

COMMUNITIES

journal of
cooperation

No. 75

\$4.00

- **Gaian Politics**

William Irwin Thompson

- **Faith for the Planetary Age**

Rev. Dean Parks Morton

- **The Green Movement**

Ingrid Komar

- **Nature, Community & Self**

Alan Drengson

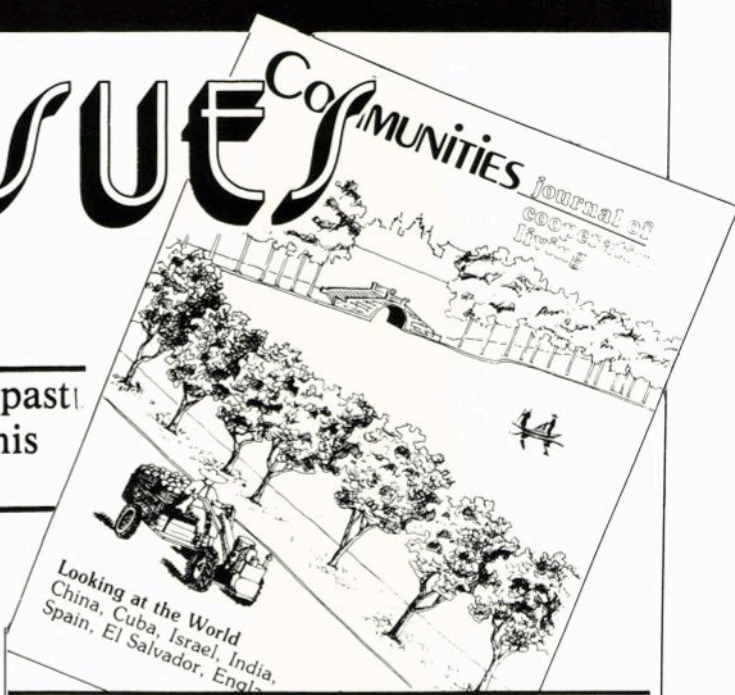


PLANETIZATION

BACK ISSUES

COMMUNITIES *Journal of Cooperation & Life*

Highlights of some of the thirty-five past issues currently available through this SPECIAL BACK ISSUE OFFER!



70. The Bay Area: The Berkeley Co-op, The Berkeley Free Clinic, The Cheeseboard Collective; Housing, Rainbow Collective, Processed Word, etc.

69. International communities; New Zealand, Belfast, England, France, South Africa, Holland, Brussels, and the Middle East.

68. Historic communities: the Shakers, Harmony, Zoar, Amana, the Mormons, Icarians, Fourierists and Llano.

67. Technology in community: Sunrise Ranch, Ponderosa Village, Windstar, High Wind and 100 Mile House.

66. The 1985/1986 Directory of Intentional Communities; Builders of the Dawn; Stelle; Rainbow Gathering; Rainbow Farm and *Walden Two*-inspired communities.

65. Those amazing women at Greenham Air Force Base; The Farm; education for cooperation; justice in India; spiritual fraud; and Jubilee partners.

64. Social notes on the Great Alternative Life Group in the Sky; a story of

old folks in a future world; Kerista on Kerista; the case against consensus; and kibbutz education.

63. Living in community: at Stelle, Twin Oaks, International Emissary Community; peace efforts in Nicaragua and the women's peace camp in Comiso, Italy; and democratic management.

62. Progressive economics and politics; co-op housing; new ideas for your community and kibbutz society.

61. Parenting, childcare and education; co-op housing; working for peace—Syracuse Cultural Workers Project; and planning in community.

60. Reviews of gatherings in '83; alternative economics; school co-ops.

57. Feminist Therapy; Women's Resources Distribution Company; designing your food coop; a report on the National Audubon Society's Expedition Institute; the cooperative vision in science fiction; and George Lakey's thoughts about abolishing war.

55. National Consumer Coop Bank, Workers' Trust, C.U.G., Coop

America; Computers in the Coop; CCA Institute; and workplace democracy.

54. Interviews with Bright Morning Star and Meg Christian; peace work in Europe; a discussion with 5 social activists; community land trust; kibbutz society; and neighborhood development.

53. Spiritual Communities—The Farm, Dromenon, The Planetary Network of Light, Sirius community, The Abode of the Message, Ananda Lama Foundation, The Renaissance Community and Shambhala.

52. The barter system; networking; Santa Cruz Women's Health Collective; International Commune Conference; worker ownership; East Wind Community; and leaving community.

51. Political paradigms for the eighties—Citizens party, Santa Monica, CA, Center for Community Change; feminist political strategies; coops in El Salvador; Dandelion Community.

50. Death and Dying; George Lakey on cancer; Conn. Hospice; grieving, and a death at Twin Oaks.

48. International—Cuba, China, India, El Salvador, England, Israel, Spain, and the U.S.A.

47. Stories—excerpts from a Twin Oaks story; Barwick; Bay Area Collective; Berkeley Collectives.

43. Health and community business—tofu making; Heartland; Radical Psychiatry; neighborhood health clinic.

41. Friendship, family and sexuality; Synergy, Renaissance Community and Kerista Village.

40. Community development; women and money; trusteeship; and an interview with a woman builder.

39. Women sharing; the Hutterites of 350 years ago; housewife to activist; Healing Waters gathering; and workplace democracy.

36. Community in British Columbia; kibbutz child rearing; Kerista Village; and a readers' survey.

35. The Consumer Cooperative Bank—the institute, the movement and the bank; income and resource sharing; new communities; Consumer and Cooperative Alliance; and the utopian heritage.

A complete set of all available back issues (approximately 35 issues) is only: \$35.00 (\$40.00 Foreign).

COMMUNITIES

Journal of
Cooperation

Gaia-Log - An Introduction	2
Letters	4
From The Editor	5
Eight Theses for a Gaia Politik by William Irwin Thompson	6
Tinkering Towards a New World: Notes on Cybernetics and Change by Gareth Branwyn	8
The Sprouting Of The American Greens by Ingrid Komar	11
Green and Peace: A Visionary Link by Fritjof Capra and Randy Hayes	21
A Globe of Villages: Self-Reliant Community Development by David Morris	23
The Emergence Of Ecophilosophy: An Introduction by Alan R. Drengson	27
The Origin and Meaning of Eco-philosophy by Henryk Skolimowski	29
Deep Ecology by George Sessions	31
The Ecology Of Feminism and the Feminism of Ecology by Ynestra King	32
Christian Stewardship by Calvin B. DeWitt	39
Afterword by Alan R. Dengson	40
Invoking the Spirit of Eco-Feminism by Rachel Bagby	41
Nature, Community And Self by Alan Dengson	42
Faith for the Planetary Age by James Park Morton	51
Reach	54
Resources	57

Summer 1988

©1988 by Community Publications Cooperative, a division of the Unschool Educational Services Corporation. All rights reserved. Printed in U.S.A. Opinions expressed by authors and correspondents are their own and do not necessarily reflect those of the publishers. Movement groups may reprint with permission. Communities is published from offices at 105 Sun Street, Stelle, Illinois 60919. Second Class postage paid at Stelle, Illinois, with additional

entry at New Haven, CT 06511. Send contributions of editorial material to: CPC, 105 Sun Street, Stelle, IL 60919. Communities is \$16.00 for one year; \$22.00 for institutions. Single copies, \$4.00. Add \$2.00 for foreign subscriptions. US PS# 006570. Postmaster: Send changes of address to Communities, Journal of Cooperation, 105 Sun Street, Stelle, Illinois 60919.

Credits

Editor

Gareth Branwyn

Editorial Assistance

Ingrid Komar, Tim Willard, Andrew Lawler, Pam Bricker and Alan Drengson

Cover Design

Gareth Branwyn,
assisted by Judy Dillon

Photography

Jaime Wolf pp12, 13, 14, 16 and 18

Special Thanks

Henryk Skolimowski, Ingrid Komar, Alan Drengson, William Irwin Thompson, Allen Butcher, Patch Adams, Greg Williams, and Blake Branwyn, my six month old son, for inspiration—the future

Staff

Production Coordinator

Chris Collins

Managing Editor

Charles Betterton

Continuity

Community Publications Cooperative

Paul Freundlich, Chris Collins and
Charles Betterton

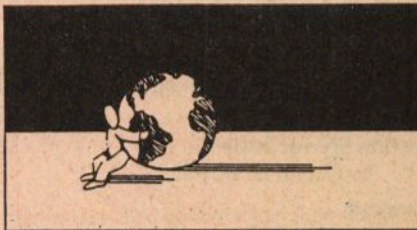
GAIA-LOG – An Introduction

by Gareth Branwyn

If there is a shared belief among forward thinking people it is that we live in an age poised on the cusp of change. The specific catalyst for and direction of this change is hotly debated above a din of cultural white noise.

This issue of *Communitites* offers many voices in an orchestration of ideas about fundamental changes taking place (or needing to take place) in our globalizing society. These are not meant to be taken as "Answers" nor are they intended to overrule other interpretations of what's currently happening. Our hope is that this issue will spark dialogue. If there is an underlying message throughout, it is: Don't be afraid of conflict, it can be a vital creative force.

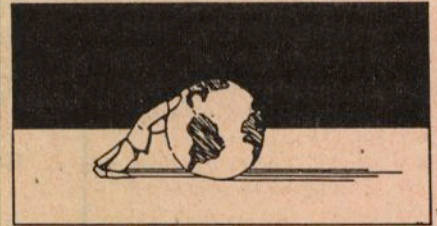
While *Communitites* normally confines its focus to intentional communities and other cooperative arrangements, we're always aware of the fact that these alternative institutions are only part of larger changes we



see as necessary to create a healthier world. Until now we have left these broader explorations in the care of those who do it best (*Utne Reader*, *Whole Earth Review*, *In Context*), but we couldn't resist the temptation to play with the larger puzzle of which community is only a piece.

