I. Western Society/Culture: A Critique

A. Unique

1. Subject of history

a. Providence: God’s chosen people

b. Enlightenment Narrative: progress

c. Historical stages

i. Comte’s law of three stages

ii. Marx’s historical materialism

d. Model

e. “Other” Societies: Behind, Hopeless

2. religious ideology: Judeo-Christian tradition

a. earthy manifestation of divine providence

“from creation to judgment”

b. catholic church was the body of Christ on earth

c. institutions were divinely sanctioned

d. actions were ordained, providential

e. people were God’s chosen, different from, superior to.

3. ideology of humanism

a. Christian Euro-human beings were god-like

b. their destiny was to shape the world

4. science as power and progress

a. Demystification: beyond superstition, myth to reality

b. science as power: world is matter in motion, science discovers the laws,

gives humans power over nature

c. power to overcome scarcity

5. American exceptionalism

a. exception City on a Hill (furthest point of humanity)

b. values are universal

6. No constraints on actions, in fact morality legitimated action

a. “Other” unlike “us” is irrational

c. “Other” unlike “us” doesn’t feel pain

d. “Other” unlike “us” don’t care about human life

B. Alienation from Nature: separate from and superior

1. religious ideology

a. scriptures

b. authoritative interpretations: dualism

i. nature vs garden

ii. wild vs tamed

iii. humans vs animals

c. early practices

d. Church “Fathers”

i. Augustine

ii. Thomas

e. nature as fallen, evil, filled with restless dread, temptation

2. Science

a. natural world matter in motion

b. lifeless

c. Descartes. Newton: modern world view

3. Capitalism/Consumerism

a. nature as resource to be transformed into a commodity

b. nature as aesthetic experience for humans

c. life is orientated around producing and buying

4. Conservation and Sustainability

C. Technophilia- love of technology

1. instrumental theory of technology, common sense theory, or unreflective theory

a. techne logos: the logic of how to

b. technology as tools for human use

2. Heidegger: “A Question Concerning Technology”

3. Lords of the Earth

D. Violence-the other, nature, self-destruction

“If you can be made to believe absurdities, you can be made to commit atrocities.”

1. Uniqueness has justified extreme violence, the destruction of thousands

of cultures, the impoverishment of billions, the elimination of the possibilities

of the exploited to change their situation, forced starvation, slavery, and genocide.

2. World View on nature has led to. . .mass extinction of species, destruction of

the crucial ecosystems necessary for planetary survival, catastrophic global climate disruption

3. science and technology has allowed those in power to create and disseminate

Technologies that allow humans in first world to create bubbles for themselves that allow them to ignore the above, and that we can destroy the entire planet.

Choi and I don’t have a solution, or even solutions. We are suggesting another way of looking at the world. Instead of critiquing the logic or intent of what we say, maybe think about understanding the world as not just an I, but in terms of the Other.

II. Re-Imagining Nature: Nature as Other

A. Native American world view

1. The land

1. Humans are persons, but also to natives animals

and inanimate objects are "persons"

a. animals and birds

b. but also forests, streams

2. For some the entire world is "enspirited" or

enchanted

3. Human beings are part of the world; they are not

qualitatively different

4. Non-human persons have their own social arrangements

a. no separation of humans from natural world

b. idea of community includes all

5. as part of the community they have moral standing,

rights

a. a complex system of obligations and responsibilities for humans in relation to

these other "persons"

b. the idea that humans are outside of this is absurd

c. moral and ethical responsibility to all creatures

of the community

6. even in hunter societies

a. belief in reincarnation

b. complex rituals involved in sending creature

on its way

c. to return agains

E. Traditional Navajo

1. Natural world is sacred, or holy place.

a. Dine

b. Dinetah, sacred land

c. Four sacred mountains

2. The earth is a living breathing entity in an

animate world.

3. All beings whether animal, bird, insect, plant have:

a. a spirit

b. controls power

c. teaches a lesson

d. and has its place in the natural order

4. There is an order to this world and the goal of

human beings ought to be to find one's place in the

order.

5. Hozho, or the beauty way of life.

a. K'e

b. humility

c. harmony

d. respect for all living things

6. This relationship is the primary and most important

relationship for the culture/society.

