I. Deep Ecology

A. Deep ecology believes that something has been lost in the modern western world

1. to modern consciousness

2. to modern forms of thinking

B. The loss is the wisdom that comes with "deep experience"

1. experience that orients us to other humans and

the natural world

2. "enlightenment" in Buddhism, satori in Zen Buddhism,

wu wei in Taoism, Hozho (Beauty Way of Life in Dine)

C. The goal of deep ecologists is to point the way to recovery

of this, ecological consciousness

D. The sources of de are many, Leopold, Hinduism, Buddhism, Zen Buddhism, Taoism, Martin Heidegger's critique of western society, Native American traditions, Romanticism

E. What they have in common is this idea of a lost or forgotten experience

1. limits of scientific knowledge

2. wisdom of experience

II. There are two essential parts to this way of thinking -- a negative and a positive.

A. Deconstruct the dominant world view and its consequences

B. philosophy that will lead to ecological consciousness

III. Dominanat world view and its consequences

A. Lord of the Earth

1. humans qualitatively unique and at the top of

the hierarchy

2. natural world is standing reserve

a. a resource to be used

b. simply a means

3. science and technology give man the power to

transform the natural world

4. man can predict and control the consequences of

his transformations

5. other cultures inferior, other beliefs superstition

B. This leads to, or presupposes a separation of man and

nature

1. separation is main problem

a. illusion or maya

b. destructive and self-destructive

II. Ecological consciousness

A. Self-realization

1. separation of man and nature as given rise to

an extremely narrow conception of self

a. Tanha in Buddhism

i. narrowly self-interested self

ii. small i, small s

iii. easily swayed by conventions

b. self is alienated from what it truly means

to be human

c. goal of self realization is to take us beyond

this narrow experience of the self

2. Getting beyond involves identification with wider

set of relationships, other people, and the natural

world

3. Once one begins to identify with other beings and

places one overcomes the separation

4. self-realization leads to the realization of the self

a. as embedded in larger web of relationships,

human and natural

b. identifies on a vital level

c. I is more than body, and more than possessing

d. Australian aborigines and the Walkabout

e. "this place is part of myself" or "my relation

to this place is part of myself"

5. in Hindu Brahman is Atman

6. Once one experiences oneself, or identifies one's self

with others, transforms one's consciousness, and

therefore one's actions

7. Bhodisattava"No one is saved until we are all saved," where the phrase "one" includes not only me, and individual human, but all humans, whales, grizzly bears, whole rain forest ecosystems, mountains and rivers, the tiniest microbes in the soil, and so on, the Buddha

a. is the ideal of Mahayana ideal, "one whoe essence (sattva) is perfiected wisdom (bodhi),

b. "a being who having brought himself to the brink of Nirvana, voluntarily renounces his prize that he may return to the world to make it accessible to others.

c. Bodhisattva vows not to desert this world "until the grass itself be enlightened." The Buddha's Flower Sermon, "He simply held aloft a golden lotus."

8. To come to the Self-realization involves the process of self-identification with the larger whole, Nature. Must be identification in order for there to be compassion, sympathy, empathy.

9. Other cultures

a. Taoism

b. Navajo

10. Gandhi"turn the spotlight on yourself"

a.

b.

B. Biocentric Equality

1. self-realization involves a larger set of relationships

2. living things are part of self

3. This would mean in western terms that all organisms and entities in the ecosphere, as parts of the interrelated whole, are equal in inherent worth,

II. Eight Principles: (203)

A. The well-being and flourishin of human and nonhuman Life on Earth have value in themselves These values are independent of the usefulness of the nonhuman world for human purposes

B. richness and diversity of life forms contribute to the raelization of these values and are also values in themselves

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

D. The flourishing of human life and cultures is compatible with substantial decrease in human population. The flourishing of nonhuman life requires such a decrease

E. present human interference with the nonhuman world is excessive, and the situation is rapidly worsening

F. Policies must therefore be changed These policies affect basic economic, technological structures. The resutlting state of affairs will be deeply different from the present.

G. the ideological change is mainly that of appreciating life quality (dwelling in situations of inherent value) rather than adhering to an increasingly higher standard of living. There will be a profound awareness of the difference between big and great

H. ETHICS : those who subscribe to the forgoing points have an obligation directly or indirectly to try to implement the necessary changes

How does this translate into action? The idea of biocentric equality and the eighth principle translate into the idea of what is called "direct action" which is "non-violent" the principle of non-violence is derived from the identifiction with all things living and non-living

Ghandi satyagraha -- soul power

III. ECOLOGICAL RESISTANCE -- CENTRAL PRINCIPLE

A.DIVERSITY BOTH HUMAN AND ENVIRONMENTAL -man as a part of the whole takes personally the wounds inflicted on the body

B. resistance is necessary because of the dominance and limitations of narrow technological solutions to narrowly defined technological problems

C. the resister accepts the burden of responsibility, the burden of witnessing for the other as Self -- always non-violence -- can choose action or not, but cannot turn away in ignorance

D. embrace your opponent, convince him at the personally level of the justness of your position. Not a question of force, control, or manipulation. Thou art That. This is Hinduism and Ghandi, but the same in Taoism -- the power of one's position is the truth of that position, not one's ability to coerce