, this principle suggests that instead of meaning-less industrial-type workflow practices, where the worker reacts to bits and pieces of a final product which he/she does not see, and with which he/she has no opportunity to build a creative, satisfying relationship, there should be labour understood as "integrated actions in which the whole person is active, not mere reactions" (Naess, 1973a, p. 97). Naess applies the same principle of complexity to how a person may take part in the economy. That is, there should be "an integrated variety of means of living. (Combinations of industrial and agricultural activity, of intellectual and manual work, of specialized and non-specialized occupations, of urban and non-urban activity, of work in city and recreation in nature with recreation in city and work in nature...)" (Naess, 1973a, pp. 97-98).

6.4 Social issues in a "green" society

As with economic issues, supporters of deep ecology have something to say on several social issues. Of these, I think the most attention is devoted to the ideological critique of techno-industrial society [6.2 above]. Here are discussed [6.4.1] the inherent value of cultural diversity, [6.4.2] the need to stabilize and reduce human population to protect the diversity of both human cultures, and nonhuman species, and [6.4.3] the dual need to increase genuine local autonomy and strengthen global environmental control.

6.4.1 Cultural diversity

Arguments developed in favour of cultural diversity by supporters of deep ecology appear linked to the first three points of the platform (section 1.3.4). Instead of considering non-industrial, low technology societies as somehow backward by western standards (Naess, 1986a, in Sessions, 1995, p. 73), ecologically-inspired attitudes support diversity in "human ways of life, of cultures, of occupations, of economies" (Naess, 1973a, p. 96). Supporters of deep ecology oppose the "annihilation" of tribes and cultures (1973a, p. 96). Deep cultural diversity, and "marked" cultural pluralism are consistently repeated as norms (Naess, 1982a, in Sessions, 1995, p. 29; the 1984 platform (section 1.3.4); Naess, 1990, in Engel & Engel, 1990, p. 88), derived for Naess, at least, from his principles of diversity and symbiosis (1973a, pp. 96-97). Development which is sustainable, seeks to maintain cultural diversity (Naess, 1990, in Engel & Engel, pp. 94-95). Ecological egalitarianism also inspires the deep ecology tendency to oppose class in society [also on a global scale, as in "haves" and "have-nots"], and to expressions of solidarity with Third World peoples.

6.4.2 Population stabilization and reduction

For Naess I believe, the deeply contentious deep ecology platform position on the necessity of human population stabilization and reduction is derived from his principle of ecological egalitarianism [quoted in section 5.1.1]. But in the context of the deep ecology platform (section 1.3.4), I see it as a conclusion [points 4 and 5, the order is sometimes changed] derived from points 1 to 3:

> 5. Present human interference with the non-human world is excessive, and the situation is rapidly worsening
>
> 4. The flourishing of human life and cultures is compatible with a substantially smaller human population. The flourishing of non-human life *requires* a smaller human population.

Because wide agreement on population stabilization and reduction is important for deep ecologists, Naess suggests that the wording of point 4 of the platform "*might*" be softened to something like "It would be better for humans to be fewer, and much better for non-humans" (Naess, 1993a, in Sessions, 1995, p. 218, his italics).

World population is expected to rise from six to nine billion in the next 70 years (Clarke, 2003). Naess criticizes the shallow ecology movement for tending to see overpopulation as a threat mainly in developing[80] countries, while supporting population growth in the rich countries "for short-sighted economic, military or other reasons" (Naess, 1986a, in Sessions, 1995, p. 72). Borders are defended against aliens, regardless of population or economic pressures elsewhere. Population reduction should have the highest priority in the industrial societies (Naess, 1986a, in Sessions, 1995, p. 73).

Optimum human population figures are discussed without reference to their effects on other life forms. Destruction of habitats is accepted as inevitable, and social relations of animals are ignored (Naess, 1986a, in Sessions, 1995, p. 73), based on inexplicit premises such as

> Premise 1: Nature has no intrinsic value, so we need not have any animals or plants other than those which science or tradition tells us are useful for us. ...
>
> Premise 2: If there is a conflict between the human urge for space for more human settlements and the urge of other species for more territory, humans have a priority and may even reduce the habitats of the others. (Naess, 1990, in Engel & Engel, 1990, p. 91).

