



Introduction to Environmental Ethics

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Technology education programs in which this course is incorporated are described fully in the Center's report entitled, "Visions for Natural Resource Education and Ecosystem Science for the 21st Century." Copies are available free of charge.

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Course materials will also be posted on our website:

www.ncsr.org

Please feel free to comment or provide input.

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COURSE OUTLINE

INTRODUCTION TO ENVIRONMENTAL ETHICS

Environmental Ethics examines human and human/non-human relationships from an extra-cultural perspective. Utilizing this perspective, we attempt to analyze ethical judgments and moral behavior encouraged by the values, beliefs, norms, and attitudes of “western mainstream” culture. We will explore any value Nature may have in and of itself, beyond human preferences, and this will lead us to the consideration of the rights of plants, animals, land, and humans in a new context.

Many students of environmental ethics note that they have made some of these considerations before, on their own, but have never been able to find a place of study in which to collect or express their ideas in a meaningful way. Those of you who have suppressed these notions will feel at home in environmental ethics. We will explore a matrix of religious, scientific, economic, philosophical, sociological, and political knowledge as we probe the more “fuzzy realms” of aesthetics, purpose, process, love, reality, intensity and life.

Some may be offended by the subject matter because it will shake the foundations of the beliefs they hold dear and have selected to pursue in their lives. *Do not despair!* You are not required to assimilate them if you do not wish to. You are only required to consider these alternatives to our accepted ways of being and ways of thinking as an adult learning exercise. You will, however, be tested on your ability to understand these ideas regardless of how abstract or radical they may appear.

Contrary to the opinion of some, environmental ethics is not designed as academic matter in some sort of an attempt to “arm environmental activists in preparation for a last showdown with ‘American Dreamers.’” Optimally, ethics seeks equity; they are moral philosophy put to action as guidance for the proper act in certain situations of conflict. An understanding of how ethics presently serve only humanity, due to realities championed by western cultural beliefs, can inspire us to compose a philosophical system sensitive to the needs of future people and guide us to adjust our current anthropocentric and more “lobbied” form of modern consciousness.

Thus, an important objective of this course is to develop original and sustaining philosophical guidelines which will enhance a healthy global enterprise through the election of more gentle cultural options by the global community. We will then propose appropriate themes that might be adopted by an extensive future educational network to accomplish that task.

TEXTS

Armstrong and Botzler, 1998. *Environmental Ethics: Divergence And Convergence*. Second Edition. McGraw-Hill Inc., San Francisco, California.

Joseph R. Des Jardins, 2001. *Environmental Ethics: An Introduction To Environmental Philosophy*. Third Edition. Wadsworth Publishing Co., San Francisco, California.

COURSE DESCRIPTION

This course examines the influence of cultural values on the relationship of humans with each other and with plants, animals and the land. An important objective is to develop original and sustaining attitudes and guidelines that enhance a healthy globe for all posterity. Sources of western society's historical and current attitudes toward nature as well as alternative cultural perspectives will be explored in order to broaden a student's range of philosophical choices of how to think and how to be with regards to nature. The exploration of places humans share with all beings and things, in an integrated sense, will lead to a greater understanding of individual moral responsibilities for ethical actions toward the environment.

COURSE OBJECTIVES

Upon completion of this course, the student will be able to do the following:

1. Understand the concepts of basic and non-basic rights, morals, and deontological and teleological ethical perspectives.
2. Understand the influence of differing cultural value systems on relationships of humans with each other and with plants, animals and the land.
3. Objectively analyze environmental problems and compare and contrast different "world views" with prevailing "western views" of the environment.
4. Develop informed, objective perspectives and judgments regarding environmental issues.
5. Articulate responsibilities humans may have regarding global posterity.
6. Distinguish and apply the concepts of economic, instrumental, intrinsic, and inherent values as applied to ethical judgments regarding the environment.
7. Comprehend the connections and interrelatedness among all beings, human and non-human, life, and the globe upon which all dwell.
8. Distinguish between and apply concepts of anthropocentrism, sentientism, biocentrism, and holism toward the solution of environmental issues.
9. Understand the differences between objective and subjective realities and the magnitude and nature of impact each may have in the resolution of environmental quandaries.
10. Develop original and sustaining attitudes and guidelines which will enhance a healthy personal future and a healthy global enterprise.
11. Read and comprehend academic and professional literature on the subjects of environmental ethics and philosophy.
12. Understand and discuss how the "western mind" came to think and to be with regards to nature and the environment.

STUDENT ASSESSMENT

Attendance (-5 pts/abs)	50 pts.
“Pop” quizzes on reading selections	50 pts.
Homework	50 pts.
Announced quizzes	50 pts.
Artful letter project	50 pts.
Group ethic project	50 pts.
Midterm examination	100 pts
Final examination	100 pts.
Total possible	500 pts.

Grade scale: A = 450, B = 400, C = 350, D = 300, F = below 300

TYPICAL ASSIGNMENT

1. Students will be required to participate in project and discussion groups for the purpose of exploring possibilities for the solutions to ethical dilemmas of today’s world.
 - A. *Artful Letter Group Project.* One group project will have students collaborating on the contents of individual letters to be written to influential persons in the interest of informed, objective, unbiased, and enlightened views towards resolution of an ethical dilemma.
 - B. *Umbrella Ethics Group Project.* Another group project will compose and name a set of ethical guidelines or coherent set of beliefs, attitudes, concerns and commitments that can be taught to students of all ages and will generate ethical treatment of surrounding things and beings, both human and non-human.
2. Written homework assignments and essays will be shared with the class for the purpose of building a sense of community, encouraging creative individuality, and for generating an atmosphere of intellectual inquisitiveness. All assignments are aimed towards the articulation of a rationally defensive ethical theory which may ultimately enhance a healthy global enterprise.

TOPICS LIST

Building a Foundation	Recent Developments	Synthesis	Synergy
<i>The Writings of:</i> Pythagoras, Descartes, Copernicus, Bruno, Galileo, Aristotle, Kant, Aquinas	↓	↓	↓
Genesis and Christianity	Changing Attitudes	Post-Anthropocentrism	Socializers
Anthropocentrism	Native-American Perspectives	The New Way of Thinking and Being	Duties of a Society
Paradigms	Green Politics	Respect for Nature	Looking Glass Nature, New Kind of Person
Manifest and Latent Functions and Dysfunctions	Deep Ecology	“Rights” of Nature?	Altruism
Wisdom, Knowledge and Intuition	World Population	Aldo Leopold & The Land Ethic	Huston Smith & Things Superior to Us
Frontier Mentality	Global Economy	Biocentric Ethics	Stumbling Blocks
Skin-Encapsulated Ego	The Global Brain	Gaia Hypothesis	Building Blocks
Ethical Forms	Feminist Perspectives	Schweitzer & Reverence For Life Ethic	Ethical Elements
Teleology: Aristotle	Minority Perspectives	Huston Smith	Process Theory
Deontology: Kant	Systems Theory and Ecological Model	Travis Hirschi & Bonding Theory	An Umbrella Ethic
Utilitarianism: Bentham	Social Ecology	The Global Brain	
Primary Ethical Teachings	Pitirim Sorokin	Non-Conscious Ideologies	
	Economics, Capitalism and “Eco”-Nomics	Extending Bentham, Aristotle, and Descartes	
	Animal Rights and Animal Liberation	Animal Thinking	
	Wilderness and Natural Resources	Taylor’s Bio-Centric Ethic	
	Biocentrism	Sustainable Communities	
	Lawrence Kohlberg & Stage Theory: Moral Development	Cultural Pluralism	
	Genetic Engineering		
	Creative Problem Solving		
	Eco-Psychology		

NOTE: *Subjects outlined above are supported by current literature where available and appropriate.*

READING/LECTURE SCHEDULE

NOTE: Reading assignments must be completed prior to class. Short “pop” quizzes will be given at random times at the beginning of class to encourage preparedness, and scores will be factored into final grades.

WEEK	SUGGESTED READING/RESEARCH
Part One: Building A Foundation Week 1	Introduction: What is an ethic? Armstrong/Botzler text (A/B) #41: Stephen Jay Gould: <i>The Golden Rule: A Proper Scale for Our Environmental Crisis</i>
Week 2	A/B: Introduction and Ch 1: pages 1, 2, and 3 A/B #3: E.O. Wilson: <i>Little Things That Run The World.</i>
Week 3	A/B #34: Immanuel Kant: <i>Duties to Animals</i> A/B # 36: W.H. Murdy: <i>Anthropocentrism: A Modern Version.</i>
Week 4	A/B #28: Booth and Jacobs: <i>Ties That Bind: Native American Beliefs.</i> A/B #27: Scott Momaday: <i>A First American’s View.</i>
Week 5	A/B #11: John Muir: <i>A Near View of the High Sierra.</i>
Part Two: Recent Developments Week 6	A/B #8: Holmes Rolston: <i>Values in and Duties to The Natural World.</i> A/B #53: Charlene Spretnak: <i>States of Grace.</i>
Week 7	A/B #40: Peter Singer: <i>Equality For Animals?</i>
Week 8	A/B# 15: Gary Nabhan: <i>The Far Outside.</i> A/B #41: Paul Taylor: <i>Respect for Nature.</i>
Week 9	A/B #39: Tom Regan: <i>The Case For Animal Rights.</i> Mid-Term Examination
Part Three: Synthesis Week 10	A/B #45: Aldo Leopold: <i>The Land Ethic.</i>
Week 11	Critical appraisals of <i>The Land Ethic</i>
Week 12	Metaphysics and <i>The Land Ethic</i>
Week 13	A/B #21: St. Francis of Assisi: <i>Canticle of Brother Sun & Sister Moon.</i> Albert Schweitzer: <i>The Ethics of Reverence For Life.</i>
Part Four: Synergy Week 14	The Gaia Hypothesis
Weeks 15-17	Group work on development of umbrella ethic
Week 17	Group umbrella ethic project due
Week 18	Final Examination

NOTES FOR INSTRUCTORS

The following materials include outlines, lecture notes, and resources for instructors to serve as a foundation for a beginning *Environmental Ethics* course. “Sessions” may take more than one week or less, depending upon the amount of discussion generated about specific issues. This discussion is encouraged. Examples are given of the content of “pop” quizzes and subject areas that may be covered. Throughout the course students are encouraged to research the writings of individuals in the broad areas we are discussing. Individual research by students is encouraged.