7. Above is reflected in cultural and religious practices.

a. corn and the prayer at sunrise

b. shape of homes or hogans

c. relationships with animals

i. creations stories

ii. moral stories

iii. hunting

II. "Look to the Mountain" Gregory Cajete, a Tewa Indian from the

Santa Clara Pueblo

A. The land is an extension of Indian thought and being

1. "this is the place that made us"

2. "look to the mountain" which refers to the long view,

what we are doing in terms of future generations

B. Sacred orientation to place and space is key element of

Indians relationship to the natural world

C. Theology of place

1. place is not just physical but spiritual

2. Natives established a direct and enduring relationship

with the environment

3. this relationship was the basis and is reflected in every aspect of their culture, language, art, music, dance, social organization

4. adapted differently but common set of principles

a. natural universe is embedded with life and

sacredness

b. effects of living carried out with humility,

understanding, and respect for the sacredness of

the place and all living things in the place

c. theology of place: environmental understanding

was guiding mechansim for expression

d. education starts with the environment because

that is the primary relationship

D. Windows into natural affiliation or orientation to place

1. named their place in terms of natural world and

its sacredness

a. Cardinal directions in relation to facing the sun

b. three other directs, above, center, and below

2. art

a. design motives reflect the relationship between

humans and animals

b. primal symbols of nature in art forms

i. cloud motive emphasizesthe nature and

movement of water

ii. names for different kinds of rain

E. Relationships with animals

1. essential relationship was one of respect

2. also honoring the beings that gave life to a people

3. the animal kingdom is a kingdom of process and

transformation

4. animals can teach people things

5. animals are important in myths

a. reflect important role of animals

b. importance of proper relationship with the

natural world

6. hunter of good heart

a. provided for people

b. knowledge and respect for animals

c. prayers of thanksgiving to the animal

d. life is sacred, animal life begets human life

e. symbolic acts reinforce communal relationships

7. animal dances

a. maintain the balance of all essential relationships

8. Ceremonial cycles

F. relationships with plants

1. corn as an example

a. corn is a sacrament

b. representaion of life itself

c. "we are all kernels on the same corn cob"

G. Pueblo journeys

1. journeys born from the navel of the earth

2. journey upon sacred landscape, taught by certain

animals

3. pueblo and Kokopelli, seed carrier, creative spirit of

natures fertility

III. Sacred Narratives

7. sacred narratives

a. stories held to be holy and true by members of a

religious tradition, historical events, heroes, gods

and spirits, and the origin fo all thisn

b. power in the retelling

c. validate and legitimize beliefs, values, ethics,

norms and values

8. sacred symbols, ceremonies, rituals. smo,s;d

a. sacred symbols

i. Christian cross, Islam , Judaism

Hindu cows

ii. four sacred arrows of the Cheyenne

The Medicine Arrow (Mahuts) symbolize the collective existence of the tribe. As the Arrows prosper, the tribe prospers; as they are allowed to suffere neglect, the tribe declines in prosperity. There attributes are in their supernatural qualities.

The Arrows were given to the Cheyennes by their mythological cultue hero, Sweet Medicine. Sweet medicince went to Bear Butte with all the wism men of all the peoples of the earth as a pupil of Maiyun (the great Spirit). The great Spirit gave Sweet Medicine

the four arrows, two have power over the buffalo, and two have power over human beings. They are the Cheyennes greatest resource against two biggest threats: hunger and enemies

iii. medicine bundle

iv. Iroquois and turtles carries world on its back

v. Navajo and bears

Often considered to be as much human as animals, they are shown respect that is due holy beings . . . even tracks are treated with respect. They have the power to heal and help. Only killed under extreme circumstances such as starvation and then with a prayer, "though you are eaten, you will return whole to your own pwople and will become chief over your own people."

b. ceremonies or rituals a ceremonial act that

highly stylized for specific occasion

i. Renewal of the Sacred Arrow Ceremony

ii. Cheyenne Sun Dance

The central theme of the Cheyenne Sun Dance is world renewal. "the object of the ceremony is to make the whole world over again . . ."

The origin myth of the Sun Dance is that Erect Horns journeyed to a sacred mountain because of the need of his people - famine. "Vegetation withered, the animals starved, the land became barren and dry, and the ancient Cheyenne were on the verge of starvation, for they had no food but dried vegetation and their dogs of burden."