It is not human population per se, but the size of the human population, and the extent of its interference in nature[81], which is bringing about the rate of extinction of species that we currently experience, with a consequent lessening of "richness and diversity" in the world (Naess, 1986a, in Sessions, 1995, p. 69, referring to Worldwatch Institute reports on species' extinctions). Deep ecology critic William Grey (1993, p. 468) notes that "A great deal of hyperbole has been deployed in articulating the claims of deep ecology. It is common, for example, to encounter claims that destructive human activity – and in particular human technology - is threatening life on the planet; that we are disrupting the delicate fabric of the ecosphere, … Such claims are exaggerated". But are they? Botkin and Keller (2005), argue that "Human population growth is …*the* underlying issue of the environment. Much current environmental damage is directly or indirectly the result of the very large number of people on the Earth and our rate of increase" (p. 4, their italics), and "Ultimately, we cannot expect to solve these problems unless we can limit the total number of people on Earth to an amount[82] the environment can sustain…." (p. vi). On 22 May 2005, International Biodiversity Day, the Biodiversity Synthesis Report of the Millennium Ecosystem Assessment, entitled "Ecosystems and Human Well-being" was released. A reviewer notes that it "concludes that human actions in the last 50 years have changed ecosystems more than any other time in history. It highlights unsustainable patterns of production and consumption resulting in biodiversity loss, and stresses the consequences of this loss, including the collapse of regional fisheries, climate change, pollution and invasive species…" (retrieved 10 June 2005 from http://www.iisd.ca/media/biodiversity_wildlife.htm#international).

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[80] Naess makes an interesting point on the use of the term "developing country" – the term should either be avoided or applied to rich countries as well (1990, in Engel & Engel, 1990, pp. 87-88; p. 95), because the latter continue to develop along ecologically unsustainable lines

[81] The noninterference, or lesser interference implied here, is not to say that humans should not modify ecosystems; other species do too. It is the nature and extent of the modification and destruction of wild species and ecosystems that is perturbing (Naess, 1986a, in Sessions, 1995, p. 69). "We have already jostled many species out of existence and the near future promises an expansion of such extinctions" (McLaughlin, 1993, in Sessions, 1995, p. 87)

[82] They note that estimates of this figure range between 2.5 billion and 40 billion, depending on the quality of life we wish for each human being, including ourselves (p. 3). But 40 billion must surely represent the "Total Use Scenario", which "envisages the whole surface of the planet being used or manipulated to serve human purposes" (Attfield, 2003, p. 201), in which free nature no longer exists?

While recognizing that the subject of population management is "a touchy one[83]" (Naess, 1990, in Engel & Engel, p. 92), supporters of deep ecology criticize the World Commission on Environment and Development [WCED (Brundtland)] Report for neglecting the issue. "Policies based on expectations of great Earth-saving technological revolutions" to offset the population increase problem are irresponsible (Naess, 1990, in Engel & Engel, 1990, p. 93). Because it will take hundreds of years to stabilize and reduce the human population, "interim strategies" need to be developed now (Naess, 1986a, in Sessions, 1995, p. 69). While many do believe that a reduction in human population would be a good thing for both humanity and non-human life, they don't see how it could happen "within the scope of a decent ethics" (Naess, 1993a, in Sessions, 1995, p. 217; also Naess, 1990, in Engel & Engel, 1990, pp. 91-93). Naess has some thoughts on *how* such reduction could be managed ethically (Naess, 1990, in Engel and Engel, 1990, p. 92).