NOTE: *The purpose of “pops” is to see if an article was read, not memorized.*

Introductory instructions for the students:

Make-up quizzes and exams are not offered and late homework is not accepted after the first day of lateness. *Do not do homework in class!* I expect you to give it some thought and to reflect that process on your paper. This course requires much reading and serious attention to lecture. Things will make more sense if you keep up to date on your reading and homework assignments. I will be able to tell in class if you are in a fog and it is at least somewhat likely I will call upon you for your thoughts. I do not do this to embarrass you. I do it because it is a lot of fun and stimulates interesting conversation. Assignments or quizzes you fail to accomplish will be factored in as “0” when I average your grades at the end of the semester.

Absenteeism is a great burden and is not well tolerated (except when absolutely necessary!). Please arrange to get copies of class notes or handouts from classmates. Team up with someone during the first week and establish a sense of responsibility for one another. Expect to bring yourself up to date. I do not carry handouts around with me, nor am I apt to remember what they were after the fact. It is fair to say that absenteeism will have the greatest impact on your grade because it will influence your quizzes and exams directly. *Take good notes!*

Objectivity is a course goal. Unbiased, open minded, constructive, rational attitudes are a classroom requirement. Try to leave any strong biases, agendas and emotional baggage at the door. If you are easily insulted or happen to be thin-skinned, this subject matter can be murder. Much of environmental ethics is in conflict with favored beliefs, regardless of your philosophical or political orientation. Go ahead and ask questions but don’t ask them all; leave some for others. And remember, *timing is everything!*



American-Indian Perspectives

A special section is included, developed by the Center’s tribal partners. Also, available free of charge from the Center, is a publication titled, “*American-Indian Perspectives: Nature, Natural Resources and Natural Resources Education.*”

REFERENCES

The following may be useful in student research projects:

Buchholz, R. 1998. *Principles of Environmental Management: The Greening of Business*. Prentice Hall Publishers. ISBN 13-684895-8

Chadwick. 1997. *The Encyclopedia of Applied Ethics*. Academic Press Publishers. ISBN 0-12227065-7
Freedman B. 1994. *Environmental Ecology*. Academic Press Publishers. ISBN 0-12266542-2

Frodeman, R. 2000. *Earth Matter: The Earth Sciences, Philosophy and the Claims of Community*. Prentice Hall Publishers. ISBN 0-13-011996-2

Pickett, T.A. and C.G. Jones. 1994. *Ecological Understanding*. Academic Press Publishers. ISBN 0-12554720-X.

Sterba, James. 2000. *Earth Ethics: Introductory Readings on Animal Rights*. Prentice Hall Publishers. ISBN 0-13-014827-X

Zimmerman, M.; Callicott, J.; Clark, J.; Sessions, G.; and K. Warren. 2001. *Environmental Philosophy: From Animal Rights to Radical Ecology*. Prentice Hall Publishers. ISBN 0-13-028913-2



SESSION 1 INTRODUCTION

1. Go over syllabus and grading with class.
2. Ask the question: *What are environmental ethics?*

All prior ethics are anthropocentric. What is an environment? Environmental ethics asks: What kind of an environment do we establish our ethics set for? An environment is much more than forests, streams, or the sea. It also includes the non-living, family, minorities, children, corporations, bodies, etc.

In this course, we will examine ethical theory, and think about:

- *why do we fashion theory that way?* (through the mindset)
- *how might an environmental ethic emerge?* (through shifts in values); and *what might it entail?* (various projects)

LECTURE/DISCUSSION

What are Environmental Ethics?

The field was first named in 1979 with the first publication of the *Environmental Ethics Quarterly* by Eugene Hargrove, but it actually came into being in the mid part of that decade. We will explore new ways of thinking which will, by necessity, require us to learn how we came to think the ways that we do. We can then rebuild logic, or reality based upon “knowledge,” and take another look at the role of nature, redwoods, life, etc.

We will learn about the real meanings of words such as: conservation, renewable, progress, preservation, purpose, overpopulation, wilderness, sustainable, life.

HOMEWORK

A/B # 41*: Stephen Jay Gould: *The Golden Rule: A Proper Scale For Our Environmental Crisis*.

(* abbreviation for reading assignment number 41 in Armstrong & Botzler text)



SESSION 2 INTRODUCTION



Pop quiz on Gould assignment.

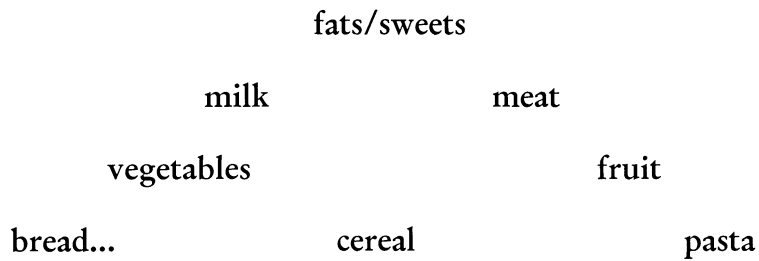
1. What animal population is threatened by the plan to build telescopes in spruce fir forests of Mt. Graham in Arizona? (a. spider, b. squirrel, c. bird, d. antelope)
2. What color is it? (a. brown, b. red, c. blue, d. white and brown)
3. What percentage of all species that ever lived are now extinct? (a. 46%, b. 99%, c. 17%, d. 73%)
4. Describe the ethic Gould proposes at the end of the article (which is the reason he wrote the article in the first place). (answer: *The golden rule*)
5. What is the paramount need of mankind at this point in history? (answer: *love, creative unselfish love*)

LECTURE/DISCUSSION

Discussion subjects:

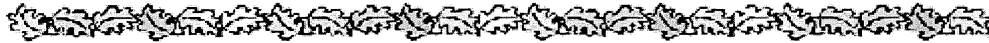
- Sustainable resources
- Conservation vs. preservation (with or before servitude)
- Anthropocentrism
- How definitions of “god” are probably inadequate in reality
- You cannot define that which defines you
- Deep ecology asks us to ask deeper *why* questions about our society
- Manifest and latent functions and latent dysfunctions
- Introduce the search for reality:
 - feminism (opting for the male success myth)
 - males as the more oppressed sex
 - the full human, and reassignment of gender values at birth
 - breakfast, lunch and dinner (industrial society constructs)
 - four basic food groups from nine, and back to a pyramid of 4 levels and 6 groups

The pyramid



(The above is an illustration of the basic food groups in a pyramid of 4 levels)

How did we come to think the way we do? (Aristotle, Descartes, Pythagorus, Genesis, etc.)



Plato's definition of wisdom:

"Wisdom is the capacity to judge long-run values by weighing future benefits against momentary pleasure."

HOMEWORK

Answer the following three questions:

1. What is reality?
2. What is [your] purpose?
3. What is love?



SESSION 3 INTRODUCTION

Review Chapter One: *Des Jardins*.

Science without ethics is blind; ethics without science is empty. Human nature, as we call it, is considered to be based on cultural bias or limitations. Energy problems are defined as questions of demand vs. supply (catalytic converters on lawn mowers are an example). Examining demand more deeply, we might question: *why do we even need lawns?* Deep ecology is asking *why* questions rather than *should* questions.

LECTURE/DISCUSSION

- *Environmental ethics* is radical theory.
- *Descriptive ethics* is the describing and classifying of ethical beliefs.
- *Normative ethics* are “ought” and “should” ethics (like the Ten Commandments).
- *Philosophical ethics* examine, analyze, and evaluate normative judgment and supporting reasons.

Traditional philosophical theories have proven inadequate to resolve environmental controversies. Looking to science for solutions is relinquishing authority to make decisions about our world and what kind of lives we might choose for ourselves. “Scientific experts” are often not value neutral and are usually paid to come up with what they come up with.

When economic thinking pervades a society, things without dollar values such as beauty, health, happiness, and security, rarely enter into decisions. The advance of all technical societies results in the proportionate diminished sharing among its participants as well as a growing lack and breakdown in ethics.

Roots of our attitudes towards nature:

- Biological imperialism
- Judeo-Christian thinking (good press interpretation of the Bible)
- Self-encapsulated ego (isolated individuality)
- Need to reaffirm derived self through status building

NOTE: *For example, consider attitudes towards environmental damage.*

Three components of Frontier Mentality:

1. The natural world is something to overcome.
2. Humans are separate from nature.
3. There is always more, and it is intended for human use.

NOTE: *This is very anthropocentric!*

Three options for shifting from Frontier Mentality to a Sustainable Society:

1. Crisis management (we are crisis oriented).
2. Synchrony or band-aid-transitional.
3. Major shift in values (from frontier to sustainable).

NOTE: *Are these good enough?*

Aspects of a sustainable society:

- There is not always more.
- We are all one (Gaia).
- Actions are preceded by “should” questions: *Should* I buy this? *Should* I have a child? *Should* we build a dam? *Should* we build a weapon?

Deep ecology:

For reference, see *Jardins* (pp 210-214) and *A/B text #48, Arne Naess*.

The “shallow” environmental movement is committed to fighting pollution and resource depletion, looking only at the effects of environmental crises. In contrast, the “Deep Ecology” movement, related to multiple philosophies, refers to primary approaches to environmental issues which takes on holistic perspectives and rejects anthropocentrically based ideals. The Deep Ecologist asks “why” instead of “should.” These questions are asked one level deeper, and this is closer to the extra-cultural perspective. The deep ecologist says our problems are traceable to deep philosophical causes, and cures for our problems will require radical changes. We can easily see the influences of Aristotle, Pythagorus, Kant, DesCartes, Newton, Darwin, and the like, as deep philosophical causes for our mindset. The deep ecologist asks us to take a deeper look at our philosophical influences and determine whether the values in our society; which are based upon those influences, are indeed valid. Deep Ecologists are committed to promoting lifestyles that “tread lightly upon the earth,” where humans should live in simple, relatively nontechnological, self-reliant, decentralized communities.

Back to the lawn example mentioned at the beginning: When asking “Should I put a catalytic converter on my lawn mower or should I buy a push mower?” ask the “why” question: “Why do we even have lawns?” The American lawn is an artifact held over from Victorian England, and is supported by a chemical fertilizer industry (which preys upon our competitive egos to have the nicest lawn in the neighborhood!). Many past cultures had no lawns, and neither do many today.

We must avoid:

- Paralysis of nihilism (e.g., nihilism – noun; general rejection of usual beliefs in morality, religion, etc.; where we consider traditional values and beliefs are unfounded; thus, existence is senseless and useless)
- Narrow thought and restricted imagination
- Apathy and attitude that someone else will solve the problem (e.g., technology will provide the answer)

The goals of moral philosophy should not only apply to specific moral principals; but rather, an enlightened, responsive, coherent set of beliefs, attitudes, concerns and commitments.