Erect Horns took his wife to the sacred mountain where the Great Spirit taught them the Sun Dance: Follow my instructions . . . when you go forth from this mountain, all of the heavenly bodies will move. The roaring Thunder will awaken them, the sun, moon, stars, and the rain will bring forth fruits of all kinds, all animals will come forth behind you from this mountain, and they will follow you home.

iii. Navajo ceremonies, Blessing Way

iv. Ghost Dance

c. Place: rites of passage

i. Walkabouts of the Australian aboriginals

ii. Vision quests which involves hallucinogens

and asceticis

A. Iroquois: creation story

1. Before there were humans there were Sky People who

dwelled in the celestial world

2. There was no sun all light came from the celestial

tree that stood in front of the Lodge of Sky Chief

3. Sky Chief had married a young wife who became

pregnant Sky Woman

4. Firedragon spread rumors that the child was not

Sky Chief's

5. Sky Chief in anger ripped up the celestial tree and

through his wife in the hole

6. Sky Woman fell down towards the water below

7. The birds feeling sorry for her supported her breaking

the fall and carrying her slowly downward

8. The water animals hurried to make a place for her

9. Turtle said that he would support a world on his back.

10. Muskrat came up with a large mouthful of earth

which he placed on turtles back

11. The blossoms of the fallen celestial tree shone through the hole

and became the sun

12. When Sky Woman landed grass and trees had already begun to grow

13. Sky Woman gave birth to a daughter who gave

birth to two sons, the father could have been Turtle

or West Wind

14. The two were twins but one was goo and one was

evil, the good twin born the the usual way, the evil twin

born through the mother's side and killed her

15. Sky Woman buried her daughter and plants miraculously began to grow

from various parts of her daughter

16. These were the most important plants, tobacco, corn,

beans, and squash "Our Supporters" or "Three Sisters"

17. As the good twin grew to manhood he began creating

good things: plants, animals, medicinal herbs, rivers,

and streams

18. The Evil Twin began to spoil his brother's work,

rapids, and boulders in the river, poisonous plants, thorns,

and briars, diseases, and monsters

19. The Good and Evil Twin battled on, Evil could never

win

20. Finally, The Good Twin created human beings to

enjoy all the good things that he had made for them

I. Navajo: Creation Story

A. called the dine, or "people of the surface of the earth"

B. Holy People lived in the lowest of the twelve worlds

C. origin story is story of the ascent of ancestors

D. Holy People are holy because they are powerful, not because

they are perfect

E. Usually some act of mischief or malice that cause the Holy

People to move from a lower world up

F. In each world there were adventures and events that are

relevant today

1. in third or fourth world hermaphrodites or transvestites appeared

2. venerated with supernatural power

3. in the world before the surface men and women

quarreled and lived separately

a. men lived harmoniously, learning women's

skills and inventing tools and utensils

b. women couldn't deal with the lack of sex

c. had sex with monsters

d. basis of certain taboos

4. A great flood began to fill the eleventh world and the

Holy People were forced to scamble up through a

hollow reed to the surface of the earth

5. First Man and First Woman are prominent among the

Holy People

6. the earth was devoid of form when the Holy People

arrived

7. First Man brought soil from the mountains in the world below, he made for replicas, mixed sacred matter

in each, planted them in the four cardinal directs, and

breathee into them to make them live and grow large

8. these are the four holy mountains the mark the sacred

land

"In the east he put Sisnaajinii, or Blanca Pak, CO, placed in it a white shell, covered it with daylight and dawn, fatened it to the ground with lightning, and assigned it the symbolic color of white.'

"To the south wen Tsoodzil, Mount Taylor, in which he placed turquoise: he then covered it with blue sky, fatened it with great sotne knife, and gave it the color blue as its symbol."

"Dook'o'oosliid, or the San Franciso Peaks, is the mountain of the west. Securing it to the ground with asunbeam, First Man put abalone inside and covered it with yellow clouds and evening twoiligt, yellow being it color."

Black is the color of Dibe' ntsaa, or Hesperus Peak in Co, the mountain of the north, it is fastened by a rainbow, impregnatd with jet, and covered with darkness.