The long range, deep position on global world population can be summarized as "... a number of people small enough to avoid gigantic bureaucracies and insufferable crowding, with easy access to free nature and spacious room for every activity consistent with 'live and let live'" (Naess, 1990, in Engel & Engel, 1990, p. 92). To get there, (1) population decrease is as imperative - if not more so - in the rich, developed nations, as in the poorer countries (2) governments in rich countries should "declare that nothing will be done to *counteract*" any self-emerging tendency towards a lower birth rate (3) "it is of central importance …that more people outside of the economically richest countries realize that population reduction is compatible with maintaining, or increasing, the overall quality of life", (4) there should be not only population stabilization but decrease, and (5) the decrease should be "by humane means which do not require a revolution or a dictatorship"; "cruelty and injustice should by all means be avoided" (Naess, 1982a, in Sessions, 1995, p. 29; Naess, 1990, in Engel & Engel, 1990, pp. 91-93; Naess, 1993a, in Sessions, 1995, pp. 217-219, his italics).

6.4.2.1 Critique

Again, I present only some examples of critique[84] from other ecology movement groups: first social ecologist Murray Bookchin, then ecofeminist Ariel Salleh.

Social ecologist Murray Bookchin (1988a, in VanDeVeer & Pierce, 1994, pp. 234-236) accuses deep ecologists of ignorant smugness on the population issue, and is concerned about what might lurk behind the Naess/Sessions' comment[85] that "…the longer we wait the more drastic will be the measures needed". He sees the deep ecology position on population stabilization and reduction, as "deep" support for the kind of reactionary Malthusian principles implicit in Social Darwinism. Neo-Malthusianism, argues Bookchin, provided the legitimating ideology for nineteenth and early twentieth century class domination, racism, androcentrism, British imperialism, and fascism, and underpinned the "Zero Population Growth" fanaticism of the 1970s environmental movement, which *inter alia*, demanded that "various 'underdeveloped' countries … be granted or refused aid on the basis of their compliance to population control measures" (Bookchin, 1988a, in VanDeVeer & Pierce, 1994, p. 235). As the problem is not insufficient food, but its inequitable distribution, deep ecologists' position on 'overpopulation' really masks a reactionary position. What is needed to deal with population growth, is to expand women's role in society, to provide all with decent lives, and to establish a sense of "creative meaning" in society (Bookchin, 1988a, in VanDeVeer & Pierce, 1994, p. 236).

While deep ecologist McLaughlin (1993, in Sessions, 1995, p. 88) sees ecofeminists as playing an important role in the population debate, *inter alia*, through their struggle against culturally-approved

[83] He lists five assumptions or attitudes which make the subject a touchy one - see Naess, 1990, in Engel and Engel, 1990, p. 93
[84] Environmental ethicist Robin Attfield, for example, also considers Deep Ecology's "advocacy of the goal of a reduced human population" as "highly problematic" (2003, footnote 8, page 26, also further views on population on p. 50, pp. 86-89, and chapter 4)
[85] Even though they note that the governments of India and China, for example, are [were then] debating the types of measures to be taken which are "consistent with human rights and feasibility" (Naess/Sessions, in Devall & Sessions, 1985, in VanDeVeer & Pierce, 1994, p. 219)

rape/early co-erced motherhood, or to transfer to women control over their own fertility via access to pregnancy prevention, and/or safe abortion practices, ecofeminist Ariel Kay Salleh accuses deep ecologists generally who support birth control measures as representative of "the long-standing patriarchal desire to dominate the female reproductive process" (Salleh,1984, cited in Zimmerman, 1990, p. 146). The deep ecology support for population control "...partakes of the same rationalist and technicist world view that it otherwise critiques" (Lal, 2000, p. 161).

6.4.3 Local autonomy, global control

The principle of ecological equilibrium - which develops when a system is not unduly disturbed by outside influences[86] - suggests for deep ecologists that there should be "an impetus towards decentralization", and "efforts to strengthen local self-government and material and mental self-sufficiency" (Naess, 1973a, p. 98). Long, centralized, hierarchical decision-making chains diminish self-determination for individuals and local cultures, diminish freedom of action, undermine self-sufficiency (Naess, 1982a, in Sessions, 1995, pp. 32-33), and lose sight of local interests. The deep ecology view is that societies should be decentralized, "with small groups in local communities in control of their own resources" (Naess, 1982a, in Sessions, 1995, p. 32).