Human nature usually turns out to be culturally biased and limited; Evolution of ethics (pyramid from Roderick Nash); Human chauvinism (speciesism); Expanding the concept of rights; “Intrinsic” value

HOMEWORK

A/B #3 E.O.Wilson: *Little Things That Run The World.*



SESSION 4 INTRODUCTION



Pop quiz on Armstrong/Botzler assignment.

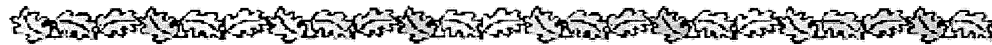
1. Do the authors suggest that...
 - A. ... Nature is composed of holistic natural communities working in ecologically stable associations with which humans can find harmony.
-or-
 - B. ... Nature is fundamentally erratic, discontinuous, unpredictable and non-peaceful to humans?
 - C. ... Science is: (a. value neutral, b. value laden, c. value free)
 - D. ... We should: (a. share the same ethics, b. develop our own personal ethic, c. listen to nature for the answer)

2. When did the search for an environmental ethic begin in earnest, as a distinctive discipline?
 - A. 1600s
 - B. 1860s
 - C. 1970s

LECTURE/DISCUSSION

Discuss reality, purpose, love homework. Point out the working of ego in most of the responses. Discuss our means of “escaping from reality.” (sleep, drugs, woods walks, vacation, meditation, etc.) *Are these not escapes to reality?* Discuss mental illness (Szasz, Laing, Rosenham) and eco-psychology as proposed by Rozak.

Introduce the 1st reality. Anything that exists solely in the 1st reality causes no evil impact to nature.



Shakespeare: *“Nothing is good or evil except that thinking makes it so.”*

HOMEWORK

Research the writings of John Seed and Dolores LaChapelle for articles on this topic.



SESSION 5 INTRODUCTION



Pop quiz on E. O. Wilson assignment.

1. Primary consumers of vegetation in Central and South America? (deer, rodents, ants, or cows)
2. Gaia is totality of _____ on earth? (*answer: ecology, life, intelligence*)
3. According to Wilson, what purpose does humanity serve on earth? (*answer: none*)

NOTE: *E.O. Wilson belittles the anthropocentric, over-rated human sense of self importance.*

LECTURE/DISCUSSION

Discuss “*centrisms*” (centers): egocentrism, anthropocentrism, biocentrism.



A biocentric perspective is the realization that the rocks will dance.

Discuss our *egocentrism* (“I am the center of the universe.”) and how it is massaged by the paradigm we serve. The skin-encapsulated ego is that ego established by the conflict of the “I” vs. the “not I.” We compare ourselves with others to determine relative success. Our view of ourselves then becomes what is derived by examination of that which surrounds us. Once the derived self becomes established, it needs reaffirmation. Insecure egos need continuing support, and “feeding insecure egos” is derived from material goods, fast cars, latest fashions, etc. When nature becomes part of the “not I,” it gets even worse, and sets up the mechanism which allows rampant reaffirmation at the cost of nature. For profound change to occur, we must see through our many layers of *anthropocentric* self-cherishing.

Think about this: If everyone in the world were given a 1200 sq. ft. house, they would all fit in the state of Texas (!).

Festivals and Totems. Festivals connect the right and left hemispheres of the brain as well as connecting human with non-human earth, sky, animals, and all things. For example, salmon is the totem animal for Pacific Rim communities. For 20,000 years these tribes ordered their daily lives according to the timing of the salmon population. Salmon was the totem for the Celts as well (a philosophical viewpoint: “Salmon ‘tell us’ to reclaim waterways so they can flourish”).



Gandhi's nature quote:

"The earth provides enough to satisfy every man's need, but not any man's greed."

Remember that environmental damage is rooted in Bio Imperialism:

- Judeo-Christian thinking
- self-encapsulated ego
- status-building to reaffirm derived self

Environmental Ethics will be radical ethics and radical theory. There are many different values (economic, aesthetic, scientific, religious, ecological, historical, intrinsic, instrumental). Are there non-human values, and do they constrain human conduct? Is it true that traditional ethics, extrapolated to the non-human world, are incompetent to assess and evaluate nature very convincingly?

Discuss the text authors' views on values and perspectives that draw heavily on scientific insights, with emphasis on reason, logic, objectivity, and repeatability (while others draw more heavily on intuition, emotion, imagination, artistic and religious insights, etc.)

Review "Purpose, Reality, Love" assignment. Demonstrate the presence of ego in each definition. NOTE: *Love is even defined by some students as a verb in direct relationship to them only, in quite an anthropocentric mode.*

Discuss: "There is no such thing as Idaho, it is only an idea."

In our separation from the earth, in celebration of ego, we ignore the possibility of other domains of value beyond human value. Environmental ethics is primarily concerned with values and those *why* questions referred to in the context of deep ecology. Does nature have value that extends beyond its obvious role of meeting human needs? Do some parts of nature have more value than others? What, then, are potential human responsibilities towards nature and natural entities?



The primary ethical teaching of all time: *"Cause no unnecessary harm."*

Steven J. Gould suggests we attempt to view things in proper scales of time. Humanity is a species caught up in the midst of a geological moment. It will certainly take some kind of genius to transcend our conceptual bias of time occurring only in a human's scale. Anthropogenic man has induced extinctions resulting from acts of man upon nature.

Extinction: 99% of all species ever known on earth are now extinct (of all the species that ever existed, it is estimated that less than 1 in 100 exist today; the rest are extinct). At a first approximation, all species, including man, are extinct. Extinction is the normal fate of a species. But life does rebuild or surpass its former diversity after several million years. 250 million years ago, 96% of all species on the earth were wiped out, and look where we have come since then. Nature does not exist for us, it had no idea we were coming, and it doesn't give a damn about us, but life goes on and on. After Chernobyl, DNA was slightly altered, and now mice are evolving 1,000 times faster than normal. Life is resilient, does not stop; changes at the most critical level, and goes on... .

Have environmental ethics advanced through various types or phases as civilization has expanded or progressed?

The 2-way cut

1. Anthropocentric ethic: the environment is instrumental to humans intrinsically.
2. Naturalistic ethic: based on suffering or extinction.

The 3-way cut

1. Anthropocentric ethic: as above.
2. Naturalistic ethic: is now split two ways:
 - 2a. Welfare of animals
 - 2b. Land ethics (ecosystems)

The 5-way cut (after the 3-way proves inadequate):

1. Anthropocentric ethic: expanded to include humans and the environment (serving the mutual good)
2. Animal ethic: animals have well being and feel pain.
3. Life: living plants and animals.
4. Endangered species.
5. Biotic community: web of life.

Environmental ethics is radically theoretical. No traditional ethic extrapolated to the non-human world has proved competent to assess and evaluate nature very convincingly. Traditional ethics are primarily humanistic and only secondarily concerned with nature.

The “Fab Four” types of environmental ethics:

1. Anthropocentrism: (Human interests only) “What’s in it for me?”
2. Sentientism: Only people, mammals, and birds count.
3. Biocentrism: Plants, animals, and all life forms have interests to live; and thus, all life forms have intrinsic rights.
4. Holism: Whole system on earth is most important. The whole is greater than the sum of its parts.

HOMEWORK

Research Rene DesCartes’ work concerning animals as machines.

A/B # 34 Immanuel Kant: *Duties to Animals*.

A/B # 36 W. H. Murdy: *Anthropocentrism: A Modern Version*.



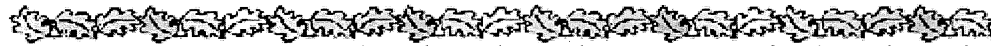
SESSION 6 INTRODUCTION



Pop quiz on Murdy assignment.

1. Descartes' main proof for beasts not being able to engage in thought.
(a. lack of creativity, b. lack of mind, c. lack of speech, c. lack of reason)
2. Kant said our duties to animals are indirect duties to -----? (*answer: mankind*)
3. Is anthropocentrism positive or negative to Murdy? (*answer: positive*)
4. What biological example did Murdy use to suggest other species might value themselves more highly than any other thing in nature? (spider, red squirrel, eagle, or dolphin)

LECTURE/DISCUSSION



Darwin: "*Species exist as ends in themselves. They do not exist for the exclusive benefit of any other species.*"

Murdy suggests that it's not wrong for humans to be anthropocentric; indeed, he states that spiders are equally *arachnocentric*.

Speciesism is prejudice against other species. We possess no greater innate intelligence, artistic skills, or emotional feelings than did our prehistoric predecessors who painted vivid images on caves over 30,000 years ago. Man is the first time a species has achieved world dominance. Because of the power of projection, he has greater potential for affecting his own evolution than any other species. He can project goals and ideas arising from hopes, fantasies, and dreams about the future and then proceed to work towards their realization.

Thus the image of the future that man adopts is not merely an illusion, but an element in the chain of causality. Man, at the present crest of the evolutionary wave, holds the ability for the greatest expression of the higher values of truth, justice, love and beauty. Possibilities are unseen realities.

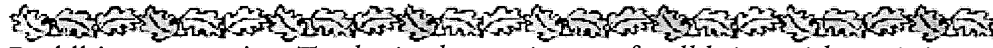
Discuss: *Process, Harmony, Intensity* and *Purpose*.

Non-conscious ideology:

The feminist movement's hearts told them something must be done, but their heads belonged to the culture (paradigm). The tie with the heart has been severed by the need to find equality in terms that

were originally considered the thing to get away from. The scientific method, and our adoration of it, has done somewhat the same thing. Two hundred and fifty years of love affair has provided us with a fatal lapse of memory of 5,000 years of knowledge which was accumulated by other realities and experiences; and these are just as valid sources of information as the scientific method.

Some cultures think seven generations ahead while we think in days.



Buddhist economies: *To obtain the maximum of well-being with a minimum of consumption.*

See next page for basic concepts in ethics.

HOMEWORK

A/B #28 Boothe and Jacobs: *Ties That Bind: Native-American Beliefs.*

Prepare for first quiz:

- 3 characteristics of frontier mentality
- 4 roots of attitudes towards nature
- 3 possibilities for shift from frontier to sustainable society
- 3 characteristics of a sustainable society
- What is biological imperialism?

A SUMMARY OF BASIC CONCEPTS OF ETHICAL THEORY

Ethical Theory; from Chapter 2 (pp 17-36), *Des Jardins* text.

ETHIC

The word *ethics* is derived from the Greek word *ethos*, meaning “custom”; e.g., general beliefs that guide customary behavior.