This issue is about world-views: those stories of how the world works that we as a culture and as individuals tell ourselves and each other in our continual quest for meaning and place in the Great Scheme. Although the collection of articles and ideas presented here emphasize different things, they have a conceptual thread running through them. Some key words common to all are: ecologically-inspired, decentralized, supportive of more cultural diversity/polyculturally tolerant, synthesizing, seeking a greater discourse between politics, science, religion and nature, post-patriarchal and globally responsible. "Planetization" was used as the issues' title because it is in-

dicative of the global nature of our time. For good or ill, the planet is getting smaller; the electronic village is wiring the world. The messages that get carried over those wires will prescribe the future. Hopefully the type



of conversations represented here will find their way onto the "airwaves" as more and more people become dissatisfied with the "old story" and seek to invent a new one.

This is a very difficult issue of the magazine to read and digest. Don't try to read it on a casual basis or in one sitting. Spend some time, reading in parts and pondering. Reread. If you agree with the authors that we need a fundamental reconstruction of the very foundations of belief that our sciences, institutions, and cultures are based on, then this issue should provide you with some topics for further discussion.

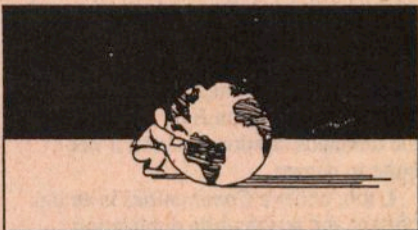
The work of two thinkers inspired this issue more than any others: Gregory Bateson and William Irwin Thompson. Bateson was one of the more creative "whole-systems" thinkers to emerge from the birth of the ecological and general systems sciences. He contributed pioneering work in cybernetics (the study of control and feedback in living and mechanical sys-



tems), family therapy, communication theory, anthropology and ecology. The culmination of his work was the corner stone to a new science of mind (outlined in *Steps to an Ecology of Mind* and *Mind and Nature*:

A *Necessary Unity*) that combined the rigors of scientific analysis with the imaginative vision of art, poetry and religion. To Bateson, relationships between entities (human, animal, vegetable) could be better understood through the sciences of ecology and cybernetics. It is in the network of relationships between system participants that "Mind" is located; not in the perceiver nor the perceived, but in the system that contains them.

Since Bateson's death in 1980, numerous people including his daughter Mary Catherine have been continuing in the domain of ideas in which he worked. On April 24th and 25th of this year, many professionals and laypeople involved in Bateson's work met for a workshop at Teachers College. The group convened to talk about how cybernetics, systems theory and ecological ideas might be applied to social, political, and religious systems. Some



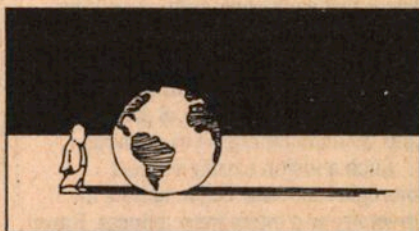
thoughts from the conference appear in "Tinkering Towards a New World: Notes on Cybernetics and Social Change."

William Irwin Thompson is a cultural historian and an "idea artist." Founder and director of The Lindisfarne Association, he has been instrumental in creating a new school of post-industrial scholarship bringing together leading artists, scientists and religious leaders in search of common ground for a new, resacralized "meta-industrial" culture. In Thompson's latest book *Pacific Shift* he uses the cybernetics of Bateson as a tool in examining the cultural and technological changes of the day (currently focused around the Pacific basin and near-Earth space according to Thompson).

In *Pacific Shift* and more recently in *Whole Earth Review* ("A Gaian Politics" WER No. 53), Thompson looks at global politics from a cybernetic perspective and also applies some of the ideas from James Lovelock's Gaia Hypothesis to political and

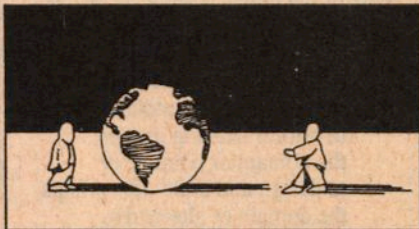
cultural systems. In this issue of *Communities* he continues in that vein with "Eight Theses for a Gaia Politik."

One of the more exciting things to happen in American politics in the last decade



is the emergence of a U.S. Green movement, inspired by the successes of the German Greens. The founding U.S. convention was held in St. Paul, Minnesota in 1980. The first national movement conference: "Building the Green Movement" was held this summer in Amherst, Massachusetts. Ingrid Komar from the Coalition for a New Foreign Policy was sent by *Communities* to cover the event and she writes of her experiences and offers some historical background in "The Sprouting of the American Greens."

In "Nature, Community, and Self," Alan Drengson writes on the character-building role true community serves in mediating the relationship between humans and nature. As community erodes from our social structure, so too our healthy relationship with nature, he argues. Drengson, who is the editor of a Canadian eco-philosophy magazine, *The Trumpeter*, (see Resources) also contributes a section on the various "schools" of ecological philosophy currently active.

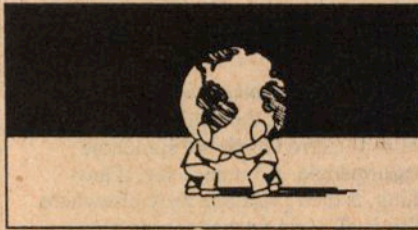


ABOUT THE COVER

One of the people who was helping put this issue together wrote to me questioning whether the cover graphic wasn't too linear

and digital looking. He wondered if there wasn't a more organic way of communicating the idea of networks. I thought others might be interested in my reply:

Your point about the proposed cover is well taken. It was not, however, my intent (I designed it) to illustrate networks but to pose a visual question similar to "Is the glass half empty or half full?" The graphic is supposed to be unclear as to whether the globe is rising up out of linearity or melting down into it. First off, the point is that whether we are moving into a new era of "process philosophy" or into a more digital on/off duality is a question of one's perception and world-view (I'm sure you are aware that "planetization" has two or more sides—some positive, some very negative). Secondly, we need an effective new cultural and scientific narrative which can reenchant the world *out of* Cartesian/Newtonian reductionism. And thirdly, it is not as cut and dry



as organic networks and circular processes vs. computerized rationalism but both these and other conscious and unconscious forms engaged in a dynamic relationship greater than the sum of its parts. There is a shadow side to the current infatuation with things "new age" and "wholistic" as much as to the current belief in "comp-utopian" salvation. I think the cover conveys this ambiguity also.

Please keep this conversation alive:

This is only a short, interrupted conversation. There is much more to think and talk about. We have only touched on one "dialogical" domain. What "new stories" (or old ones) turn you on? What do you think are the fundamental changes needing to take place to create Bucky Fuller's "world that works for everyone"? We will publish further letters and articles on this topic in the magazine or through an informal newsletter. Please send to: Gaia-Log, Gareth Branwyn, 404 N. Nelson St., Arlington, VA 22203. □

Letters

Cerro Gordo

I have at last had a chance to read carefully the various letters in response to my article on Cerro Gordo in the 71/72 issue of *Communities*. They do indeed present a balanced dialogue. I believe both views presented—the pros and the cons—illustrate once again certain points I wished to make in my article. I recognized from the beginning that I could not present ALL the story of Cerro Gordo in so brief a space. Therefore, I chose to emphasize tenacity, the ability to stay with and, once started, see through to completion a project that may look hopeless or even impossible to other people. It is this tenacity that has kept the hope, the dream, the fantasy, call it what you will, alive for all these years at Cerro Gordo. And all of that in spite of the judgements, the Court actions, the foreclosure proceedings, the delusions and loss of hope by others, none of which is final at this writing. Tenacity, the refusal to yield, to submit, to even admit, has kept Cerro Gordo alive. The ultimate decision is not yet known.

This does not mean those who have withdrawn from the battle for the survival of Cerro Gordo are somehow lesser people. All it does say, if anything, is their priorities were elsewhere. That's all. And no matter how successful Cerro Gordo is now or may eventually become, it will never be all things to all people. And thank goodness for that.

LOUIS C. ANDROES
Silverton, Oregon

Federation

Reading in *Communities* no. 73, about the Federation of Egalitarian communities, I was struck by the many ways in which diverse communities could help each other, even separated across vast distances, by sharing ideas, training, economic know-how, money and members.

This principle seemed to be in everyone's mind last summer when a committee at the first annual Congress

of Texas Bioregions did some brainstorming about how to set up bioregionalist and Green communities in and around the mythical town of "Verdeville," Texas. Rather than imagine a single monolithic intentional community, we preferred the idea of several smaller communities which might differ quite a bit in structure and personality. In addition, rather than assume that each community would be self-contained, we envisioned that economic, educational and cultural activities would join the communities with each other, with local townspeople and with the bioregion as a whole.

Such a vision clearly reflects bioregionalist and Green beliefs in diversity and interconnectedness. Based on the story of the Federation of Egalitarian Communities, it may reflect practical experience as well.

Anyone wishing to know more about "Verdeville" should drop me a line.

PRENTISS RIDDLE
Galveston, Texas

Where is *Communities*?

What has happened to *Communities*? I haven't received an issue since No. 74. When I inquired a few months ago, Renee Trenda sent me a note saying that you were running late but that you hoped to be back on schedule by June.

I hope it isn't discouragement that's keeping you out of print. In my opinion, there is no publication today more worthwhile than your journal. Let me outline the context within which I value what you do:

Earth is a planet that grows things.
One of the things it grows is people.
People grow in groups.

The natural form of these groups is not necessarily optimal.
Recognition of this stimulates efforts to reform existing groups, the domain of politics, or to design and build new groups, the domain of alternative communities.

If any of the experimental communities now underway on a

small scale prove to be successful technically, popular socially, and robust, they may constitute cluster points for a peaceful transition to a society offering enough for all with slavery for none.

You are reporting current activities in an effort that's been going on for centuries and that may need more time yet. It's not that important if you miss a few months publication; it is important that you keep going.

ROBERT O. DAVIS
Grove City, PA

I read your article in the Summer 1987 issue of *Communities* magazine on the then-current state of affairs of both the magazine and of the staff, and the difficulties keeping all aspects of life going smoothly while having to devote so much time to one of those aspects. I can easily identify with that problem, having completed a residency in internal medicine and a clinical fellowship which made more demands than time allowed to fill and still keep up with family and friends and other interests, and while changing from a clinical to a research fellowship on July 1 helps a bit, the demands continue in kind if not quite in degree.