8. During this creative period Talking God and Calling

God assumed guardianship of the mountains

a. dressing them in jewels

b. giving each two songs

c. placing supernaturals within to gather the clouds

and answer prayers "those that stand within"

9. The mountains are referred to as hogans in which

many beings reside, animals and plants

10. much of Navajo ritual, and social life is organized

around their belief in the sacredness of the mountains

a. homes

b. prayer

c. taboos

d. navajo wedding basket

11. hozho or the beauty way of life

12. they are parents of most imporanat figure in Navajo

mythology Changing Woman

13. Changing Woman mated with the Sun Bearer and had

two sons, both Monster Slayer and Born for Water

14. Monster Slayer got weapons from his father the sun

had and killed the monsters

I. Sociology of the Environment

A. All societies/cultures understand and define the natural world in different ways.

B. Different understandings of the natural world lead to

various cultures having different:

1. relationships to the natural world.

2. experiences with the natural world.

3. practices toward the natural world.

C. In sum: every society has a dominant world view

regarding the natural world aka the environment

D. As a way of explaining this contrast the traditional Navajo

world view with the dominant world view of Western and

American society.

F. Western culture

1. Human beings are "lords of the earth"

a. qualitative difference between humans

and other beings, i.e. soul or reason

b. hierarchical: humans at top

c. power to shape the world and create their own destiny

i. science discovers the laws of nature

ii. technology transforms discovery

into power over nature

d. they have the power to predict and control

the consequences of their transformations

2. Natural world exists as "standing reserve," or a

resource

a. waiting to be transformed into a commodity.

b. waiting to be adapted as a source of power

c. private property

d. profit

3. Natural world has no inherent value, and

non-human beings have no inherent or intrinsic value.

4. Cultures which don't recognize the truth of the

above, like the Navajo, are "primitive," 'backward."

G. Influences on Westen society's world view.

1. Christianity

a. text

b. Church decisions

c. Puritans

d. manifest destiny

2. Science

a. world as calculable

b. predictable

c. controllable

3. Capitalism

a. world as potential commodity

b. private property

c. profit

d. sink and garbage dump

Appendix I

I. Yup'ik Eskimos

A. Rich coastal environment of Nelson Island

B. they view animals as nonhuman persons

C. Tradionally viewed the relationship between humans and

animals as collective reciprocity

1. animals gave themselves to the hunter in response

a. to the hunter's respectful treatment of them

as persons in their own right

i. respect is understood as both love and fear

ii. takar (to be shy of, respectful for,

intimidated by

b. as humans animals also had souls

i. sould is life force

ii. stays close to body for time after death

iii. before it goes to extraterrestial realm

for rebirth

2. both animals and humans participate in a cycle of

birth and rebirth

a. cycle was contingent on right action and thought

b. by both self and others

3. also in the past inanimate objects were thought to

have souls

B. Both animals and humans possess a awareness or consciousness which allow them control over their own destiny

1. experience through life is a key in controlling one's

destiny

2. from experience comes understanding for both

animals and humans of an elaborate set of rules

a. for living

b. which define action between humans and

humans and non-humans

3. especially important

a. rules for hunting were rules of respect that if

not followed would mean the animals would not

give themselves to the hunter

C. Animals and humans

1. some believe animals are humans in disguise

a. speak, marry, live in sod houses

b. take part in material culture

2. some believe animals are transformed humans i.e. the wolverine and descended from humans

3. animals take human form the wolf, but give itself

away by bone crunching

4. animals act like humans

a. playing dancing

b. mice cleaning house in spring

c. sensibilities

III. The Land Ethic

A. The Land Ethic - Aldo Leopold 1887-1948 A Sand County Almanac (1949) essay "the Land Ethic" --

1. lays the thematic ground for the first ecocentric ethic

2. a radical rethinking of ethics in light of ecology and the sustained abuse of the environment is an absolute necessity

3. Early life a conservationsit -- nature a resource to be managed "the varmint question"

4. "Thinking Like a Mountain"