ETHICAL THEORY

These theories make explicit and systematize common beliefs and shared values that are often implicit in specific controversies; they provide a philosophical perspective for a critical examination of our ways of thinking and a common language for discussing and understanding ethical issues; they offer guidance and a means of evaluation. Ethics as they apply to the environment includes what is “good,” what is “right,” and what is “useful.”

The traditions are described below:

ETHICAL TRADITIONS

I. TELEOLOGICAL TRADITION (NATURAL LAW)

Traced from ethical views associated with Aristotle (fourth century B.C.) and Thomas Aquinas (thirteenth century A.D.), this law/tradition traces its roots to the meaning of *teleology*:

From the Greek word, *telos*, meaning “end”; and *logos*, meaning “discourse”; in philosophy, the science or doctrine that attempts to explain the universe in terms of ends or final causes. Teleology is based on the idea that the universe has design and purpose. Teleological perspectives run counter to mechanistic interpretations that rely solely on natural causation; e.g., Darwin’s theory of evolution. Aristotelian philosophy, the explanation of, or justification for, a phenomenon or process is to be found not only in the immediate purpose or cause, but also in the “final cause” – the reason for which the phenomenon exists or was created. In Christian theology, teleology represents a basic argument for the existence of God, in that the order and efficiency of the natural world seem not to be accidental; an ultimate designer must exist in an intelligent world. (“Teleology,” Microsoft® Encarta® Online Encyclopedia 2001; <http://encarta.msn.com> © 1997-2001 Microsoft Corporation. All rights reserved.)

Teleological perspectives state there is purpose to nature. This “Natural Law” provides a framework for thinking and reasoning about relations between nature and ethics, and it is not without significant philosophical challenges.

SPECIAL NOTES ON TELEOLOGY & BIOLOGY:

Teleological terms such as “function” and “design” appear frequently in biological sciences. Using the example, “A hawk’s wings are designed for soaring,” wings being “designed” suggests conscious, intelligent actions, and a “designer.”

Teleological notions were commonly associated with pre-Darwinian views that the biological realm provides evidence of conscious design by a supernatural creator. But even after creationist viewpoints have been rejected by many biologists, there remain various fronts where teleology and biology overlap.

Opinions divide over whether Darwin's theory of evolution provides a means of eliminating teleology from biology, or whether it provides a naturalistic account of the role of teleological ideas in science. Many contemporary biologists and philosophers of biology believe that teleological notions are a distinctive and ineliminable feature of biological explanations (Allen, Colin, "Teleological Notions in Biology," *The Stanford Encyclopedia of Philosophy* [Summer 1999 Edition], Edward N. Zalta [ed.]; <http://plato.stanford.edu/archives/sum1999/entries/russell/>).

II. UTILITARIAN TRADITION

From the writings of Jeremy Bentham and John Stuart Mill in the nineteenth century, *utilitarian* reasoning tells us to maximize the overall good or to produce the greatest good for the greatest number. Ultimately, all acts or decisions are judged in terms of their utility or their usefulness in producing good consequences.

A number of standard challenges are raised against utilitarian thinking, including quantifying "the greatest good for the greatest number"; quantifying "the good," when it is essentially a quality; and measuring intrinsic value.

III. DEONTOLOGY

From the Greek word for "duty," this ethical tradition emphasizes the notion of acting on principle rather than consequences. *Deontology* is the logic of moral obligation (the study of what is obligatory, permissible, right or wrong), in moral terms. In this viewpoint, central concepts of ethics involve duties and rights. The classic philosophical defense of this view is found in the writings of eighteenth-century philosopher Immanuel Kant.

This Kantian ethic states that we can be held responsible only for those things that we can control; e.g., assuming we are intelligent, rational beings, and do not act solely on instinct, we can be held responsible because we have freely chosen or have intended our actions.

This view is criticized on the basis of, among other things, the strong human-centered or anthropocentric bias implicit to its tradition.



SESSION 7 INTRODUCTION

Quiz # 1.

Review Des Jardins Chapter 2.

Discuss types of ethics, especially pointing out the differences between deon, teleo, utilitarian and their founders in preparation for a pop quiz next session.

LECTURE/DISCUSSION

The planet does not need our help. We need the planet's help. We should learn what it has to teach us about health, being, connectedness, interrelatedness and love. We are the beloved child, we experience sounds, smells, tastes.

Reality: the first reality (the world) is our hostess. The second reality is human culture and its beliefs. The first marriage is one we don't want to break. This could be reduced to a political belief; in fact, it has the green politic.

Green politics:

1. Work on clarifying one's own character.
2. Ecology is a major pillar.
3. Coalitions and common ground are found between anti-nukers, feminists, human rights advocates, environmentalists, and so on.
4. Consensus democracy.
5. Permission required to represent the group (to speak for the group).
6. Bio-centric perspective: inherent worth of other species (other than human).
7. Neither left nor right, but *in front*.
8. Discard materialism.
9. Recognize intrinsic value, inherent worth.
10. Non-violent.

Read from pages 36 and 37 about deep ecology by Devall (Japanese greens and California greens). Compelling moral arguments should be built upon currently accepted moral tradition, if at all possible.

Anthropomorphic: assigning human attributes to non-human things; humanization of personality.

Anthropopathic: assigning human feelings to non-human things.

An ethic: ecologically, this is a limitation on freedom of action in the struggle for existence. Philosophically, it is a differentiation of social from anti-social conduct.

HOMEWORK

A/B # 27 Scott Momaday: *A First American's View*.

Write a poem.

Retention-checking quiz for some recent assignments and discussion:

1. Sorokin suggests a more valid truth is achieved utilizing all three channels of cognition...senses, reason and _____? (*answer: intuition*)
2. What does Sorokin suggest is the paramount need for human kind at this time in history? (*answer: production of unselfish, creative love*)
3. What is a Wakan Tanka? (*answer: Native Americans' "Great Mystery"*)
4. Does Booth in "Ties that Bind" believe we should exchange western culture for Native-American culture? (*answer: no*)



SESSION 8 INTRODUCTION

Collect poetry homework.

LECTURE/DISCUSSION

Discuss centricities: ego-, ideo-, ethno-, anthropo-, eco-, bio-centric

Objective truths, in our knowledge, are very small while subjective truths are incredibly large in scope and number. But objective truths in life are infinitely large while subjective truths do not exist. This is a major problem of the human condition.

We all feel that a deer has more feeling than a fish, but is sentience a fair scale for a hierarchy of importance?

Objectivity vs. subjectivity: *attack ideas, not people.*

HOMEWORK

Research the writing of Jack Forbes. He writes about teaching Native-American values and culture.



SESSION 9 INTRODUCTION



Pop quiz on chapter two, Des Jardins.

Match the following (draw lines connecting each ethics tradition with the best definition and authors):

	<u>definition</u>	<u>author</u>
1. deontology	A1 useful purpose	B1 Kant
2. utilitarianism	A2 design towards ends	B2 Aristotle
3. teleology	A3 bill of rights	B3 Bentham
	A4 greatest good	B4 Muir
	A5 duty	B5 Aquinas

NOTE: *more than one answer from each column may be used.*

4. Is Nature (a. good, b. bad, c. neither)?; according to Des Jardins?

LECTURE/DISCUSSION

Deep Ecology

This means to ask “deeper” questions (artful?), to question society’s underlying assumptions:

- To ask *why?* and *how?*
- To apply the golden rule to nature
- Cultivation of “everything is connected” insight
- Non-exploitive science and technology
- Humans need contact with untrammelled wilderness
- Do “real” work
- Humans are just another species
- Achieving another balance
- Process of looking into ourselves past egocentrism
- Intrinsic value beliefs
- Remembering the wisdom men once knew
- Spiritual ties with the Earth
- Reverence for all
- A way of developing new balance between individuals, community, and nature
- Thinking like a mountain or rain forest
- Ultimate norms of deep ecology, self realization and bio-centric equality

The Artful Question

- Inspires awe and wonder in the recipients
- Designed as a learning experience for the recipient
- Non-polarized
- Doesn't take sides
- Non-combative
- Polite and eloquent
- Doesn't point a finger or lay blame
- Concise
- Organized (asks the question twice)
- Based on reality, the big picture
- Visits latent functions and dysfunctions
- Redirects debate to common ground of concern
- Inspires reevaluation of society's values
- Provocative
- Clever
- Deals with significant issues
- Leads to new outlook
- Can't be answered quickly
- Reader cannot tell: writer's age, profession, sex, race, status, ethnicity, bias, agenda, or politic

The artful question can be guided with an understanding of the varied levels of functions, as we recognize them, which can be broken down into three types: *manifest*, *latent*, and *latent dysfunction*.

Ways to explain:

- Family therapy: Getting to the real root of the problem
- The role of the redwoods (nature decides, not loggers or environmentalists)
- Rockefeller family adults were caught dealing drugs, so they would go directly to jail (so kids got involved in trafficking)
- The Miranda Act (more judges, plea bargains, lawyers, crooks back on streets)
- The automobile (pollution, egos, violence)
- School (also called the hidden curriculum)

Also discuss:

Values and the brain. You must become whole and learn to love yourself before you can ever truly become ethical.

HOMEWORK

A/B #11 John Muir: *A Near View of the Sierra*.

Prepare for second quiz: Green politic; consensus democracy; if goals of moral philosophy are not distinct moral principles, then what? Eleventh Commandment; deep ecology.



SESSION 10 INTRODUCTION

Test # 1.

LECTURE/DISCUSSION

Discuss Russell's writing about the global brain. Russell asks for a new way of thinking, and more importantly, a new way of being.

The Mind/Spirit Age is beginning and it is moving fast. The mind is our last great frontier. Values is at the heart of the problem we seek to solve, but values go deeper than the good old American Dream.

Deep ecology asks: *why do we have this particular set of values?* Where do they come from? What is 'value' is a philosophical problem. Does nature have 'value?' Is inherent worth another intrinsic value? This is another window to at least two levels of reality. How does one step outside of one's own personal and cultural world view or ideology and compare it with something radically different?

The primary types of values we examine when considering whether or not nature has value in and of itself or to itself are: economic, instrumental, and intrinsic values (inherent worth). The three values noted are "assigned" by humans, and their worth relates to values that may exist outside of the influence of man.

Discuss the writings of Russell: *The Global Brain*.

Using the world to feed the self is an exploitive mode of consciousness. The sacrifice of long-term goals in the pursuit of short-term benefits is the antithesis of synergistic behavior. The ego is the basic force behind capitalism. The ego is the derived self that seeks to be pleased. Does capitalistic advertising prey upon the need to reaffirm an identity? Science and technology are not to blame for our present critical situation, but how they have been used.