I, too, believe *Communities* is an important and worthwhile publication. The articles in the current as well as the many back issues I have reinforce my hope and conviction that the ideal of community still exists and can be realized. Other people's experiences and notes in the Reach segment make it seem an achievable dream, and provide encouragement to pursue that dream and to make it reality, to visit and explore established communities, to communicate and learn from others, and to then begin to live in a way more in accord with those ideals.

The silence, then, which has followed that article in that last issue is of concern. Have the other considerations finally overwhelmed the magazine? Is that source of inspiration and, perhaps more importantly, continuity, now gone? I very much hope not, and, the



demand's for what little time I have outside my medical training notwithstanding, if I can be of any help in any way, however small, please let me know. And please let me know the State of the Magazine; I know your time is at a premium and don't expect a long reply, but am enclosing a SASE for you to use, and look forward to hearing from you.

ALAN SCHACKELFORD, M.D.
Hingham, MA

Comments on the Timeline

Pleased to see the "Historical Timeline of Communities" reprinted in issue # 74. I designed and wrote the timeline in 1982, but regretfully never thought to ask you to print it.

Seeing how David Thatcher used the timeline to highlight the Emissary community network, I am motivated to create a more inclusive timeline with a balanced section on contemporary communities. I am now circulating a funding proposal to various organizations to produce this timeline in poster format. Please send any suggestions, comments or contributions to:

ALLEN BUTCHER
Twin Oaks Community
Louisa, VA

A call for circulation

I feel strongly that your magazine indeed points the way to the future, and is an invaluable resource guide for modern-thinking or discontented people. I deeply appreciate the work you are doing. Please know that it is not in vain, and that each new issue you put out does the world a great service. It is important, though, to increase circulation greatly, as the world needs to become aware of your publication.

RON DULTZ
Ron Dultz Publishing
Reseda, California

Continued on page 50

From the Editor

Dear Friends of Communities:

In the editorial of our last issue which was published in the summer of 1987, we reported on several problems which had delayed the publication schedule of *Communities*. At that time, we appealed for any assistance which our subscribers might be able to offer, from letters of support to financial support. While we did receive a few beautiful and heartfelt letters of support, the other types of assistance we requested haven't materialized. We did experience quite a few offers being made, such as commitments to internships, which failed to work out for various reasons.

Our former printer has raised their minimum print bill from \$1,500 to \$5,000 which has caused us further delay as we have had to find another printer. Then, on top of all the other problems, we lost our data base and hardware during an attempt to transfer all our files from the old system which had been loaned to us onto our new computer. Since the old system was an antiquated home-built system, it took months of research and reprogramming to retrieve the main data base and mailing lists. This prevented us from being able to inform you of our further unexpected delays in publishing the magazine until now. We deeply regret these problems and we hope you will give us a chance to make up for the inconvenience we may have caused you.

There is some good news to report. In fact there is quite a bit of it. The most substantial offer to assist with the publication of *Communities* came from the Fellowship for Intentional Community (FIC). This recently revitalized

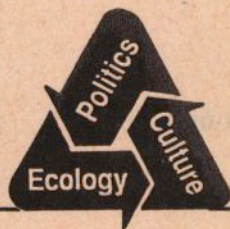
organization of communities, community networks, organizations, and communitarians is co-publishing the special directory and guide issue. The FIC is also willing to explore continuing to play a major role in ensuring the continuation of *Communities*.

The directory will be the most definitive guide to intentional community ever published. Over a dozen community experts are assisting with the publication of this expanded directory and guide which will have twice as many pages as any previous directory. The directory is scheduled for publication in October. In past years, the biannual directory issue has counted as two issues of a yearly subscription to *Communities*. Even though this directory will be priced at \$12 due to its publication as a much more comprehensive book, we are willing to count it as only one issue for any subscriber who requests this as compensation for the delay in publishing.

We apologize for any inconvenience our delay in publishing may have caused you and we ask for your continued patience and support. Every subscriber will receive the number of issues you are entitled to and any subscriber may request a full refund of the balance of your subscription upon request at any time.

We still believe *Communities* is an important and worthwhile magazine and we are willing to continue to work toward its further evolution and ongoing publication. Until we are able to determine how to successfully accomplish an ongoing co-publication arrangement with the Fellowship for In-

Continued on page 50



Eight Theses for a GAIA

by William Irwin Thompson

1 Every intellectual, especially every German-speaking intellectual, searches for a new ideology, hoping to become another Marx for a better Lenin; but ideology is to the mind what excrement is to the body: the exhausted remains of once living ideas.

2 The Truth cannot be expressed in an ideology, for Truth is the shared life that overlights the conflict of opposed ideologies, much in the same way that the Gaian atmosphere overlights the "conflict" of ocean and continent; therefore, the Truth cannot be "known" by the process of intellectual analysis, critique, or communicative rationality; nor can it be socially administered by a philosophical or religious elite of the best and the brightest, be they followers of Mohammed, Marx, Habermas, or E.O. Wilson. Since "knowing" is a form of "false consciousness," elites are institutional reifications of this false consciousness that break up the compassionate feeling of our common life in the world.

3 A world is not an ideology nor a scientific institution, nor is it even a system of ideologies; rather, it is a structure of unconscious relations and symbiotic processes. In these living modes of communication in an ecology, even such irrational aspects as noise, pollution, crime, warfare, and evil can serve as constituent elements of integration in which negation is a form of emphasis and hatred is a form of attraction through which we become what we hate. The Second World War in Europe and the Pacific expressed chaos and destruction *through* maximum social organization; indeed, this extraordinary transnational

organization expressed the cultural transition from a civilization organized around literate rationality to a planetary noetic ecosystem in which stress, terrorism, and catastrophes were unconsciously sustained to maintain the historically novel level of world integration. Through national, thermonuclear terrorism, and, as well, through sub-national expressions of terrorism electronically amplified, these levels of stress and catastrophic integration are still at work today. A World should not be seen, therefore, as an organization structured through communicative rationality, (1) but as the cohabitation of incompatible systems by which and through which the forces of mutual rejection serve to integrate the apparently autonomous unities in a meta-domain that is invisible to them but still constituted by their reactive energies. Therefore, ideologies do not map the complete living processes of a World, and unconscious politics emerge independent of "conscious purpose." Shadow economies (such as the drug traffic between Latin America and the United States), and shadow exports (such as the acid rain from the United States to Canada), and shadow integrations (such as the war between the United States and Japan in the forties) all serve to energize the emergence of a biome that is not governed by conscious purpose.(2)

4 Human beings, therefore, never "know" what they are "doing." Since Being, by definition, is greater than knowing, human beings embody a domain structured by opposites by thinking one thing, but doing another; thus negation becomes a form of emphasis in which cops stimulate robbers, celibates stimulate sexuality, and science stimulates irrational

superstition and chaos. In the domain of cops and robbers, an interdiction serves to structure a black market and a shadow economy. In the domain of religious celibacy, an interdiction serves to mythologize repression and energize lust. In the domain of science, the hatred of ambiguity, wildness, and unmanageability creates a superstitious belief in technology as an idol of control and power; thus irrational experiments like nuclear energy and genetic engineering become forms of seemingly managed activity that generate chaos and disease.

5 "Nature" is neither a place nor a state of being; it is a human abstraction that we set up through cultural activities. We then use this abstraction to justify these very cultural activities as "natural." This process of abstraction is an empty tautology. "Nature," in Buddhist terms is groundless; therefore, we cannot appeal to "Nature" to condemn activities as unnatural. As Nature changes with Culture, both are individually empty and linked together in "codependent origination," or *pratityasamutpadha*. Genetic engineering, artificial intelligence, or nuclear power cannot be condemned on the grounds that they are "unnatural"; they can only be rejected on cultural grounds that they are not spiritually wise or aesthetically desirable.

6 The conscious purpose of science is control of Nature; its unconscious effect is disruption and chaos. The emergence of a scientific culture stimulates the destruction of nature, of the biosphere of relationships among plants, animals, and humans that we have called "Nature." The creation of a scientific *culture* requires the creation of a scientific *nature*, but since much of

Politik

science's activities are unconscious, unrecognizedly irrational, and superstitious, the nature that science summons into being is one of abstract system and concrete chaos, e.g. the world of nuclear power and weapons. The more chaos there is, the more science holds on to abstract systems of control, and the more chaos is engendered. There is no way out of this closed loop through simple rationality, or through the governing systems that derive from this rationalization of society.

7The transition from one World to another is a catastrophe, in the sense of the catastrophe theory of René Thom. Indeed, a catastrophe is the making conscious of an Unconscious Polity; it is the feeling in Being of a domain that is unknown to thinking. Catastrophes are often stimulated by the failure to feel the emergence of a domain, and so what cannot be felt in the imagination is experienced as embodied sensation in the catastrophe. When rational knowing and political governance no longer serve to feel the actual life of a World, then consciousness becomes embodied in experience outside the world-picture but still within the invisible meta-domain. The conscious process is reflected in the Imagination; the unconscious process is expressed as *karma*, the generation of actions divorced from thinking and alienated from feeling. Catastrophes are discontinuous transitions in Culture-Nature through which knowing has an opening to Being. This moment of passing-together through a catastrophe, this occasion of com-passionate participation, presents an opportunity for a shift from karmic activity to Enlightenment. Thus the transition from one World-Structure to

another is characterized by catastrophes in which the Unconscious Polities become visible. At such times there can be a rapid flip-over or reversal in which the unthinkable becomes possible.

8No governing elite will allow us to think this transition from one World-Structure to another, but imagination and compassion will allow us to feel what we cannot understand. As "Nature" comes to its end in our scientific culture, the relationship between unconscious and conscious will change and the awareness of immanent Mind in bacteria (3) and of autopoiesis in devices of Artificial Intelligence (4) will give us a new appreciation of the animism of ancient world-pictures. The "Man" of the historical set of Culture-Nature will come to his end in a new irrational world of angels and devils, elementals and cyborgs. In this science fiction landscape, this invisible meta-domain in which we already live, the end of Nature as unconscious *karma* makes of Enlightenment and Compassion a new political possibility.