B. Leopold's extensionism

1. Leopold wants to develop an ethical philosophy that

establishes a moral relationship between humans and

the land and the animals and plants

2. his philosophy is holistic

a. define the new boundaries of the moral

community

i. basis for moral standing

ii. question of value

b. new understanding of how we should live in

this moral community - the moral "ought"

c. suggest limitations on social organization and

policy

C. Three assumptions throughout his argument.

1. it is a fact that the earth is alive not dead matter, a living world

a. reducible to physical laws

b. not reducible to quantification or the dollar

2. living world is too complex to be predictable,

a. cannot predict the consequences of our actions

b. unanticipated and unintended consequences

of our actions

i. overfishing of pollock

ii. coral reefs

iii. Black Sea

3. accepts the holistic perspective of ecology

a. everything is interconnected, interrelated

b. even man no subject outside or above the world

4. According to Leopold the conqueror role is self- defeating.

a. Unstated assumption is that the conqueror knows

all, can foresee and therefore predict and control the consequences of his actions

b. that the conqueror knows both who and what is valuable, and who and what is worthless

5. Both of these are wrong

a. the ecosphere is so complex that its workings exceed science's attempts to grasp it

b. values in a capitalist society are based on market,

on economics

c. doesn't take into account aesthetic elements,

song birds and wild flowers are valueless

e. doesn't take into account essential elements

of the ecosphere like marshes and wetlands

and tree covered hillsides that are essential to

the entire functioning of the systems

D. Leopold's argument

1. "biotic pyramid"

a. complexly organized and intricate structure of biotic and abiotic elements through which solar energy flows

b. Species of this biotic pyramid arranged in "trophic levels"

i. according to the food they eat,

ii. population get smaller as you get to the top levels, less predators the higher up on the food chain

c.. Man is not at the top. he shares and intermediate

layer with the bears, racoons, and squirrels which eat both meat and vegetables

d. Lines of dependencey are food chains, and each species is a link in many chains

"The pyramid is a tangle of chains so complex as to seem disorderly, yet the stability of the system proves it to be a highly organized structure. Its functioning depends on the cooperation and competition of its diverse parts.'

e. The trend of evolution is to elaborate and

diversify biota in relation to the abiotic environment over a long period of time

f. the line between biotic and abiotic elements is

is very fine

i. dead trees through the work of fungi

and insects become rich soil

ii. soil then nutures living things

"Land, then, is not merely soil; it is a fountain of energy flowing through a circuti of soils, plants, and animals."

g. There is always decay and death but a return to the soil

h. the reality is a whole system

i. complex

ii. interdependent

iii. in flux

4. From this holistic understanding Leopold believes that an ethical theory, the land ethic

a. fundamental reality: the land communtiy

b. the land, its biotic and abiotic elements,

have moral standing

i. include species

ii. ecosystems

b. human beings are members of this land community with moral standing

i. not Lord of Earth

ii. but member

b. as members

i. respect for all members

ii. respect for community as whole

c. basic moral principle

"A thing is right when it tends to preserve the integrity of the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise."

d. consequentalists

i. determine the morality of an act or

policy, its rightness or wrongness by the

effect it has on the community

ii. so complex that we can't determine the

consequences of our actions

c. actions and policies

i. Preservation of life forms and biotic and abiotic diversity necessitate that we introduce changes slowly so adaptation can be accomplished

ii. avoid introducing alien species to ecosystems

iii. human intervention should be slow and

minimal

iv. genetically modified organisms and

the precautionary principle

d. social organization

i. small self-sustaining farms

ii. local markets

E. Callicot's analysis of Leopold

1. not a moral philosophy but a practical philosophy, How would the phronemos live?

2. The natural world is so complex and complicated that the human idea of mastery of it is just a form of hubris and will eventually be self-defeating

3. humans need to relate to the environment in a different way

4. however, Callicot says, it the beginning Leopold

he says in the beginning that love etc precedes moral

behavior

5. David Hume and late Darwin -- argued that the basis for morality is feeling or sentiment,

6. moral laws, the sphere of moral behavior is articulated on the basis of natural human feelings.

7. for Darwin this is natural and evolutionary, communities organized around love, intimacy, respect for the other survived.

8. For both morality has a natural basis. Callicot argues that Leopold is saying that modern society has lost this natural feeling of love and sympathy for the natural world--need new image -- complexity, sympathy

9. did western society ever have it

10. summary:

a. moral standing: the community as a whole

i. species and ecosystems

ii. not necessarily individuals

b. basis for moral standing

i. member of the system

ii. system is basis

c. ought: to act toward system in terms of its

stability

d. social organization: small farms

IV. 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