Do science and technology primarily serve individual, corporate, and national egos, rather than humanity and the planet?

Some people might argue that the "system" is to blame for the problems that arise from competitive or ego-centric behavior of individuals or nations. But when today's crises are viewed in the light of the derived self, it seems just as likely that the shortcomings of society reflect the state of consciousness of the people who compose it, and that the self creates the system rather than the other way around. Russell's new world view: holistic, non-exploitive, ecologically sound, long-term, global, peaceful, humane and cooperative.

Discuss the writings of Lester Brown in *Saving The Planet*. He writes about the natural world operating by its own rules.

The part cannot comprehend the whole. You cannot define that which defines you. Examining values of what you are rather than what you want changes paradigmatically our basic character from competition, taking, controlling and hoarding to sharing, giving, aiding, and living harmoniously. What you are becomes more than what you have. If we worry about what people think of us we will never break through the limits of the existing paradigm and, thus, have no chance of changing that which is.

Summary: Calvinism as a source of capitalism

Wendell Berry suggests the total annihilation of the human race is the ultimate planetary solution. The problem is actually not planetary; this is a diversion. The problem is our lives and how we “live wrong.” We cannot go on dividing right and wrong between guilty producers and innocent consumers. Movements are only movements. The civil rights movement hasn’t given us better communities. The woman’s movement hasn’t given us better marriages or better households. The environmental movement has not changed our parasitic relationship to nature. We change our principles, thoughts, words but these changes have no teeth. Our lives go on unchanged. Nature is there. Nature is in control and will stay in control. We only “play” at a game with an inevitable end. We applaud our “good plays” to the patient (and not so patient) patronization of nature, but we have not learned the justice of nature.

The anthropocentric wants to control nature. The environmentalist wants to be in control of what happens to nature.

What is interesting is that Nature has no voice in all of this only because she has no voice we can hear. When you speak for nature, be certain you have her approval. Our words will probably be fashioned for the here and now because we (mainstream Americans) are not much interested in a future in which we may not participate.

Environmentalists were socialized by the very same society they reject. They can only reject that society in attitudes and terms they were taught by that society, and since paradigms are what they are, have never been given the tools to break the logic of its survival in the first place.

The master always knows more than the student (the master swordsman).

Discuss:

Primary socializers:

- how it was? (religion second)
- how it is? (school second)
- how it is becoming? (media second)
- how it could be?

A young society languishes in self-aggrandizement and adoration at the expense of wisdom and internal knowledge. (We have nothing to pass on to the future generations but colorized Bogey films.)

Summary: Callicott

Fourth and fifth century Greeks were similar to Native Americans. Earth and sky (Gaia and Uranus) were the male and female parents of all natural beings. The Ionian Greeks of the city of Miletus became disenchanted and declared that everything is water or air. Things change because of the struggle between cold and wet with the dry. After 150 years of debate, Democritus came to the atomic theory of matter. All phenomena of nature are either full or empty, thing or no thing, atom or space. Early in the 17th century atomism was merged with Copernicanism by Newton. This led to Nature being perceived as dead particles without color or smell or taste; physical forces acting on colorless particles of hard dead matter in the 19th Century.

Phythagorus had perceived that souls were separate and distinct from the body. It was a fallen divinity, incarcerated to the physical world for some unspecified sin. The body was the tomb of the soul and must die for the soul to disentangle and rise to former divine companions. The Pythagorean/Platonic concept of the soul as immortal was revived by Descartes in the 17th Century, and it was popularized much earlier in Christianity.

The essential self (perceiving and thinking) is being tempted by and put on trial by the natural world. Therefore the natural world must be despised as the source of all misery and corruption, fear, and loathing. So, a human person is a lonely exile. Add to this Cartesian picture the Judaic theme of Genesis and we set the scene for an all out war on Nature! Aristotle offered the natural "hierarchy" in which the world is arranged from higher to lower, and he approved of the slavery system. Lower forms existed for the sake of higher forms, in his estimation.

John Fire Lame Deer suggests that the earth, rocks, water and wind are very much alive. Humans are believed to be the only beings possessing self-consciousness, according to modern beliefs. Lame Deer says Indians consider that human beings have physical bodies and associated spirits, and all other bodily things do as well, including animals, plants, and stones. Reflectively, you cannot perceive another human's consciousness any more than that of an animal or plant (or any less). The world may be dualistic, but it is not an antagonistic dualism in which body and spirit are in a moral struggle, as with the Phythagorean/Platonic/Cartesian tradition.

Black Elk says all things are related as members of one universal family. The "Great Spirit" and "Earth Mother" are concepts shared nearly universally by American Indians.

The Ojibwa asked bears to come out and be killed, and they apologized to the bears for killing them for meat and fur. The Indian community social circle included all non-human natural entities in their locale as well as fellow tribesmen and clansmen. One blood flows through all creatures, be they elemental, green, finned, winged or legged, father or mother. The American-Indian posture towards nature was neither as much an ecological or conservative view as it was moral or ethical because they thought the natural world was "enspirited."

Hume labels ethical or moral behavior as motivated by esteem, respect, regard, kinship, affection, and sympathy. Kant regards all behavior motivated by mere inclination (sentiment or feeling) as lacking true moral worth. It must be a "duty" to a concept to be ethical. Leopold says an ethical relationship to land cannot exist without love, respect, and admiration for land, with a high regard for its value.

ACTIVITY

Do a class workshop and discuss each of the following:

What is?...

... a renewable resource? ... the role of redwoods?

... a wilderness? ... intuition? ... education? ... life?

... Nature? And what does Nature do? ... truth? ... communication?

... good and evil? ... the human value compared to worth of animals and plants?

... a right? And what are rights? ... progress? ... an ethic? ... a coffin? ... creativity?

... gravity? ... death? ... a sustainable resource?

HOMEWORK

A/B # 8 Holmes Rolston: *Values In and Duties To The Natural World.*



*American-Indian Perspectives
Value Systems*

Developed by tribal partners of NCSR.

1. Using the chart found on the following pages, “Comparative Value Systems,” have students discuss the difference between values of traditional Indians and contemporary Western people.

Also, add other categories or change those listed in a discussion/critical thinking session.

2. Discuss how these cultural differences in value systems has led to conflict between local Indians and Western society in the past, and how it has continued to cause conflict between the two groups in present decades. Use local examples (nearby tribes) in the discussion.

For example, discuss:

- Forcing Indians to live on smaller “rancherias” instead of larger land based “reservations” in their aboriginal territory
- Impacts of Western environmental exploitation upon Indian tribes’ heritage and culture as it relates to hunting, fishing, and gathering rights; and to ceremonial and religious land use and practices
- Contemporary relations between local Native Americans and governmental agencies and industries/corporations

COMPARATIVE VALUE SYSTEMS

Traditional Native American

Everything in Nature has a spirit.

Indians revere all things in Nature because they believe God, the Creator, flows through all of creation (that is why they pray before picking a plant).

Plants and trees have a spirit and are alive.

No plant is a weed.

Mankind should live in harmony with Nature and respect it.

Conservation must be practiced for survival.

Plants and herbs have healing value; they are sacred.

Herbal medicines are better for healing and for health; they are natural.

Native tribal people have doctors who are called medicine man/woman. They are highly trained people who specialize in different kinds of healing and ceremonies; they get their knowledge and skills from studying Nature.

Animals, birds, fish, bugs, rocks, reptiles, trees, and plants can be used in healing because they are alive and have a spirit; they can communicate, and they are willing to help humans in healing.

“Everything” in Nature is a source of power for healing.

There are natural and spiritual laws that govern the use of medicine

Native Americans use ancient ceremonies to stay in balance with Nature, and to help Nature (and the environment) stay in balance.

Western View Point

Only humans have a spirit.

Western people go to church for worship; God is in heaven. Nature is not to be worshiped, but used for humankind’s own will and desire; it can be exploited.

Plants and trees are inanimate objects; they are valuable only for economic use/economic gain.

Many wild plants are noxious weeds.

Nature is to be conquered, tamed, and used as a resource and business.

Conservation is just now being studied and understood – but it is seldom practiced.

Plants and herbs have economic value, and some minor healing value.

Synthetic and artificial medicines are easier to make, use and sell; they are convenient and profitable.

Western doctors are trained people. They get their knowledge and skills by studying books, through laboratory experience, and experimenting on animals and humans; their talent is measured by their expertise in using medical equipment and tools.

The creatures in Nature do not have a spirit and are thus not used in healing (but they can be used in experiments to test new effects and methods, test the value of new medicines, and develop techniques).

Nature is the enemy and the cause of sickness and disease. It must be conquered, tamed, and controlled. Science is power.

Manmade laws govern the use medicine.

Western people do not know how to be in balance with Nature; their behavior creates disharmony in Nature and the environment.

3. Have students conduct research on local Native-American tribes. Require them to turn in an essay or research paper that will provide past or present examples of conflicting values and ethics involving issues and concerns over environmental use.

Use local examples, and other prominent or contemporary examples, such as clearcutting and the impact of logging upon ceremonial grounds and sacred sites, and hunting and gathering rights of tribes; and similarly, for road construction, recreation, and multiple land use.

4. Use the following articles in discussion, research, or group reports:

- Vine, Jr. Deloria. 1988. *Ethnoscience*. In *Winds of Change Magazine*. Boulder, CO
- Vine, Jr. Deloria. 1992. *Trouble in High Places: Erosion of American-Indian Rights to Religious Freedom in the United States*. In Jaimes, M. Annette. *The State of Native America*. South End Press. Boston.



SESSION 11 INTRODUCTION

Test #2.

LECTURE/DISCUSSION

Julia Russell suggests a shift from a conqueror to a nurturer society. This fits well with the left side/right side brain discussion to demonstrate how our culture massages only the left-hand side of the glob of fat.

Spretnak suggests a change from ideology of radical feminism to one where men are no longer the enemy. This is an evolution from the socialist feminist position. She calls for “spirituality feminists.”

Lott (1981) suggests that to label some behaviors as feminine and some as masculine and then to put the two artificial pieces back together (as androgyny researchers do) is to reinforce verbal habits that undermine the possibility of degenderizing behavior.