NOTES: — 1. See Jurgen Habermas, *The Theory of Communicative Action*, Volume One, *Reason and the Rationalization of Society*, (Boston, Beacon Press, 1981). "If we assume that the human species maintains itself through the socially coordinated activities of its members and that this coordination has to be established through communication—and in certain central spheres through communication aimed at reaching agreement—then the reproduction of the species also requires satisfying the conditions of a rationality that

is inherent in communicative action.", p. 397.

2. See Gregory Bateson, "The Effect of Conscious Purpose on Human Adaptation" in *Steps to an Ecology of Mind* (New York, Ballentine, 1972), p. 440.

3. See Maurice Panisset, and Sorin Sonea, *A New Bacteriology*, (Boston, Jones & Bartlett, 1983), p. 8.

4. See Francisco Varela and Evan Thompson, *Worlds Without Ground: Cognitive Science and Human Experience*, work in progress.

BIOGRAPHY: — William Irwin Thompson. This article outlines in very concentrated form eight key concepts that William Irwin Thompson has been exploring recently in his work (see especially *The Time Falling Bodies* [St. Martin's] & *Pacific Shift* [Sierra Club Books]). The relationship between politics and the cultural and scientific dynamics of the Gaia Hypothesis is the subject of Thompson's next book (see "A Gainan Politics," *Whole Earth Review* no. 53).

Those who want to partake of Thompson's idea artistry on an ongoing basis should check out *Annals of Earth*, a joint project of his Lindisfarne Association and John and Nancy Todd's Ocean Arks project (10 Shanks Pond Rd., Falmouth, MA 02540).

CREDIT: — This article is from a lecture given on June 4th, 1986 at the Federal Institute of Technology, Zurich to Professor Paul Feyerabend's Colloquium on Science and Society. □

The conscious purpose of science is control of Nature; its unconscious effect is disruption and chaos.

Tinkering Towards a New World: Notes on Cybernetics and Change

by Gareth Branwyn

"The best we can do in such a case [where no event or process has any single unambiguous description] is to understand all the interlinked chains within which our affairs are caught up, and consider how they might be modified so as to operate more advantageously as wholes, that is to say, in a way that the entire systems could be better adapted."

— Stephen Toulmin
review of *Mind and Nature*,
New York Review of Books

"The only movements that interest me are Beethoven's and bowel."

— Tom Robbins

Tinkering #1

What follows are various points made by Mary Catherine Bateson and participants of her *New Clarity Workshop* (April 24th & 25th Teachers College, New York City) as interpreted by Gareth Branwyn. The workshop, subtitled "Steps to an Ecology of Love", was convened to discuss the work of Gregory and Mary Catherine Bateson and to explore what the steps might be in "reinventing" the world using the cybernetic ideas of the Batesons and others. Several other faculty members of Teachers College, who are using Bateson's work in such diverse fields as family therapy, film and dance, social work and education also gave presentations and participated in the discussions.

1. The first thing one must realize when talking about "social change" and "cultural transformation" is that you (as individual, organization, political movement) do not create culture. Culture is comprised of many things explicit and implicit, conscious and unconscious, redundant and novel. The best one can hope for is to be a catalyst for change while knowing that ultimately the whole process is beyond conscious control (and rightly so). On a micro level one can create a context for change where one lives and works, questioning assumptions, socially experimenting, promoting appropriate changes, etc.; at a macro level one can explore and critique new paradigm descriptions of how the world works that move beyond the prevalent Cartesian-Newtonian world-view in which we are currently embedded. A person's explorations of these matters should not stop at political or social critique but should look to the very thinking processes out of which a world-view and resultant systems spring. These are epistemological issues.

2. Since one can't create a new culture, it makes more sense to think in terms of tinkering with the current system rather than trying to reinvent a new system *en toto* that will replace it. As political analyst Dan Deudney says, we need to perform a kind of cultural/political aikido (or what he playfully refers to as "reconfiguring the armageddon gadget").

3. One should be suspicious of mass movements and "group thinks". As William Blake said:

*He who would do good to another
must do it in minute particulars;
General good is the plea of the
scoundrel, hypocrite and flatterer,
For art and science cannot exist but
in minutely organized particulars,
And not in generalizing
demonstrations of rational power.**

We need to take care that our desire for fundamental change does not push us into hastily created alternatives; "pre-fab" philosophies.

*For those who are unfamiliar with Blake's cosmology it

should be noted that his use of "minute particulars" is specific to that cosmology and doesn't mean the literal "tiny special things". In Blake's usage, minute particulars means complete and spiritual understanding. It could be compared to the Buddhist concept of "Buddha Nature" or "suchness". It is meant as contrary to the generalizing ("One law for the Lion and the Ox") methods of the science of his (and our) time.

4. It is important for us to realize that systems work to maintain certain relationships. Therefore, it may be the case that working to effect change in one sub-system without confronting the larger context may result in the system adjusting itself to keep certain variables constant. For instance, it is possibly a function of our socio-economic system to maintain a welfare state. Keeping large numbers of people on the dole saves the system from having to deal with achieving 100% employment and welfare recipients also constitute an emergency work force, should one become necessary. If this is true, and the welfare system is a relief valve for our economic system, then efforts at correction, whether conservative or liberal, will not hold. Ultimately, the problem needs to be addressed in the larger context in which it exists.

This becomes troublesome because when one looks at problems in context, the thing one was looking at tends to disappear. For example, if you are studying inarticulateness in ghetto youths, one of the first things you realize is that the youth is inarticulate only in the context of the classroom. He or she will have no problem communicating with family members, "on the street", etc. Inarticulateness becomes a contextual problem, not simply a problem of the youth's. If you did a prince and pauper switch between a ghetto child and William Butler Yeats, Yeats orations would fall on deaf ears; he would be considered crazy and the youth would tell The British Royal Society to "go fuck itself"!

5. We need to be aware of macro-reductionism as much as we are concerned with micro-reductionism. Most of us interested in new world models are fully aware of the dangers of reductionist, parts-as-separated-from-wholes thinking (the so-called Cartesian-Newtonian paradigm) but much of the "new age" movement has fallen prey to various forms of "macro-reductionism" which sees the world through all encompassing systems of karma, reincarnation (or other occult systems) or catastrophism, Marxism, or many of the well meaning but still germinal, "eco-philosophies" currently popular. This is not to argue that we don't need an integrative metaphor such as what has been provided in the past by religion and science. It is our charge, however, to create (or more appropriately act as catalytic agents of) a metaphor that serves to integrate and frame our experience that is not based on the concept of ultimate truth. This is one of the principle themes of Bateson's posthumous work *Angels Fear* (co-authored by M.C. Bateson).

6. There are many similarities between the social ills of our



time and drug addictions in individuals. It is illustrative to view the arms race, for instance, with the same diagnostic eye as one would use with an alcoholic:

A. There is great denial that anything is wrong. The addict claims complete control.

B. The system is in run away and apparently will continue on present course till "rock bottom" is reached (unless something is offered to take its place).

C. The system (person or nation) feels powerless to do anything constructive.

D. The more the dependency is indulged in, the less peace of mind or security (whatever was initially obtained) is found. Instead of recognizing this, the system seeks more of same.

(For more information on this see Gregory Bateson's *The Cybernetics of "Self": A Theory of Alcoholism in Steps to an Ecology of Mind* and *We're A Nation of Addicts* by Anne Wilson Schaef (New Age Journal, April 1987).

7. Conferences are a great way to think collectively and to interact with new ideas and questions. Conferences of various sizes and configurations could be an important means of formulating ideas about positive change and the complexities of new paradigms. Many conferences, however, lack the kind of vitality and interactivity that is needed to probe ideas both rigorously and imaginatively. It is important that we explore new methods of interaction and discourse that make the most of the available ideas, experiences and scholarship of conference participants.

8. Perhaps in all our work for fundamental change and the vision of a new world, the single most important thing we can do is be a part of a model that seeks to live the change we espouse. We can demonstrate the viability of our ideas for new systems by experimenting; trying things out. Over and over again the idea of context kept cropping up in workshop discussions. **The best way you can help people to change is to provide a context for that change to take place.**

9. If, as Bateson believed, ideas have lives and are subject to evolutionary selection, then we as idea carriers are only as successful as our ideas are compelling. If the mechanistic model of life is worn out and needing re-vision towards a more ecologically oriented, living systems model, the "new narrative" that will replace it needs to be both scientifically valid and culturally and spiritually fulfilling. Thus far, the most "frost hardy" new narrative is James Lovelock's Gaia (pronounced Guy-Ah) Hypothesis (see *Gaia: A New Look At*

Life, Oxford Press) which states that life on this planet is inter-relating and self-regulating. Perturbations experienced in one domain affect and are compensated for by other connected domains. This model has not only held up to scientific scrutiny, but has strong metaphors and images that have been exploited by many cultural and religious groups. Although this is encouraging and says a lot about the strength of the hypothesis to fill an empty narrative niche, we must be careful not to package and market the gaian "product" before the R&D has been done. There are several things we should be cautious of:

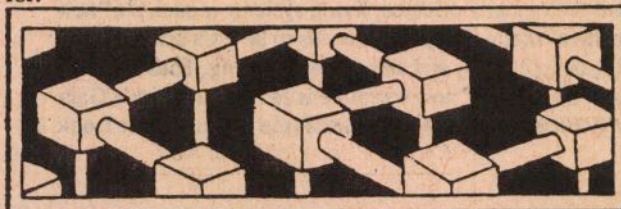
A. Being so quick to hitch our wagons to "Gaia" and over use it as a buzz word and concept (remember "new age", "networking" and "holistic"?) means that it will quickly lose its credibility with the scientific community and the mainstream. Already researchers are having trouble getting grant money and support because of the suspect nature of many things labeled "gaian".