6.4.3.1 Bioregionalism, and re-inhabitory communities

Bio-regionalism[87] can trace its roots *inter alia* to Howard Odum's 1930s school of regionalism (Bramwell, 1994, p. 89). For Odum, regionalism "represents the philosophy and technique of self-help, self-development, and initiative in which each real unit is not only aided in, but is committed to the full development of its own resources and capacities" (Sale, 1985[88], p. 240, cited in Bramwell, 1994, p. 89).

Bramwell (1994, pp. 87-92) suggests that bio-regionalism is based on two major ideas (1) The earth's surface can be divided up into areas bounded by natural occurrences, such as "attributes of flora, fauna, water, climate, soils and landforms, and the human settlements and cultures those attributes have given rise to" (Sale, 1985, pp. 226, p. 228, cited in Bramwell, 1994, p. 88). The assumption seems to be that such areas have a natural diversity of resources, and (2) societies "would be happier, more self-sufficient, more diverse, the risk of conflict between people more contained, if they lived in a self-reliant way within these boundaries…" (Bramwell, 1994, p. 87). Self-reliance – which she notes is not as rigorous a demand as pure self-sufficiency, means that trade, with its wasteful use of resources, would be minimized, the bio-region "would be more stable, free from boom and bust cycles and distant political crises; it would be able to plan, to allocate its resources, to develop what it wants to develop at the safest pace, in the most ecological manner..." (Sale, 1985, p. 230, in Bramwell, 1994, p. 88).

A third idea on which Bramwell does not elaborate, but which I think is essential to the concept of bio-regionalism, is that of "dwelling in the land". "Dwelling" means not owning the land as a piece of weekend real estate, or storehouse of resources, but learning to live *in* it and *with* it: "Bioregionalism means learning to become native to place, fitting ourselves to a particular place, not fitting a place to our predetermined tastes. It is living within the limits and the gifts provided by a place, creating a way of life that can be passed on to future generations" (Plant, 1990, p. 158). The sense of *place* is important in the idea of bioregionalism; one lives in a *particular* place, and with *particular*

[86] Naess phrases my simplification as "The vulnerability of a form of life is roughly proportional to the weight of influences from afar, from outside the local region in which that form has obtained an ecological equilibrium." (Naess, 1973a, p. 98).
[87] Even though no paper on bioregionalism is included in Sessions' definitive 1995 reader on deep ecology, deep ecologists "favor" the bioregional movement (Devall & Sessions, 1984, p. 316; Sessions, 1992, in Sessions, 1995, p. 366, p. 370; Zimmerman, 1990, p. 150). Gary Snyder, co-influential with Naess in formulating deep ecology's ecocentrism, was also influential in the "bioregional/reinhabitory movement" (Sessions, 1995, p. xxvi, footnote 11). By the late 1970s, Snyder had "developed the foundations for ecocentric bioregionalism" together with ecologist Raymond Dasmann and Peter Berg (Devall & Sessions, 1984, p. 316; Plant, 1990, p. 158; Sessions, 1995, p. xii; Zimmerman, 1990, p. 150). Kirkpatrick Sale, another deep ecologist theorist, also explicates bioregionalism as idea (Sessions, 1995, p. xxiii)
[88] Bramwell gives the year as 1984. I have consistently altered her 1984 to 1985

relationships and commitments to its people and landscape. Its "dwellers" have a sense of rootedness in, and kinship with, the place. Bio-regional communities are "…more cohesive, developing a sense of place, of community, of comradeship…" (Sale, 1985, p. 230, in Bramwell, 1994, p. 88).

Finally, a key idea in bioregionalism is the decentralization of power – "moving further and further towards self-governing forms of social organization" (Plant, 1990, p. 160) – a key idea also in the social ecology philosophy, although there, its roots are in Kropotkin's anarchism (Chapter Five, sections 1, 5).