Johnson suggests that liberation of women implies the negation of women if they insist on participating in a male-dominated society, which values:

- rationality more than intuition
- emotional control more than expression
- toughness more than vulnerability
- conquest of nature more than respect for it
- independence more than interdependence
- being right more than admitting wrong

Women's Movement:

Includes liberal feminist faction seeks same rights as men, and include smaller factions:

- radical: men are the enemy
- marriage is oppressive

Socialist Movement:

- American capitalist values are the enemy
- Culture is the enemy
- Anti-paradigmatic
- Men are also oppressed
- Women are property
- Men and women must work together

HOMEWORK

A/B # 53 Charlene Spretnak: *States of Grace*.



SESSION 12 INTRODUCTION



Pop quiz on Spretnak assignment.

Relating a specific idea from the article, comment on its impact or meaning to you.

LECTURE/DISCUSSION

Some eco-feminists such as Gilligan, Noddings, and Ruddick are proponents of an ethic which focuses on relationships, caring, character, and virtue. Julia Russell suggests going from a *conqueror* society to a *nurturer* society. Spretnak suggests taking feminism from *radical* to *cultural* feminism, and they should be called *spiritual* feminists.

Can women connect with a culture that has been stealing their true identity since they were around 12 years of age? Boys “game” while girls “play.” Why? What is the difference between “play” and “game”? How does the culture prepare us for “reality” in games?

Discuss different ways of learning to show how slight shifts in emphasis in teaching can result in more learning by students. Review perspectives of Descartes and Kant and discuss Bentham’s reply to Kant.

NOTE: *Bentham was the father of Utilitarianism and originally intended that animals be included in his ethic.*

Discuss: egoism, altruism; review deontology, teleology, utilitarianism.

HOMEWORK

A/B #40 Peter Singer: *Equality For Animals?*



SESSION 13 INTRODUCTION



Pop quiz on Singer assignment.

1. It is immoral to discriminate against an individual simply because he or she is not a member of one's own (race, sex, species, religion, culture)?
2. Singer's focus on animal equality is (thinking, living, suffering, individuality).
3. When discussing "having interests" as a determinant in treatment, he discussed the difference between a schoolboy kicking a stone or a _____ (*answer: mouse*) down the road.

LECTURE/DISCUSSION

Animal liberation:

Speciesism is immoral because it discriminates against one who is not your species. This is similar to sexism or racism. Sentience and suffering are not dependent upon speech (for instance, human infants do not talk). The central nervous system shows many species have the capacity to suffer (could Descartes have known this?)

Define: "A new kind of person." (See session # 23)

ARTFUL LETTER ASSIGNMENT

Place the class into groups of 3-4 students. Each group will develop an artful letter.

Artful letters will be written to influential persons in the interest of informed, objective, unbiased, and enlightened views towards resolution of a current ethical dilemma. Using current issues for each assigned topic, each group will collaborate on the contents of a *group* letter.

HOMEWORK

Research the writing of Elizabeth Dodson Gray on anthropocentricity. Write a brief summary of her ideas.

Choose two of the best examples of thinking, and provide one of your own.



SESSION 14 INTRODUCTION

Collect homework.

Artful letters assignment:

Each groups' letters were posted on the class's listserv (or handed out as printed copy). Students should discuss the various artful letters submitted, and rate them on quality, persuasion, innovation, and ethical content. You can use role playing or other techniques in these discussions.

LECTURE/DISCUSSION

Animals don't "think." Humans are the best examples of animals thinking. Otherwise, we're not animals and are separate from Nature. *Which shall it be?*

Review ethical forms, deontology, teleology, and utilitarianism.

Discuss Des Jardins thinking on the following: ideas of "technology" feeding many, but profit being the motive; population excesses not occurring without chemicals; what are "appropriate technologies" in his view?

Murray Bookchin is a social ecologist who, along with eco-feminism, sees eco-problems as the result of certain social problems that celebrate dominance and are out of control. They both consider deep ecology too abstract and too general. We need to ask more than what society does "for" people. We need to ask what it does "to" people. Solving our social problems will solve our environmental problems and vice-versa.

Wendell Berry says we should judge a family not by the size of their home but by how harmoniously it settles into its environment.

Discuss:

Sustainable habitat, renewable resources, the role of redwoods (e.g., they are "truly" renewable only if you wait for 1,500 years before you cut them again.)

HOMEWORK

A/B #15 Gary Nabhan: *The Far Outside*.



SESSION 15 INTRODUCTION

Solicit comments from the class about this statement: *It is human chauvinism to deny consciousness of some form to animals.*

LECTURE/DISCUSSION

An Umbrella Ethic. (See session 28) What is the best of the ethical forms? What should an overarching, “umbrella” ethic be? Discuss how to select the best ethical forms upon which to build an umbrella ethic. Have students discuss what they think. They will probably select: 1. act utilitarianism and; 2. mixed act (or pure act) deontology – because these give them the greatest free range to make their own decisions.

Pose these questions to students: But what if you have not accumulated the wisdom to make proper decisions for the greatest number concerned? Perhaps mixed rule deontology would have made a more balanced choice. Is not our nation set up in this way? Rules are offered by the constitution and the Bill of Rights. Does the Supreme Court spend time interpreting these rules to the most ethical act or conclusion? What words should we use or not use in an environmental ethic? Consider future, life/nature, non-human community, bio-centric, sustainable, renewable, etc.

So far we have seen how close ethical forms have come to an environmental ethic. To summarize:

- Aristotle’s *teleology* meant purposeful end, but he was thinking of nature in service to men. If it was expanded to *life as entity* it becomes an environmental ethic.
- Bentham’s *utilitarianism* originally meant the greatest amount of good for the greatest number, which was to include animals and/or beings.
- Kant’s *deontology* meant duty to man and man’s purpose. We could convert that to Nature’s purpose.

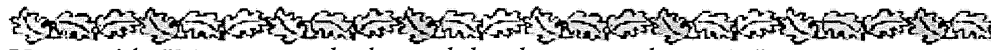
Depak Chopra notes that only one billionth of the stimuli around you is sensed by you or anyone else; and that 10^{22} power oxygen atoms are taken in with each breath, while 10^{22} carbon dioxide atoms are exhaled each time. We are replaced 98% in one year, 100% in four years. Everything in life is conserved, recycled (First Law of Thermodynamics). *Thus, I probably have a million atoms of Gandhi in me!*

Human vs. Nature ethics:

Ethics have been more or less based on human values. You can see from our discussions that there were potentially exceptions in the ideas of Aristotle, Kant, and Bentham, but certain human limitations

of their times stood in the way of a fully developed environmental philosophy. Thus, ethics became a representation of personal opinion – and remains so to this day. Perhaps this is because nothing is good or evil in nature, so what would be the need for a nature ethic? Humans are the only species actually *in need* of an ethic. Instinct and the laws of nature, whatever they might be, will guide the non-human contingent, while culture will override such in the human community, and guidelines (“moral living”) are necessary. But personal opinion still reigns in ethics – in the form of ego-centricity. Perhaps the ethics of care offered in Chapter 11 (A/B text; *Environmental Ethics in Society*) may provide beginnings of virtue-based ethics (as opposed to moral-based ethics).

Fundamentally, when you change your basic attitude towards nature, it is required that you change yourself. You must examine your deeply rooted values (i.e., *what you are* rather than *what you want*). This changes paradigmatically our basic character from competitive, taking, controlling, hoarding and flaunting – to sharing, giving, aiding, and living harmoniously. *What you are* becomes more than *what you have*.



Yeats said, “*Man can embody truth but he cannot know it.*”

In other words, the part *that is* cannot comprehend the whole of which it is a part. Or, you cannot define that which defines you (all from Wendell Berry; A/B #24). Remember the definition of culture by Gertz: reconsidering the derived self, if we continue to worry about what others think of us, then we will never break through the limits of the existing paradigm and thus will have no chance of changing that which currently is.

Discuss human brains and the totality of human emotional traits and values. Show how the left side is the dominant and mainstream representative side, and the right side is the minority and intuitive side. Which side should we engage for an ethical, natural relationship between humans and nature?

Point out how different animals demonstrate “intelligent” activity. An example of this is the *Oncideres* beetle: it seeks *Mimosa* trees, lays its eggs in a longitudinal slit, and this activity girdles the branch, which dies and snaps off in breeze. Since eggs cannot develop in green wood, the now-dead branch harbors them. And while an unpruned *Mimosa* tree lives to 30 years, pruned *Mimosas* live over 100 years. This is an elegant example of a mutually beneficial symbiotic relationship – and it reminds us of how little we know about nature.

Mimicking:

Kept the house in an uproar by... (Byron the Talking Crow)

- ... Answering doors and telephones that were not really ringing
- ... Oiling hinges
- ... Looking out the window for falling bodies
- ... Looking into empty bathrooms for sources of flushing

HOMEWORK

A/B # 41 Paul Taylor: *Respect For Nature*.

Compose five steps you might take to live a more ethical life.



SESSION 16 INTRODUCTION

Review Taylor reading (A/B #41).

Taylor asserts that humans are of the earth community, but they are not inherently superior to other living things. (*Does living make a difference, since we are all from and moving towards an inert status?*) His assertion continues: we are each teleological centers of life (goal oriented). I suspect a legitimate expansion (I'm being intuitive here) might be that all things are teleological (meaning pursuing good in its own way) centers of life (e.g., *Does the shape of my nose and natural liking of scented flowers suggest that my purpose is to pollinate flowers? Is that the purpose of coyotes also? Maybe I am meant for water travel?*)

Taylor's 4 rules or duties to nature are:

- | | |
|-----------------|---|
| (Negative duty) | 1. Nonmaleficence (do no harm, most fundamental duty) |
| (Positive duty) | 2. Restitution |
| (Negative duty) | 3. Non-interference (major Native-American trait) |
| (Positive duty) | 4. Faithfulness to the trust placed in human beings by animals (fidelity) |

He then distinguishes between basic and non-basic interests. (NOTE: *Later, in Hefferman, we will be introduced to the concept of survival vs. non-survival interests.*) Taylor suggests we should have species-impartial fairness when the basic interests of both are concerned, but that basic interests override the non-basic interests of humans when threat or danger is not involved. (NOTE: *See Regan's guide for asking moral questions in Session 17 notes.*)

Taylor suggests, to resolve claims between humans and non-humans, we access these five principles: (*Principals #2 through 5 are to be applied only when the non-human organisms involved are harmless.*)

1. Self defense.
2. Proportionality (basic vs. non-basic needs; no hunting, caged birds, or lizard boots; denial of inherent worth).
3. Minimum wrong (basic vs. non-basic needs, consider alternatives and impact carefully (e.g., dams, roads, logging).
4. Distributive justice (when the first three do not sufficiently handle a situation; justice is spread among animals, vegetables, and humans).
5. Restitutive justice (use only when the principles of minimum wrong or distributive justice have already been used, because each of these create situations where some form of compensation or reparation must be made to non-human organisms; making whole).