B. There is a problem with personalizing and trivializing the gaia hypothesis (a "me and my Gaia" relationship) which undermines the significance and scale of the idea. Many people who have developed a kind of "gaia speak" haven't actually read the book or are not conversationally familiar with the hypothesis. The handle seems more important than the thing being carried by it.

C. Since we still live in a patriarchal society, there is a danger in personifying anything as female (Gaia is the Greek goddess of the earth). As a society we still like to dominate anything female especially one as hardy and resilient as mother earth.

D. If the earth is a self-regulating super organism with vast recovery potential then our current military-industrial society may see scientific verification of this as a green light for business as usual (or worse). This misreading of the hypothesis has been greatly trumped up by critics of gaia. It has been made very clear by Lovelock, Lynn Margulis and others that this systemic resiliency applies only to the survival of life in general and not to specific varieties of life such as animals, plants and humans. These must still be addressed at a level that respects their fragility and impermanence.

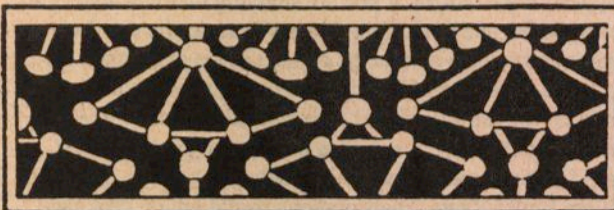
10. While it is often the case that in social, political, and natural systems, diversity is good, we must be careful not to make diversity some kind of god. It is perhaps because diversity has been so overlooked in many human systems, in favor of homogeneity, that we have come to crave difference, contrast and multiple viewpoints for better balance and well-roundedness. But we should never lose sight of the fact that the context is always of prime importance and that there are situations where redundancy and homogeneity are called for.



Tinkering #2

Bateson's Rules of Thumb — The following is an attempt by Arthur Bockner to capsule some of Gregory's "method" into a few simple statements (something Bateson would have grumbled about for sure). From the paper *Forming Warm Ideas from Rigor and Imagination: Essays from the Legacy of Gregory Bateson*:

1. Study life in its natural setting being careful not to destroy the historical and interactional integrity of the whole setting.
2. Think aesthetically. Visualize, analogize, compare. Look for patterns, configurations, figures in the rug.
3. Live with your data. Be a detective. Mull, contemplate, inspect. Think about, through and beyond.
4. Don't be controlled by dogmatic formalisms about how to theorize and research. Avoid dualisms announced and pronounced as maximums by particularizing methodologists and theorists. (They'll fire shots at you one way or the other anyhow.)
5. Be as precise as possible but don't close off possibilities. Look to the ever larger systems and configurations for your explanations. Keep your explanations as close to your data and experience as possible.
6. Aim for catalytic conceptualizations; warm ideas are contagious.



Tinkering #3

Margaret Mead's Recipe for Insight — 1) Study infants; 2) study animals; 3) study primitive people; 4) be psychoanalyzed; 5) have a religious conversion and get over it; 6) have a psychotic episode and get over it; 7) have an affair with an old Russian. (*very prophetic for this age of citizen diplomacy* — ed.)

...and the above as recycled by cybernetician and family therapist Bradford P. Keeney:

- 1) Learn to love infants and never get over it; 2) learn to love animals and never get over it; 3) learn to love what is primitive about people and never get over it; 4) be in therapy and get over part of it; 5) have a conversion, religious, therapeutic, ideological or otherwise, and get over part of it; 6) have a psychotic experience, have another psychotic experience and get over one of them.

From: "Cybernetics of the Absurd", by Bradford Keeney, *Cybernetic*, vol. 2, No. 1, 1986.

The Sprouting of the American Greens

by Ingrid Komar

At the closing session of the 5-day conference in July that marked the First National Gathering of American Greens, Dee Berry, the Coordinator of the National Clearinghouse of the Committees of Correspondence, said, "This has been the final stage of labor in the delivery of a New Movement." Dee spoke for me. It was as exciting as being at a home birth. During those 5 days I had experienced the whole range of feelings that go with witnessing and being part of a birthing process: the heady high of high energy, and the can't-see-straight weariness; the release of laughter, the deep involvement of tears; the power and confidence that comes with creating; the awe before the mystery of so much that is unknown about both the present and the future; the urgent fear in face of the threat to the fragility of planetary life; the joy when recognizing the reflection of personal visions in so many other eyes, when hearing my silent dreams given voice by so many speakers.

Above all I experienced a profound sense of gratitude to all those—doubtlessly millions of people—who had carried the embryo of the American Green Movement to that July 4th moment of birth—to full term. For it was clear that the Greens represent the merging of many heretofore disparate and distinct streams of American strivings for new philosophical and political forms into a new mighty river, a truly new paradigm.

I recognized that decades of collective efforts by the flower children, by whale watchers and gardeners, by peaceniks and anti-nukers, civil rights activists, feminists, and gay closet busters, by Nader's Raiders and lobbying environmentalists, by holistic health theorists and practitioners, by spiritual searchers and their guides, by crafts people, poets and technologists, by philosophers and clowns, Marxists, mystics and anarchists, by builders of intentional communities, collectives and co-ops, by human rights champions, by social and economic justice advocates, by seekers and teachers of personal growth, by songwriters who served all of these, by those who unearthed ancient wisdoms, and by futurists... and finally by groundbreaking American Greens taking up where others left off—that all these people in countless hours and days of their lives had finally collectively produced a coherent new concept, a workable plan for sustaining a new way of life on this our watery planet.

*Ingrid Komar is the author of *Living the Dream: A Documentary Study of Twin Oaks Community* and has worked in politics and community organizing for as far back as she'd care to remember. She is currently on staff at The Coalition for a New Foreign and Military Policy.*

Credit: Photos by Jaime Wolf.



Murray Bookchin leans into a question

Movin' with the movement, I had danced with all of these. In the streets and elsewhere I have called for peace since the Korean war. As we come to the end of the 80's, there are more wars in the world than ever before; daily the stockpiles of weapons grow higher, and our planetary house merits a "property condemned" sticker. The list of social ills is too long to enumerate, but judging results, it sure seems all our single-issue campaigns have been a failure. Until in July at Amherst, New Hampshire—we merged!

At the Green Gathering on July 7th at Amherst I definitely had the sense of being at a historic occasion. Yes, it felt like a birthing; and, yes, after what seemed to many of us an interminably long gestation period, we finally have a healthy infant! An infant, however, is all we have and its future, while in some ways foreseeable, is as unpredictable as that of any newborn.

Like all babies, the young Green Movement has a family history.

The Story of the U.S. Greens

The American Greens are clearly influenced by the electoral success of the German Green Party. Paradoxically, in what Fritjof Capra and Charlene Spretnak (Green Politics, a book about the European Greens) call "a game of transatlantic volleyball" the Germans were originally inspired by the U.S. environmental, civil rights (particularly M.L. King, Jr.'s strategy of nonviolence), and feminist movements. While the German electoral system is much more favorable to the development of third parties than that of the U.S., it is noteworthy that the German Greens didn't get very far until they more or less stumbled into an alliance with the peace movement.

By now, there are also plenty of other indications of an emerging

international political trend. Green parties are gaining strength and influence in Great Britain and Italy, where they are attracting the support of socialists for "rethinking political and economic strategies among Europe's leftwing parties (New Statesman)." The Green Movement has also begun to make itself felt in several Third World countries, most notably in Brazil, where the Greens have organized large anti-nuclear demonstrations, came in third out of some thirty parties in elections in Rio last November, and succeeded in placing one of their candidates in the national parliament.

The Amherst conference was attended by Green delegates from 12 countries: Australia, Argentina, Brazil, Costa Rica, India, Haiti, Japan, Mexico, New Zealand, Poland, Puerto Rico, sizable delegations from nine Canadian provinces, and, of course, Germany. (That's not counting one of the most stunning speakers, a woman sociologist from Sri Lanka who had, however, lived in the U.S. for many years.) The foreign delegates were indispensable to the sought after global perspective and contributed immeasurably to cultural diversity.

Green Politics

For some time now the U.S. environmental movement has moved beyond the province of middle class white people interested in nothing more than preserving pretty scenery for their backpacking trips. In August, 1984 disparate groups first gathered at a conference in St. Paul, Minnesota to create a Green organization rooted in strong local groups focused on the forging of a new politics. "Invoking the commitment to freedom, *the model of decentralized coordination*, (my emphasis) and the revolutionary spirit of the Committees of Correspondence of the American Revolution, they began creating such an organization (*Building a Green Movement in America*)"

The St. Paul meeting adopted 10 key values (to be detailed below) and

resolved to organize local Committees of Correspondence. These go by a wide variety of names and are coordinated by a National Clearinghouse. Currently there are 78 such groups in various areas of the country including the New England and West Coast states and also AR, TX, IL, KS, KY, NY, MD, MI, MN, MT, MO, OH, WI, VA, and DC. Indications were that—inspired by the July '87 conference—ten to thirty more groups would be forming shortly.

Some of these groups have participated in local elections where, first time out as running on a Green ticket, they have received as much as 22% and 25% of the votes cast in races they contested. For now,—rather than counting on winning—Greens are pleased when their program succeeds in setting the issues of local campaigns—as happened recently in New Haven, Connecticut. The New Haven Greens plan to run their candidate in the next mayoral election and claim to have a realistic basis for optimism. While Greens are opposed to working within either of the major parties and are likely to remain so, in a 1985 election, Wisconsin Greens formed an alliance with the Labor-Farm Party and brought the first Hispanic woman to that state's public office. And among the many conference workshops on electoral politics one focused on "*The Greens and the Rainbow Coalition*." The attention bestowed on Jesse Jackson's movement reflected political sympathy on the part of some, but also strong opposition on the part of others who charge Jackson with opportunism, and are critical of his hierarchical organizational methods and his acceptance of undemocratic procedures within the Democratic party.