6.4.3.2 Global institutions

But sometimes saving the planet involves a choice between local autonomy and global control. Even though many of the ideals of "strong local communities formulated in the sixties and seventies can be retained", in cases of conflict over ecological sustainability, the policies of local communities "must be controlled by regional and national political authorities" and these in turn, "must be controlled, to a much greater extent, by institutions that are global (and not only international)…" (Naess, 1991, in Sessions, 1995, p. 450). Such coercion is justifiable, to attain ecological sustainability (Naess, 1991, in Sessions, 1995, p. 448, p. 450; also Naess, 1995c, pp. 403-404).

6.4.4 Peace

"Typically", many deep ecology supporters had been active in the peace movement before becoming environmental activists (Naess, 1993a, in Sessions, 1995, p. 213). Although their work is primarily in the ecology movement, supporters oppose cultural, economic *and* military domination of humans by humans (Naess, 1973a, p. 96), and are against group conflict (1973a, p. 97). The armament race is seen as an expression of industrialised technology, a contravention of the Gandhian-inspired deep ecology commitment to non-violence, and also incompatible "... with a high level of sustainable development" (Naess, 1990, in Engel & Engel, 1990, p. 95).

6.5 Critique

The Deep Ecology movement has been criticized as a social movement for concentrating on ecological issues and "not being sufficiently concerned with issues of social justice" (Sessions, 1994, p. 213, p. 214).

6.5.1 No social structure critique

"Bluntly speaking, deep ecology, despite all its social rhetoric, has no real sense that our ecological problems have their roots in society and in social problems", according to social ecologist Murray Bookchin (1988a, in VanDeVeer & Pierce, 1994, p. 229), whose own social structure critique [Chapter Five] focuses on the evils of hierarchy, and the capitalist commodity system. In deep ecology thought, he charges, "Taoist and Buddhist pieties replace the need for social and economic analysis..." (Bookchin, 1988a, in VanDeVeer & Pierce, 1994, p. 232).

6.5.2 Guilty of ecological reductionism

Deep ecology supporters are also guilty of what Bradford (1993, pp. 419-420) calls "ecological reductionism", that is, they tend to "apply ecological models" to all social questions. But Bradford doubts that an ecological analysis is sufficient to explain all social history, conflict and problems. And social ecologist Bookchin [Chapter Five] flatly rejects what he sees as deep ecology's reduction of humans from "social beings" to just another species [the "zoologization" of human beings (Bookchin, 1988a, in VanDeVeer & Pierce, 1994, p. 232)].

6.5.3 Insufficient attention to social justice issues

Reading the deep ecology literature, one would think, remarks Bradford (1993, pp. 420-421), that all human rights issues had been solved, and all that is now needed, is to extend ethics to include a land ethic. Deep ecologists are unrepentant. They point out that ecological unsustainability is still widely prevalent in industrial societies. Not only that, but development in formerly non-industrialised cultures and societies tends to be conceived by the new leaders, the new elites [as opposed to the traditional leaders, who generally knew how to live sustainably in relation to their natural resources] "as a matter of increase in industrial activity and consumption." (Naess, 1990, in Engel & Engel, 1990, p. 94).

Thus, given "the accelerating rate of irreversible ecological destruction worldwide" (Sessions, 1994, p. 225, footnote 18, citing Naess's 1991 paper "Politics and the ecological crisis, *Revision*, *13*(3), also published in Sessions, 1995, pp. 445-453), deep ecologists are justified in continuing to fight ecological unsustainability *wherever* it occurs[89], even though any given society might not yet have reached its other green goals of peace, and social justice. The aims of the policies, and the activism, required by the deep ecology platform, though skewed toward wide ecological sustainability, are defensible. What deep ecology does in the political arena, is to widen all issues to eco-political issues: "from 'resources' to 'resources for …'; from 'life quality' to 'life quality for …'; from 'consumption' to 'consumption for …'. Where 'for…' is, we insert 'not only humans, but other living beings'" too (Naess, 1991, in Sessions, 1995, p. 452).