These principles relate to those situations where people have a true respect for nature and believe in the bio-centric (*post-anthropocentric?*) outlook (as opposed to the anthropocentric).

Taylor identifies the core of the bio-centric outlook:

- Humans are members
- Humans are integral elements in a system of inter-dependence
- All organisms are teleological centers of life (goal oriented; entelechy)
- Humans are not inherently superior to other (living) things

Right attitudes, according to Taylor, are always those that express an attitude of *respect*. This is reflected in Leopold's ideal "admiration and respect for the land" required before an ethic can in any way exist.

LECTURE/DISCUSSION

The Natural World:

Discuss ethical harm to natural entities in terms of intensity, harmony, and purpose. All ethics thus far have been consequential ethics in terms of only human value. The shift from teleological to deontological can be heralded as the shift from anthropocentric to life-centered because the shift entails the expansion of ethical guidelines from *end results to humans* to *duty to the natural environment*.

A/B Text #56 (Tragedy of the Commons): Garret Hardin suggests that giving anything rights takes away rights from something else. Thus, to give nature rights is to take away from the recognized rights of those who treat nature any way they wish.

Do things other than humans have moral standing? In other words, are we the only ones that deserve ethical consideration where the interpretation of rights are concerned? What are the rights of the people of future generations when they do not even exist yet, may not exist as we imagine, or may not even exist at all? When we examine our first purpose, are we not in some way irrevocably dedicated only to the expression of ourselves through the existence of future generations? Why are we really here? (*To own a fine car? Or to make babies – so they can in turn make babies?*)

See Jeremy Bentham's discourse on the need to include animals within the realm of moral consideration.

Other considerations:

If we just stopped (certain activities), nature would fix them (the problems we have created). If we spend the money normally spent on fixing on resettling and rebuilding and re-educating, we would really be doing the good work.

Re-examining the word *sustainable*, and how we might put it to better use:

- sustainable development: freezes/slow development to fit natural systems
- sustainable habitat: maintains evolutionary processes for the habitat and its participants
- sustainable reversal: to come to clarity on nature's terms is progress as regress

Reform attitudes are positive and important, but they are not enough. “Progress” must change. We must shift from the *anthropo-* to the *bio-centric* perspective and develop attitudes which will prevent us from deluding ourselves (that the consumer is innocent of the demands of the producers) – to producing to things that must be fixed as end products. Perhaps we should substitute “self-sustaining” for “managed” sustainability.

Reform environmentalism is business as usual. It is valuable because economics can become a positive tool in the new “clean-up” industry. But it is decidedly anthropocentric and dedicated to the *sustainment* of development.

Perhaps we could perform a small paradigmatic shift of consciousness in our heads if we restructured the word economics to *eco-nomics*. *Eco-nomics* (considering the rain forest) could derive more long term dollars from ice cream flavors than from the harvesting of trees. Eradication of the drug machinery by the countries involved could save us from much misery (and we could in turn eradicate their World Bank-interest indebtedness to us), and then those countries would not have to cut down their trees to make those interest payments. Also, the conversion to expensive beef crops, which only cause a depreciation in health in the U.S., would no longer be the profitable alternative for these countries to follow, saving more rain forest.

Also, a reordering of our language might be something to consider; e.g., calling people “personnel” and “consumers” is the flip side of a mentality that sees nature as a resource to be managed and manipulated.

HOMEWORK

A/B # 42 Tom Regan: *The Case For Animal Rights*.

1. Select the most impressive, enlightened, or positive statement.
2. Select the most negative, insulting, or ignorant statement.



SESSION 17 INTRODUCTION

Discuss Tom Regan homework. The phrase “subjects of a life” is important to him because he is trying to justify animal rights. Inherent value is shown if the value of any individual is the subject of a life that they will try to protect. Regan calls Leopold guilty of “environmental fascism,” because in the land ethic, no individual has value in itself. An immoral patient is not morally accountable (infants, the mentally ill, most mammals).

LECTURE/DISCUSSION

Objects of moral concern:

- Subjects of a life (Tom Regan’s idea of adding animals to the hierarchy of sentience)
- Moral patients and moral agents
- Bentham’s “Can they suffer?”
- Inherent value: to have value independently of the interests, needs, or uses of anyone else. To have value in and of itself

What is the proper relationship between humans and animals? Do deer, as higher “subjects of a life” than birds, enjoy higher moral standing? To only protect animals (the individualistic approach) is anthropocentric, because we decide which shall be protected (e.g., elk and owls vs. slugs and snakes; the “fabulous furry or feathered” over others).

It seems strange that moral standing for animals could remain anthropocentric. All these approaches begin by taking human beings as the paradigm case for beings with moral standing. “Having interests” (Feinberg) or with the “capacity to suffer” (Singer) or “being a subject-of-a-life” (Regan) are criteria which are human characteristics. If a being is not like humans in these regards, then it does not qualify for standing. Only Taylor, so far, extends beyond humanity with his “teleological center of a life.” (*This could have broader meaning than those prior.*)

John Rodman claims that the presumption about organisms/animals that “we can liberate them” is patronizing and perverse. What we can do is give to other organisms rights that we enjoy, whether “they” wish them or not (e.g., liberating African Americans from slavery in America was really giving them the rights to become like us).

Perhaps we should apply Regan's guide for asking moral questions to a non-anthropocentric paradigm:

- Preferences don't count.
- Judgments should be supported by reason; e.g., is this one valid?
- Feelings don't count.
- Strength in numbers don't count.
- What one thinks doesn't count.
- There is no moral authority we can go to.

Discuss culture/brain ideas: Are men more oppressed than women? Men are asked to hold back the emotional side, while women are allowed to experience both (yet with both genders, emotions are genetically endowed). Explain socio-biology by E.O. Wilson, and the theory of double standards in sexuality, and how this may have led to marriage as an institution. How does nature influence culture? (See the writings of David Carras).

Boys' "games": they game in large numbers, with a designed end towards winners.

Girls' "play": they play in small numbers, with no designed end. It is more social.

HOMEWORK

- Prepare for mid-term exam
- Prepare a list of five ways in which you are a hypocrite
- Write these from an environmental point of view (for example, you believe in clean air, but you smoke)



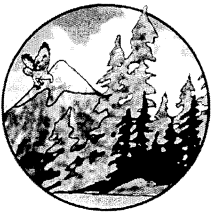
SESSION 18
INTRODUCTION

Review for mid-term examination.

Mid-term examination.

ACTIVITY

Argue the statement: *Men are really more oppressed than women.*



SESSION 19 INTRODUCTION

Go over midterm examination.

LECTURE/DISCUSSION

Discussion in preparation for Leopold:

All ethics rest on a single premise: An individual is a member of a community of interdependent parts. The land ethic enlarges boundaries. The ordinary citizen assumes the scientist knows what makes the community clock tick. The scientist is equally sure he does not. He knows the biotic mechanism is so complex that its workings may never be fully understood.

Conservation is a state of harmony between man and the land. Land is not merely soil; it is a foundation of energy flowing through a circuit of rocks and soils, water, atmosphere, and organisms. Man's invention of tools has enabled him to make changes of unprecedented violence, rapidity, and scope.

Discuss Group A/Group B cleavage and Sorokin's last predictions: *Man the conqueror versus man the biotic citizen; science the sharpener of the sword versus science the search light in the universe; land the slave versus land the collective organism.*

HOMEWORK

A/B #45 Leopold: *The Land Ethic*. Select two of Leopold's best statements for a foundation, and create one of your own. The students' statements should extend Leopold's perspective into today's world, with today's problems and today's philosophical attitudes and potential.

Address:

1. What should an ethic provide for?
2. How should a set of enlightened, responsive, coherent beliefs, attitudes, concerns, and commitments be expressed?
3. List words to include or exclude in the expression of an ethic.



SESSION 20 INTRODUCTION

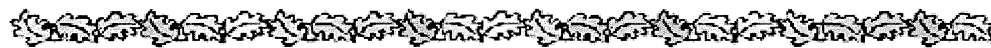
Collect Leopold homework.

LECTURE/DISCUSSION

Reread/review Leopold's statements on ethical relations to the land – and how it must include love, respect, and admiration for the land and a high regard for its value. (*“value” in a philosophical sense, not economic value*); and Sorokin – did he not suggest that unselfish, creative love would be the only thing that could save mankind? (*Love for the land is certainly creative.*); similarly, according to American Indians?

Explain Leopold's experience with the wolf and Sand County. As the “Father of American Ecology,” he is the philosophical foundation of the most progressive concepts for an environmental ethics to date. Few have surpassed him, if any. But his concept has limitations – respect, kinship, and esteem (love) for the land is not enough. (*His views may probably still be anthropocentric.*) The land is, as he suggests, part of an energy flow. Our dialogue must spend more time here. His discourse may open consideration for Nature as a voting member of our extended society.

Discuss integration and integrity: soundness, entire, complete, individual, spiritual, material, and aesthetic wholeness. Other words: complete, organically unified, perfect entity; resulting from a combination of elements, harmonious, coordinated entity, to unite.



Zen monk request to hot dog vendor: *“Make me one with everything!”*

So, in the spirit of Leopold, by what rationale might we include the *scape* (stones, water, trees, dirt, land) in our consideration of an ethic? We could do it by extension of rights of animals into the habitat as their homes, as we do for the human societies.



SESSION 21 INTRODUCTION

Discuss homework. What criticisms have been found of Leopold's *Land Ethic*?

LECTURE/DISCUSSION

Have we not already discussed that Nature will cure her ills, given time enough? All we need do is cease our polluting ways and spend the money we *invest* in cleaning up – on educating the masses to stop making messes in the first place. This suggests that problems solve themselves, given time. Grandma always said time heals all problems. (*Think about wisdom from traditional sources.*)

The Artful Question is really a problem-solving technique where we boil the conflict down to its lowest common denominator in order to sidestep arguments that try to deflect us from a true solution/path. Deflections include economics, American values (just because they are doesn't make them right; e.g., guns), norms, beliefs, and self-serving agendas.

Conflict Analysis:

- What is the conflict about?
- Are polarities focused on the same issues and sub-issues?
- What are the polar positions, and whose interests do they serve or represent?
- What do you “intuit” is the real (reality) problem?
- What might be “the middle ground”?
- How can this be framed so all involved will focus on a common solution?