A Value-based Politics

Basic to an understanding of Green Politics is a knowledge of the *Ten key Values* which were adopted at the initial (1984) gathering of American Greens in St. Paul. These are as follows:
Ecological Wisdom
Grassroots Democracy

Personal and Social Responsibility
Nonviolence
Decentralization
Community-based Economics
Postpatriarchal Values
Respect for Diversity
Global Responsibility
Future Focus/Sustainability

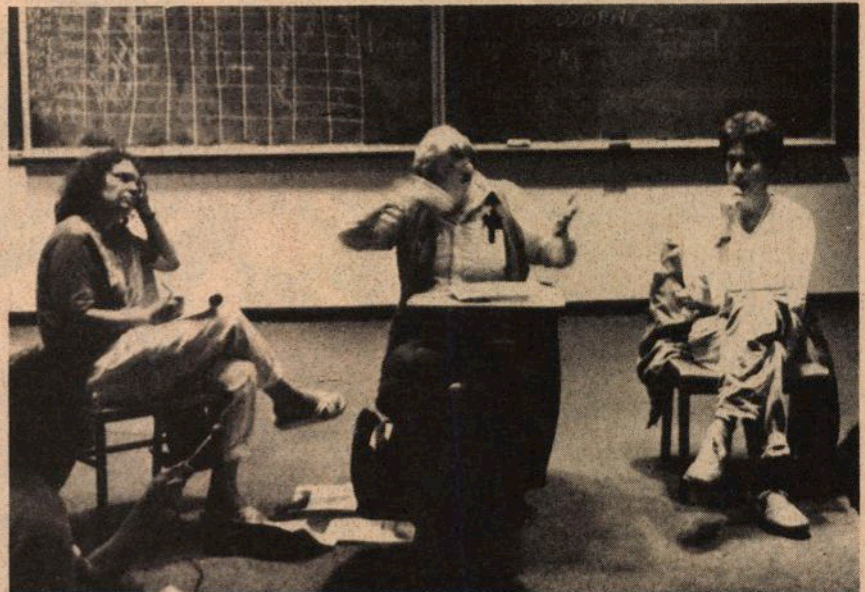
Comment

These values have certainly been advocated before—often singly, sometimes in two's, or more. When, however, applied all together, holistically, as in the above set, and as the basis of a world view, they pass that crucial point when quantitative change achieves qualitative transformation—as when the progressive formation of ice crystals in water turns a liquid into a solid. What emerges, in my view, meets the requirements of a new political and social paradigm. What is required of a new paradigm is that it include and transcend previously held doctrines ("isms") heretofore thought to be in competition with each other or conflicting. Green Politics includes and transcends: environmentalism, conservationism, capitalism, socialism, democracy, feminism, futurism, world

federalism, the movements of peace, disarmament, and social and economic justice—and grounds all of these in an ethics at once personal and socially oriented that empowers the individual.

As Patrick Mazza, a contributor to a Green journal (*The Alliance*) from Portland, Oregon points out:

"The people are under increasing stress for the same reason the whole earth is under growing stress. Centralizing institutions geared only to accumulate power and profit for themselves are extracting all they can from the bodies of the workers and the land. The corporations and government agencies that pollute air, land, and water outside their plants are almost always poisoning the workers inside. The multinationals that press to strip more land for raw materials are also pressing their workers to produce more via speed-ups and wage and benefit cuts....The bodies of the people and the body of the earth are one. *That is why the division of social and environmental movements is such a travesty.* We're all part of the green heart of the earth, whether we live in the mountains or on a working class street. We're one body, falsely



Controversial Eco-philosophy workshop with Irene Diamond, Murray Bookchin and David Rothenberg

fragmented and dismembered and our movements show it."

Like many other Greens, Mazza is intent on showing *connection*, e.g. how "increasing pressure on people and the land in North America, connects with war, ecocide and tyranny in Latin America, Asia, and Africa. *The common good includes all the planet and all the people. Nothing less reflects reality.*"

The Green Movement's Organizing Plan

The Clearinghouse encourages the formation of strong local groups to add to the already existing Committees of Correspondence in every region of the country. The local committees coordinate activities with each other through Regional Confederations, and send delegates—one male and one female member—to represent the region of Interregional Committees.

Building the Movement... Then, and *Only Then* — a Founding Congress

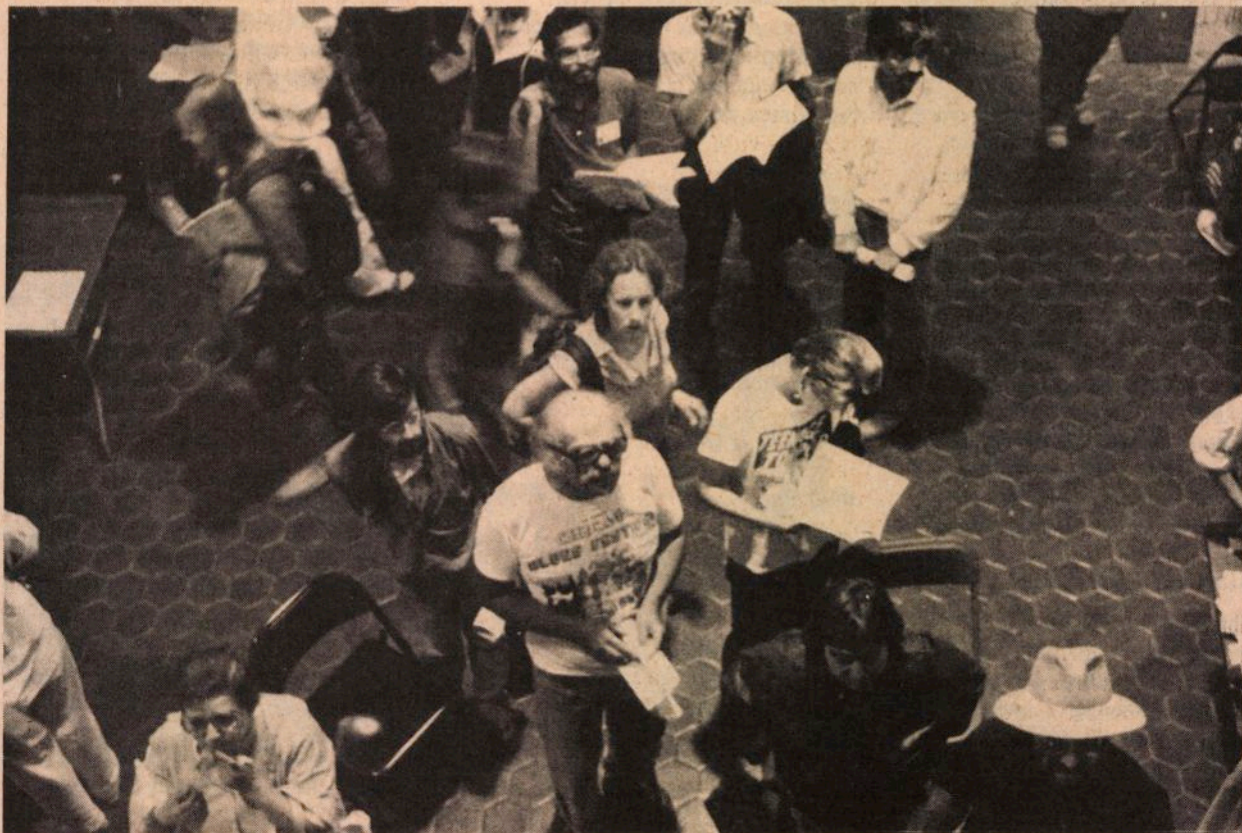
Once the country has been sufficiently seeded with local Green groups to reflect the social and regional diversity of the U.S.A., the plan is to call a founding Congress of delegates from the local Committees of Correspondence so as to work out a common program for a Green Alternative Politics. The aim is to eventually bring together people from...

...the many thousands of neighborhood and community groups, religious congregations, women's groups, labor unions, farmer's alliances, environmental and peace groups that have been growing since the early days of the civil rights movement which inspired a new, broad, popular, and locally based citizen's movement to fulfill the democratic

promise of this country." Some Greens are currently pushing to enter the political arena; others stress this necessity of careful and adequate preparation before this step is taken.

Comment

The Greens have staked survival on grassroots empowerment. While they anticipate that the death throes of industrialism will produce increasing violence, chaos, militarism and totalitarianism, they have not other tricks in their bag of political maneuvers that might procure a stay of execution from the ominous sentence they so unequivocally spell out. Based on the historical models of Greek city states and the French communes (prior to Robespierre), U.S. Green theoreticians have developed a theory they dub "*Radical Municipalism.*" Essentially an anarchist approach, Radical Municipalism



Registration

aims—nonviolently—to topple the power structure from below.

The serious intent to “*build the rainbow from below*” recurs consistently in Green literature and, judging by the way the Amherst conference was run, appears to be integrated into the details of actual practice. The Green’s organizing plan, as demonstrated by the rigorous emphasis on the ‘spadework of cultivating grassroots democracy—while continuously projecting a global context—reflects the patience of deep commitment, and a measure of political maturity that has long been missing, and that has long been awaited from the American left.

The ability to conceive of two ideas simultaneously, and to hold them in dynamic balance, is likewise an essential requirement of any genuinely new political paradigm presuming to depart from old dogmas and “either/or” formulations. Simultaneous with concentrating on the local here and now, Greens focus on the future. Reestablishing our roots to a specific place on the globe and the community of people with whom we share that space—*concurrent* with developing our interconnectedness with all other peoples, places, and life on the planet is the indispensable requisite of a cooperative world order—and of survival. Hence the Green slogan:

Think globally. Act locally.

The Challenges of Diversity

The First National Conference of Green Politics exposed fundamental conflicts in eco-philosophy, the most serious of which are between the social ecologists and the “deep” ecologists. The quotations from the Clearinghouse literature reflect the social ecology outlook. While it is my off-hand impression that this outlook is pretty representative of the Green Movement, its adherents are by no means as politically monochromatic as their name would imply. Rather, some other colors in the political/philosophical spectrum were noticeable among the

1200 conferees at the Amherst gathering.