7. Praxis

Point 8 of the deep ecology platform insists on an obligation towards social and personal change: "8. Those who subscribe to the foregoing points have an obligation directly or indirectly to try to implement the necessary changes". Some of the ways of meeting this obligation are discussed next:

7.1 "Verbalize a total view"

Supporters of deep ecology "have an obligation to verbalize a total view" (Naess, 1982a, in Sessions, 1995, p. 28). A total view such as deep ecology "can provide a single motivating force for all the activities and movements aimed at saving the planet from human exploitation and domination" (Naess, 1982a, in Sessions, 1995, p. 28).

7.2 Speak out publicly

Part of the attempt to save what is left of the planet is a willingness to question every economic and political policy. Further, a willingness to do so *in public,* to "speak out", and not remain silent (Naess, 1982a, in Sessions, 1995, p. 27; Naess, 1986a, in Sessions, 1995, p. 66, pp. 75-76; Naess, 1995a (written 1970 revised 1990), in Sessions 1995, pp. 209-212). In environmental debates, there are many who know much about specific conservation issues in particular places, and many who hold strong views on human-environment relations, but there are very few who combine both, or who are prepared to speak out if they do. "When these people are silent, the loss is formidable" (Naess, 1986a, in Sessions, 1995, p. 65).

7.3 Co-operate, and communicate

Deep ecology supporters must be flexible enough to co-operate and work together with those who have not yet had a deep-ecology type experience of wider identification with nature, or who work for the

[89] Naess calls on the norm of universalizability here – "if ecological sustainability is a necessity for any area, then it is a necessity for all areas" (Naess, 1991, in Sessions, 1995, p. 448). This suggests to me for example, that reform environmentalism-like carbon trading could not accord with deep ecological principles

environment from a human interests, short-range point of view, or with environmental institutions and movements which must cater for a wide membership, or those movements, such as the anti-nuclear movement, which deal with related issues. But because deep ecology "involves basic views of man and the world", it should never forget its fundamental principles, and the programmes flowing from those, such as human population reduction. While co-operating with such people and institutions though, deep ecologists should be "at the same time trying to expand and deepen their views in a new direction" (Naess, 1982a, in Sessions, 1995, p. 31). The call to mission!

"In the matter of political action", wrote Naess, "I am very much inspired by the Gandhian approach of maximizing the communication on a friendly footing…" (Naess, 1982a, in Sessions, 1995, p. 34): friendly person to person contact, canvassing from house to house, disseminating the scientific knowledge we have about the ongoing ecological destruction, for example, or on global climate change, talking to people in language they are familiar with, and reaching out to those who do not necessarily "think like us" (p. 35).

7.4 Direct, non-violent activism

> "There was a high degree of agreement about the need for, and acceptance of, 'direct actions' of some sort, and (what to me was a great thing) a clear consciousness about the limitations of the means to be used: nonviolence[90]. … Reference to nonviolence should perhaps be included in the Eight Points" (Naess, 1993a, in Sessions, 1995, p. 213)

Activism is considered "absolutely crucial" for bringing about the kind of social, political, and ecological changes needed to surmount the ecological crisis (Sessions, 1995e, p. 191). But equally crucially, it is to be non-violent activism. Civil disobedience is also part of deep ecology activism (Langlais, 1991, in Sessions, 1995, p. 196). The close co-operation and mutual respect between the peace, social justice, and ecological activists in the green movement should continue (Naess, 1993a, in Sessions, 1995, p. 219). There must also be global action – action across borders – to bring about the needed "deep changes" (Naess, 1986a, in Sessions, 1995, p. 70). This global work should preferably be extra-governmental. Negative interference by any government can be avoided, and more accomplished, by working through Non-governmental Organizations [NGO's], some of which are global, and "grassroots to grassroots" (Naess, 1986a, in Sessions, 1995, p. 70). Greenpeace provides an excellent example.