Let us look at some different ways of stating reality in an attempt to learn the most/lowest common root. In a relatively recent example, President Clinton once went on a one-day fast to draw attention to world starvation. Why doesn't he lose thirty pounds instead? Look at all of the side benefits (money saved, calories available to others, health of our president, symbolic reduction in the beef industry – which contributes massively to polluting our earth – for dollars alone – which contributes to burning down rain forests, which destroys cultures, and on and on...)

Another thing to consider is cures for diseases. This is evident in many of the recent discoveries of science, and those “old wives tales,” (including healthful ways to be and do) before the advent of modern medicine, are now being proven by medicine to be true. Examples of this are: encocarbondal, lactobacillus acidophilus, bat spit, interluken 2 (*laughter is the best medicine*), listening to your stomach (communication between brain and organs), new definitions of sanity (Szasz, Laing, Rosenhan) and the interrelation between Freud and Eco-psychology (Rozak).



SESSION 22 INTRODUCTION

Sociological basics:

What drives a society? If it is money (\$\$\$), it looks like our society.

Have students think about and discuss why they agree or disagree with this statement. (NOTE: *If you passionately disagree with this statement, really be introspective about it; isn't almost everything in our society driven by or derived through money?*)

LECTURE/DISCUSSION

Aspects of our (American/U.S.A.) society include:

- Train and replace personnel (just the word dehumanizes)
- Produce and distribute goods and services
- Preserve order
- Provide and maintain a sense of purpose

These attitudes can decide one's destiny in the culture.

Now let's take a look at how Huston Smith defines the five functions for a family, which are to:

1. Reproduce.
2. Socialize.
3. Provide affection, companionship, and protection.
4. Regulate sexual behavior.
5. Provide social status.

What if we massaged these values or guidelines for the production of a *new kind of society* and a *new kind of family*? We can easily see how this could provide for a *new kind of person* with a *new set of values*. What would those values be? (Have students make suggestions to create a list on the blackboard.)

Some examples of desirable traits/values: awareness, caring, respect, gentle, loving, sharing, balanced, integrated, harmony, sensitive, playful, joyous, intuitive, communicable, non-materialistic, non-exploitive, non-wasteful, creative, wise, open-minded, peaceful, spiritual, truthful, reliable, responsive, involved, non-biased, humility, compromising, moral, enlightened, positive, considerate, cooperative, altruistic, sensual, protective, nurturing, real esteem, patient, empathetic, authentic, thankful, resourceful, healthy, flexible, willing to change.

Where did we see these general traits before? (*In the right side of the brain, in minority traditions, in traditional mainstream gender traits.*) These traits do not necessarily mean we must give up our science and our technology, but we can see how it would tone things down a little and contribute to the national health (both people and land) and change our emphasis on the things we own, and how we treat ourselves.

Now let us see what we can come up with in the determination of the kind of traits an undesirable kind of person might have (again, have students make suggestions to create a list on the blackboard for blackboard list).

Some examples of undesirable traits/values: selfishness, exploitive, dominant, greedy, non-spiritual, wasteful, manipulative, self-centered, non-respectful, materialistic, domineering, negative, bigot, flaunting, opinionated, close-minded, hierarchically oriented, uneducated, resistant to change, superstitious, "faultless," clearly right or wrong, liar, oppressive, status orientation, abusive, cold hearted.

Which of these do you think you are? Not which one would you *rather* be, but how do you conduct your life? Is this just another sign of our hypocrisy? Isn't all of this rather subjective rather than objective? Who will readily admit they are never at fault, or opinionated, or exploitive?

If we were to compose an ethical guideline for proper behavior in service to Nature, what words would serve (given what we have just learned about our human choices for ways to be)? These would be words which should be considered for inclusion in an environmental ethic.

Wonder is the window to the first reality, the first purpose. Does knowledge kill wonder? Knowledge is a virus in the first reality. Love, God, purpose, and reality are all greater in wonder than they are in knowledge.

Some examples for ethically based relationships with nature: harmoniousness, symbiotic, deep respect, equal member, bio-regional autonomy, ecological stability, biological diversity, long term, intrinsic telos, sustainable appropriate technology, bioregional use, renewable, eco-nomic, interdependence, interrelated, biotic health, future, community, holistic, non-exploitive, peaceful, humane, cooperative, oneness, Gaia Hypothesis, thinking ahead, love, trust, survival, strength (*rather than power over*), ritual, contentment, simplicity, non-human non-living things, custodian, synergize, integrity, kinship, intuitive, patience, organic, social conscience, truth, responsible, participation, empathy, understanding, open-mindedness, sensitivity, honesty, communication, survival, interbalance, concern for children, sharing, living things, nature, global, holistic, biocentric, goodness, energy circuit, land pyramid, educated, concerned, consensus, spirituality, life, low impact, acceptance, nurturing, homeostatic, wisdom, social conscience, true wealth, life thinking, biota, unbiased, esteem, altruistic.

HOMEWORK

In *Des Jardins*, read the section on the Gaia Hypothesis (p. 174). Do an Internet search (keyword: *Gaia*) to find out more, and write a one-page summary. Explain basic tenets.



SESSION 23 INTRODUCTION

Collect summary on Gaia Hypothesis.

LECTURE/DISCUSSION

Review Leopold's A/B cleavage and Sorokin's predictions.

NOTE: *This is a good point in the course to invite in guest speakers to talk about communication, environmental ethics in practice, or to show video/films to illustrate some of the concepts and writings discussed.*

Some notes from the writings of Garrett Hardin (*Tragedy of the Commons*): Right are claims upon other people. Rights go both ways: the right of immigration is the right to invasion. (*What right does an emigrant have to leave a country and take with it the human resource the country paid for and developed?*)

Some thoughts on intrinsic values and ethics:

1. Each individual thing is a novel, creative contribution to the world, thus irreplaceably valuable.
2. Each thing is inseparably related to all other things.
3. Each thing experiences its own process of self-creation and hence is intrinsically valuable because it is self significant.
4. Differences between things are due to the differences in the organization of their constituent elements.
5. There is purposefulness in the natural order, striving toward novelty, harmony, complexity, and intensity of experience.

HOMEWORK

A/B #21 St. Francis of Assisi: *The Canticle of Brother Sun and Sister Moon*.

Review the Gaia Hypothesis.



SESSION 24 INTRODUCTION



Pop quiz on Gaia.

1. Who is Gaia? (*answer: the Earth goddess in Greek mythology*)
2. What is the hypothesis of Gaia? (*answer: Stated simply, the idea is that we may have discovered a living being bigger, more ancient, and more complex than anything from our wildest dreams. That being, called Gaia, is the Earth.*)
3. What organism produces about half of all the methane in the atmosphere, a greenhouse gas? (*answer: termites; or, more accurately, their intestinal bacteria*)
4. Which flowers served as the metaphor for self-regulation of earth temperature? (*answer: daisies*)
5. What colors were they? (*answer: black and white*)
6. Who is the author of the Gaia Hypothesis? (*answer: James Lovelock*)

LECTURE/DISCUSSION

Discuss as a class the following statement:

From an environmental perspective, if we see adults as being delinquent, then the point becomes to not only to deflect young people from criminal delinquency, but from *materialistic adult delinquency* as well.

HOMEWORK

Write an essay to convince Rene Descartes that animals have feelings.



SESSION 25 INTRODUCTION

Discuss homework.

LECTURE/DISCUSSION

Leopold considered all ethics resting on a single premise that an individual is a member of a community of interdependent parts. As we discussed earlier in the semester, *philosophically* an ethic is a differentiation of social from anti-social conduct; *ecologically*, an ethic is a limitation on freedom in the struggle for existence. We have also discussed the difference between *an environmental ethic* and *an umbrella ethic*...

... *An umbrella ethic* is one which serves all of our social problems, because those cultural values which elicit environmental problems are the same as those which elicit crime, violence, competition, racism, sexism, ageism (should we recycle the elderly?), neo-colonialism, sick media, breakdown in family, addiction (search for reality rather than escape from it?), runaway materialism, accumulation of and misuse of power, hoarding, flaunting, egotistic individualism.

... And whereas a *land ethic* enlarges boundaries of ethical consideration, an *umbrella ethic* covers all things; it extends or enlarges *wisdom*.

Ethic-building exercise

Build the following on the blackboard with students.

Constituents should include:

- simple language, including traditional guidance
- goals, some standard behaviors, holism, community well-being
- knowledge is no good without the knowledge of how to use it
- considerations should provide for process, harmony, intensity, one's own interpretations of happiness

- guidance towards proper acts to provide a reference system for decision making when the proper action is not apparent
- the ethic is named for quick reference and strongly infers deeper meaning
- should include the unknown (mystery over mastery)
- *Eco*-nomics is a major consideration
- is non-hierarchical
- future generations served substantially...
- ... *and* don't forget present generations
- include words that [most likely] cannot be misinterpreted, such as: sustainable, role, expedience, stewardship, possession, renewable, custodian, ownership, management, resource, blame, profitable, separateness, control, manipulation, conservation, equality, reality
- what we should teach in our schools (in understandable language)

HOMEWORK

1. Provide a name for your personal ethic.
2. List the *Ten Commandments* and convert four of them to an environmental basis.



SESSION 26 LECTURE/DISCUSSION

As a final activity in the course, the class will work together, in open discussion, to develop an ethic. Write ideas on the blackboard.

Instructor's notes on what an ethic might (or should) include:

1. Ethic should be *normative*: it tells what to do in a situation (i.e., *The Ten Commandments*).
2. Probably best is a deontological emphasis with teleological concerns (because we're not enlightened enough as a culture to be free of the need for guidance).
3. Name suggests meaning or definition (i.e., *The Land Ethic*).
4. Provides guidance to proper acts ("doing the right thing"). It subtly implies that if you do not subscribe to those acts, there is little possibility of positive outcomes.
5. Some standard behavior is the goal.
6. Includes simple, straightforward language (can be adapted to early educational systems).
7. Contains longterm results, including concern for future generations.
8. Uses examples; i.e., Leopold's single premise that an individual is a member of a community of interdependent parts; a land ethic enlarges boundaries, and an umbrella ethic enlarges them even more; A/B Cleavage and *Man the conqueror vs. man the biotic citizen*.
9. *Life as an entity* is the next paradigm.
10. Ethics must extend beyond definitions that demand them to embrace human activities (exclusively).
11. It is unreasonable, in this time of crisis, for us to be bound by the restrictions of empirical knowledge. Intuition must play a part, if only to allow the quantum leap into an ethic system, which will be waiting for us when we get there.



REMAINING SESSIONS

- Develop ethics as groups in class.
- Prepare for final exam.