The voice of the social ecologists is the eminent scholar Murray Bookchin (*The Ecology of Freedom, Post-Scarcity Anarchism, The Limits of the City*) whose militant activism dates back to the thirties. Bookchin applies dialectics to his goals to achieve “organic, holistic and developmental” ecological thinking. He credits Peter Kropotkin and Paul Goodman with significant contributions to the evolution of his philosophy, pays due respect to Marx, but abhors “Stalinist centralism.”

The deep ecologists come in two markedly disparate varieties: the mystics and the machos. The deep ecologists’ philosophy has been enunciated by Norwegian philosopher, Arne Naess, Bill Devall, George Sessions and David Foreman.

Although deep ecology is, at this point, most active in academic circles, Foreman and others have translated it into direct action via the highly problematic group known as “Earth First.”

The July conference was open to anyone interested, but no formal representative of Earth first nor any of the above mentioned “deep ecologists” attended the Amherst gathering. True, Earth First was at the time staffing its own rendez-vous at the Grand Canyon, but it is also open to question whether many members of this loosely structured organization would have cared to attend workshops on such topics as “*Detente from Below: Breaking up the Military Blocs,*” “*Feminist Perspectives on the Population Question,*” “*Greening the Churches: Christianity and Eco-Justice,*” or “*Toxics, Solid Waste and Recycling.*” Earth First is primarily obsessed with protecting the earth “without compromise” and they have even written a book on eco-terrorist tactics (*Eco-Defense*, David Foreman, Earth First! Books, 1985.)

Defenders of the group assert that it also includes some “nice people” who harbor nothing more harmful than a

perhaps excessive fixation on trees. Nevertheless, the “Ecotage” and guerrilla tactics “in defense of Mother Earth” of the Earth Firsters are viewed with extreme discomfort by many Greens (and considered totally unacceptable by this writer) as they encourage property damage and teeter dangerously close to injuring people. These small bands may yet prove as troublesome to the American Green Movement as the Black Panthers were to the civil rights movement in the 60’s.

As if people were “unnatural,” the writings of Foreman, Devall, and Sessions place “nature” above human beings, a thesis Foreman in particular pursues with unabashed misanthropy down to its Malthusian conclusions concerning population control, and the place of people in the cosmos in general. Just who anointed Foreman (a mere human) the high priest of superhuman Mother Nature remains a mystery.

Unlike the deep ecologists, the social ecologist Bookchin was very much present at the conference, an opportunity he used to mercilessly expose and to passionately reject the totalitarian tenets of the “deeps” philosophy. A few brave, but ineffective friends of the “nice people” in Earth First, mounted a weak defense that attempted to disassociate the latter, and deep ecology in general, from some of the more outrageous concepts of the Foreman gang. Their response to Bookchin’s formidable exposition carried about as much weight as Reagan’s attempts to disassociate from Ollie North. There is no question that Foreman’s views are rejected by the Greens. The writings of this school, however, will taint the word “ecology,” just as Reagan’s usage of democracy and freedom (fighters) corrupts their meaning. What complicates matters further is that a great many spiritual/religious writings on ecology also adopt the “deep ecology” label.



Asoka Bandarage from Sri Lanka

The Purple Greens

The issue is further complicated by the ecofeminists who identify the spiritual aspects of deep ecology—their radically different, clearly non-authoritarian feminist approach notwithstanding. Even within ecofeminism there are widely divergent approaches to spirituality, but these harmonize completely with the Greens' genuine striving to infuse politics with new values, with firmly linking the personal and the political, and with respecting the ancient wisdom of indigenous peoples who can teach us forgotten ways to reaffirm the sacredness of all life.

In addition to playing strong leadership roles at the conference, ecofeminists like Grace Paley, Ynestra King, Margot Adler, Margo Adair and Rachel Bagby contributed significantly

to humanizing the intellectually taxing proceedings, dispelling potential procedural pall with music, poetry and a tactful offering of ceremony and ritual.

Yet they also provoked concerns that the Green Movement might be thought of as "a new religion," which promptly inspired long lines of participants to queue up at the open mike for a lengthy and heated debate regarding the place of spirituality in Green Politics. Charlene Spretnak, (*Green Politics, ibid*) who has written and lectured in the U.S. and Europe on peace issues, spirituality and feminism, emerged as the champion of the advocates of spirituality. Bookchin, who will sanction nothing more spiritual than a carefully qualified "reenchantment of humanity," became the spokesperson of the social ecologists and other more exclusively political factions, although

at the closing session Spretnak and Bookchin marched down the aisle with their arms around each other and staged a soap operetta-like embrace on stage—I doubt that this issue has been so facily laid to rest.

The Red Greens

It also remains to be seen whether assorted American sociologists and Marxists will line up behind the (German) Green slogan: "*We are neither left nor right. We are in front.*" It is by no means guaranteed that these will be swayed by recent trends in China and the U.S.S.R. towards economic pluralism to solidly support the Greens' decentralized economic concepts and espousal of a mixed economy. Conversely, many Greens bristle at the utterance of "Old Left" rhetoric, jargon, and style.

A flyer circulated by DSA (Democratic Socialists of America) was indicative of already perceptible tensions. Advertising itself as having a "greenish" contingent via its merger with NAM (New American Movement) and a "greenish economic program," DSA seemingly conceded the Greens were "correct that capitalism is not the sole root of social and environmental problems." But in the next phrase they promptly denied that Green analysis included a critique of capitalist economics with an admonishment that "Greens ignore capitalism at their peril." To avoid such perils, they advised the Greens to join *them*. In an allusion to the German Realo/Fundi debate, the circular's concluding punchline proclaimed in bold print:

"Get Realo and Join DSA."

A membership registration form was thoughtfully attached.

The Realo/Fundi debate has little relevance to the U.S. Green Movement in its present stage of development. Besides, a good many American Greens already consider themselves "Realo." For these, DSA's patronizing attempt to coopt a constituency is tantamount to advising a hermit to seek solitude. Whether or not the socialists

care to focus on the bounce, the ball is in their court—not the other way around.

The High Greens

Nothing can prevent a group from calling itself "green." That fact of life is demonstrated by a Yippie group whose principal mission seems to be the legalization of marijuana. Although they have not been recognized by the Clearinghouse, they publish literature with a self-assigned green label. Under designations like "New York Greens," "Mid-Atlantic Greens," and "North American Greens," they have independently charged into national politics with a campaign to impeach Reagan, Bush, and Meese, all the while militantly asserting their right to ignore grassroots in favor of grass—"a natural herb"!

The Greens and Current Burning Issues: Peace, Social and Economic Justice

A lot of Greens wear T-shirts with the names of Central American countries, peace and anti-apartheid messages, etc., but the focus of their efforts will be local and their primary emphasis will be environmental. While a good many of them individually support disarmament and non-intervention in Central America, it is unrealistic to expect the Green Movement as such to significantly effect immediate questions as, for example, stopping contra-aid, opposing SDI, or the nomination of Bork to the Supreme Court. The "old politics" sector of the left, which in point of fact is also exhibiting serious interest in developing positive alternative policies, will have to manage all those stop-gap emergency campaigns that begin with 'No' or 'Stop!' for some time to come. I only hope that we don't descend into an Orwellian dystopia—before the dormant grassroots the Greens have promised to develop start sprouting.

GREEN POLITICS

The "New Politics" of the U.S. Greens' analysis is best summarized in a brochure published by the National Clearinghouse:

"As Greens, we believe that our society will not stop misusing the natural world until we stop misusing each other. The ecology crisis, the attempt to dominate nature, stems from social oppression, the domination of human by human. We thus believe that ecological politics embraces much more than environmental defense and the restructuring of our productive systems around eco-technologies. Green politics is every bit as much about the liberation of women, of people of color, of colonially dominated peoples, and of ordinary people in all walks of life who are weighed down, however subtly, by the institutions and culture of hierarchical society. For Greens, the solution to the social and environmental crisis we face lies in the creation of a non-hierarchical nondomineering society—a grassroots democracy of self-governing, humanly-scaled bioregionally-integrated, and cooperatively-interrelated communities."

The Green Critique of the "Old Politics"

Another publication from the National Clearinghouse states:

"The old politics based on top-down organization simply doesn't work. Immediate crises or charismatic personalities may mobilize people for a time. But movements built around these do not hold up. Grassroots people fall away after a time. They don't feel the organization is really theirs, that they count for much in it. They are needed only periodically, not as people

whose ideas and initiatives are valued, but merely as bodies at a demonstration or voters on election day. Such organizing breeds passivity and apathy. It will never create the grassroots strength, substance and consciousness that we need to make fundamental change in this country, change that will take power from the institutions that now grind on toward extermination, change that will empower people in local communities to construct a humanistic ecological alternative."

The Green Analysis

To again quote from the above mentioned source:

Green politics recognizes that the attempt to dominate nature is connected to and has grown historically in tandem with the domination of human by human: men over women, the mature over the young and old, some ethnic groups over others, some nations over others, landowners over the landless, corporate owners over the propertyless, bureaucrats over clients, professional politicians over citizens. There is no solution to the ecological crisis that fails to uproot human domination in all its forms.

"The system we now live in has harnessed these many form of hierarchy into a political and economic system that is structured and sustained by military/industrial conquest—a competitive dynamic that is worldwide, characterizing social systems in both the East and the West, as well as the larger system of their Cold War. The arms race, aggressive militarism, ecological destruction by industry, poverty and uneven development where the powerful enforce scarcity, poverty and underdevelopment in the

Continued on page 9

The Major Question

The question that has no doubt occurred to you already is whether the American Green Movement can bring off what it proposes: to develop new grassroots constituencies, to sustain them, and to lead them into the development of a new political force. I am neither an expert analyst of American politics, nor am I clairvoyant. What obstacles will we all face in Reagan and Company's evil legacy, which is sure to be with us for many years to come? How will we cope with these challenges?