7.5 Personal lifestyle

"How important do you feel it is for individuals to practice deep ecology in their own lives?" Bodian asked Naess in 1982. Very, one could summarize his reply there (Naess, 1982a, in Sessions, 1995, p. 35). The lifestyles of deep ecology supporters[91] tend toward "(1) using simple means; (2) anti-consumerism; (3) efforts to satisfy vital needs rather than desires; (4) going for depth and richness of experience rather than intensity; (6) appreciation of ethnic and cultural differences; (7) a concern about the situation of the Third and Fourth Worlds and an attempt to avoid a standard of living too much different from and higher than the needy (global solidarity of life-style); (8) appreciation of life-styles which are universalizable, which are not blatantly impossible to sustain without injustice toward fellow humans or other species; (9) appreciating all life forms; (10) a tendency toward vegetarianism; (11) protecting wild species in conflicts with domestic animals; (12) efforts to protect local ecosystems; and (13) acting nonviolently." (Naess, 1993a, in Sessions 1994, p. 213).

[90] Naess' views on direct non-violent action derive from Gandhi's metaphysics. If one believes that "every living being is connected intimately", and one is working towards "wide identification", it follows that violent action is not an option (Naess, 1988, in VanDeVeer & Pierce, 1994, p. 224; see also his reference in 1990, p. 95 to common deep ecology support for Gandhian non-violence)
[91] Naess personally has 25 lifestyle tenets (1984a (revised 1993), in Sessions, 1995, pp. 259 – 261)

7.6 What to do first?

"There is ample room for different opinions about priorities … The frontier of the environmental crisis is long and varied, and there is a place for everyone." (Naess, 1986a, in Sessions, 1995, p. 70).

8. Summary

I summarize here, not the contents of this chapter, but what I see as the contributing deep ecology ideas to the meaning of "green", under a **THEME HEADING**, followed by a short description of its deep ecology ideas, and the broad location of those ideas in this chapter. Many of these ideas can be seen in Porritt's (1984) defining characteristics of the "green paradigm" [Figure 5, paragraph 6.1]:

WORLDVIEW: Deep ecology supporters are expected to have clarified for themselves a "total view", which includes the usual worldview aspects of ontology, epistemology, and ethics, and which centres around a respectful, and harmonious people-planet relationship, completely different from the dominant western worldview [1.3]. This fundamentally different worldview calls at the same time for immediate action and activism.

LEGITIMATING NARRATIVE: Anthropocentrism is critiqued as the root cause of our present ecological crisis [2.1; 5.1.1]. The image "machine" is used negatively to portray techno-industrial society, and "network" or "field" positively to convey ontological ideas of relationship. The rhetoric is of resistance, liberation, and salvation [2.2]. A variety of ecocentrically-oriented eastern and western philosophies, religions, spiritual understandings, and "ways of primal peoples" [2.3] legitimate support for the tenets of the deep ecology platform.

EPISTEMOLOGY: To a valuing of rational thinking, is added gestalt perception, an idea which accepts that spontaneous, holistic apprehension, emotion, physical feeling, and both-and approaches, all contribute to valid knowledge [3].

ONTOLOGY:
-View of nature: Ultimate reality [or nature] is non-dualistic, and comprises gestalts within gestalts, internally related: "everything hangs together". Nature is seen as living, either in the sense of self-realizing, or in the sense of the capacity to self-direction, self-autonomy. Such capacities constitute nature's ultimate value [4.1].

-View of the human being: Human beings are an inseparable part of nature [4.2]. Through identification with all other life forms ["wide identification"], human beings should strive towards self-realizing into an "ecological self", which is the definition of the fully mature human being. Human beings growing into full maturity believe implicitly or explicitly in the intrinsic value of non-human life, and in the diversity of life-forms. Their relationships with nature change inevitably from domination, exploitation, and utilitarian management, to respect and harmony. "Male" notions of what it is to be a human being vis-a-vis the Other, are to be balanced with the "feminine principle" [4.2.3.2].

THE ETHIC: Gestalt ontology and perception lead to an "informal" ethic of biological [or "ecospherical" or "ecological"] egalitarianism, which is not fully captured in either the biocentrism or ecocentrism of formal environmental ethics. Ecological egalitarianism recognizes the inherent value of all life forms, defined widely to include individual human beings, animals, and plants; collectivities such as cultures, species, and ecosystems, as well as natural entities not usually considered as "life forms", such as landscapes, mountains and rivers. The aim of the ethic is to achieve "wide ecological sustainability" defined as protection on a global scale of the full richness and diversity of life forms on the planet [5].

- Animal liberation issues: Specific attention to animal liberation issues seems underdeveloped, to say the least. Naess excepted, deep ecologists seem to concentrate more on ontological and technical-philosophical critique of the animal liberation movement than they do on promoting animal welfare [5.4.4; Chapter Three, section 8].

VIEWS ON SOCIAL ISSUES

-**The techno-industrial ideology of production and consumption** is critiqued as equating culture with economy, vital needs with consumerist wants, and high material standard of living (or materialism as value) with quality of life (intrinsic or "spiritual" values), thus destroying nature. Voluntary simplicity is advocated [6.2].

-"Development" ["progress"] equated with economic growth critiqued, as is its increasing global hegemony, which is destroying the diversity of the world's cultures [6.2.4]. Alternative forms of development, such as "ecodevelopment", including "soft" technology are preferred [6.2.4.3; 6.3.3.1]. 'Sustainable' development, if it does not subscribe to "wide ecological sustainability", is not sustainable [5.4.3, 6.2.5].

-Science: Ecology, biology, and particularly conservation biology, provide support for both deep ecology ultimate premises and their socio-political implications. But however normative these scientific disciplines may appear, they must still be considered within the "total view". Values must guide science, not science guide values [2.4, and 4.1.4.2].

-Population size: There should be not only global population stabilization but decrease; the decrease to be achieved through means consistent with human rights and non-violence [6.4.2].

-Egalitarianism amongst human beings is supported; there is a dislike of class distinction, including global class distinctions between haves and have-nots [6.4.1].

-**Third World solidarity:** Solidarity with Third World peoples is expressed, along with concern for protection of their cultural diversity; they should not follow the destructive path of western-style techno-industrial development [6.2.4.2].

-Cultural diversity valued [6.4.1].

-Local autonomy, and **self-reliance** favoured, including its expression as bioregionalism, re-inhabitory communities [6.4.3].

-Sense of place valued [6.4.3.1].

-Global control institutions to enforce ecological sustainability envisaged [6.4.3.2].

-Pacifism supported [6.4.4].

VIEWS ON ECONOMIC ISSUES

-GNP viewed as an indicator of economic growth rather than of "dwelling in situations of inherent value" [6.3.1]

-Pollution, and natural resource depletion: Legislation to control waste emissions, greater efficiency in resource use, including use of energy, are critiqued as a shallow, short-term, anthropocentric approach, which disregards ethical implications in relation to the poor peoples of the world, future generations, and nonhuman species. Together with global **energy use reduction**, and **renewable energy use**, "deep" worldview changes are demanded [6.3.2].

-Technology: technological determinism, and "hard" technology critiqued; culturally sensitive, ecologically-friendly, "soft" technology advocated [6.3.3].

-Agriculture: high-technology agriculture critiqued [6.3.4].

-Work: meaningful work demanded [6.3.5].

-**Wilderness and "free nature":** ontological and axiological views on nature require large areas of wilderness and near-wilderness to be set aside [biospheres, reserves] from excessive human industrial-technological interference to allow for continued evolutionary biodiversity [4.1.4].

PRAXIS – forming and verbalizing a total view, lifestyle changes**,** direct non-violent action, civil disobedience, public "speaking out"; friendly, open communication with opponents are advocated [6].