SIGNS OF STRENGTH

Acting Out Values

I can only tell you the Green Movement looks promising—both in form and content. I believe these folks. They practice what they preach. The conference was run entirely by volunteers, including all those attending, whether speakers or merely listeners. Consequently, it was incredibly cheap (\$150 for 5 days, including room and board). In egalitarian fashion, the speaker-activists paid like everyone else; financial assistance was available where needed. With 120 workshops, many with more than one leader, it was

hard to tell the leaders from the new recruits. A debate about the role of leadership betrayed slight paranoia about the possible arrogance of an intellectual elite. It was happily resolved when John Rensenbrink, a political scientist from Maine, declared that *all* the Greens were intelligentsia! The loud applause signalled the rank and file felt sufficiently empowered to rise to the challenge—to exorcise the self-defeating specter of anti-intellectualism.

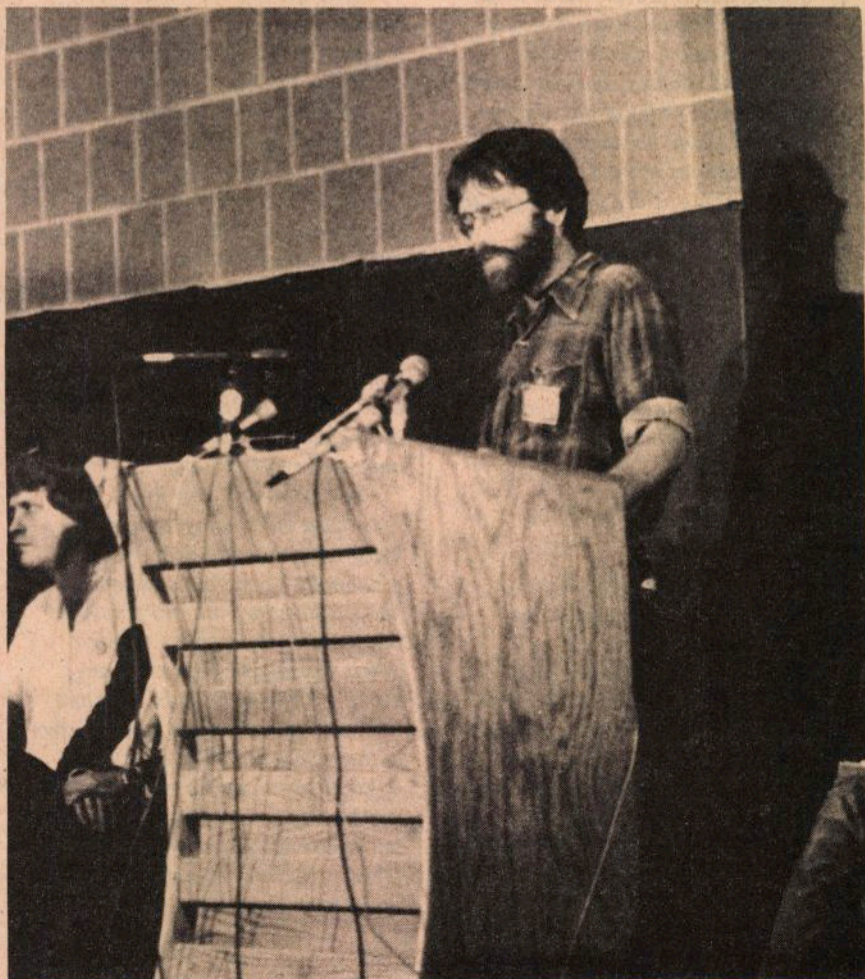
Style

Starting at 8:30 a.m., the plenary sessions and workshops were scheduled through 10 p.m. and later, with only one and a half hours for meal breaks. This could easily have become the acme of tedium; instead the conference got better as it progressed, with the conferees taking over, changing some of the format, adding yet more workshops, caucuses, working groups and improving process. Speaking of process, that also seems to be close to the stage of mastery, as evident from the sophisticated reactions when a rare innocent, as yet uninitiated, violated New Age norms.

Content

The content of some 120 workshops ranged widely over several categories: philosophy and political theory, political, economic and human rights issues both at home and abroad, all manner of guidance for electoral politics, ethnicity, psychology for activists and, needless to say, environmental issues.

Additionally, in the best tradition of American practicality, there was a high percentage of hands-on expertise for creating viable, sustainable alternatives which balanced philosophical and issue discussions. Knowledgeable professionals held workshops on recycling, waste disposal, financing of worker cooperatives, fundraising, economic analysis for activists, credit and public finance, social investing, health, computer networks, housing,



Howard Hawkins, conference organizer, speaking at opening Plenary Session

permaculture, transportation alternatives, renewable energy, educational alternatives and dozens of similar topics.

Concerning "the rainbow from below": although Black and Native American speakers played stellar roles at the conference, Hispanics were scarce, and in general the conferees judged the participation of peoples of color to be less than satisfactory. That acknowledgement, like self-criticism and tough evaluations concerning other aspects of the conference, is healthy. There are also other grounds for optimism.

Maturity

Particularly in comparison with their European counterparts, the American Left has been notorious for intellectual sloth. In this context, it is encouraging to hear such a large group subject the above fundamental issues to muscled debate, happily devoid of New Age platitudes on the one hand, and shopworn polemics on the other. It also appears, judging by the conduct of participants at the conference, that in the years intervening between today and the 60's, we have matured sufficiently to appreciate the salutary effects of creative conflict. Citing Marcuse's warning against "repressive tolerance" (by which important differences are repressed rather than addressed), Jutta Ditfurth, the official spokesperson of the Executive Board of the West German Greens, urged the conferees to confront internal conflicts respectfully—but also honestly, directly and courageously—and certainly *before* attempting to enter the public arena as a political party.

Spirit

The level of cultural expression can always serve as a barometer of how deeply a movement touches the soul of the people it purports to represent. The organizers had very deliberately integrated art, film, music, storytelling, pantomime, humor as well as prayer and meditation into the conference.

Through these various media they intended to... "honor the sanctity of life, celebrate being alive, and acknowledge shared bonds of community and our place in the web of life and the planet's place in the greater cosmos."

The aim also was "to heal the alienating splits between mind and emotion, individual and community, the political and the spiritual—in order to restore our collective sense of wholeness." These goals were realized most exuberantly at a high energy dance featuring an Afro-Cuban rock/jazz group.

The Greens are still too young to have any really rousing songs, but they sing a lot anyway (movement oldies

plus some as yet feeble original material). On the whole, performances were refreshingly homespun, but often soothing rather than stirring, or caught in the web of old angers rather than soaring towards new visions. None of the artists or songwriters present seemed to have plumbed the unique insights and passions of the movement.

It is noteworthy, however, that the arts are highly valued. The literature circulated for orientation stated: "Relegating (cultural) activities to a secondary role is part of the root causes of the mess we humans have made of the world." Appropriately, some workshops focused not only on various aspects of media, but also on the arts. A few cultural workers with whom I

Green continued from pg.7
periphery to enhance their wealth and privileges in the metropolitan centers—these are global problems that will never be resolved as long as the "developed" nations must keep racing to capture more and more resources, markets and labor made cheap by repression in order to feed their growth-oriented economics.

The Green Alternative

"In recognizing the structural contradiction between a system driven by expansion for its own sake and the natural limits to such growth, Green politics calls for a fundamental restructuring of our political and economic institutions. We want to bring them under democratic control, subject to human choice instead of their own institutionalized compulsions, in order to provide a sufficiency of the means for life for all people on an ecologically sustainable basis.

"This reharmonization of humanity with nature can only be based on a reharmonization of human with human. At larger scales of society, in place of top-down rule by "representative" elites who decide for us, grassroots democracy means

cooperative coordination among communities through confederations whose coordinating bodies are composed of people who are always mandated and recallable by the community assemblies that send them."

"...To achieve the goals of the New Politics "the Greens must develop as 'a rainbow from below', a movement in which local community-based Green groups develop in all of the diverse ethnic and social communities of this country and come together on the basis of genuine equality and substantive mutual support. As Greens we recognize that the membership and leadership of women and of Black, Latino, American Indian, and other minority communities must be an integral part of the Green Movement from its earliest stages, because those most oppressed in this society must be fully involved in the formulation of actions and alternatives if the movement is to successfully uproot all forms of oppression and achieve its goal of a grassroots democratic, socially responsible, nonviolent, and ecological society.

spoke still felt as though their work was being treated like parsley garnish to intellectual fare. While that complaint may have been somewhat justified, the sincerity of the organizers was hardly in question. Additionally, artists themselves bear responsibility for creating a significant role for their chosen medium.

There is also a direct, paradoxical ratio between the serious intent of a group and its willingness to laugh at itself. According to that standard the enthusiastic response given Charlie Varon, the satirist of the Atomic comics was very promising. Following Charlie's lead, a bogus list of workshops went up on the bulletin board during the last days that included items like:

Green Muzak: Background to the Movement

Indoctrination: Subtlety and Moral Superiority and

Issue Avoidance: Getting Around the Basic Problem.

On the other hand, the Animal Rights people distinguished themselves neither for their sense of humor, nor their tact. they posted gory color pictures of tortured animals next to the barbecue pits where the chickens were being served and, in the self-righteous manner of many young movements, used the 4th of July picnic to otherwise unduly harass carnivores.

Community...Family

It didn't take long for the 1200 participants to make the New Hampshire College campus feel like home. A newsletter with the self-mocking masthead: *The Woodsprite Special* appeared on the second day. There was an alternative fair outdoors, a Coop Cafe serving wholesome food, and many opportunities for physical activities: guided nature walks, hikes, a sweat lodge, ponds for moonlight swims, visits to bio-organic farms, intentional communities, and trips to places of

historical interest—all were posted on the bulletin board.

Affinity groups of six were organized on the first day to "fulfill the Green ideal of living our beliefs and unifying means with ends and the personal with the political." Instructions in the manual suggested groups eat lunch together and provided all kinds of clues as to how these groups might enhance and deepen the 5-day experience.

And towards the end of the conference, anonymous Greens adorned the barren formality of the lecture halls with ferns and greenery from the lush New England summer outdoors.

The kids did not receive "daycare," they had, if you please, "children's Congress" and duly delivered their input at the final session of the adult one. Grown-ups volunteered for conducting the juvenile proceedings and for leading the youngsters on sojourns to nearby farms and the surrounding mountains. The young father and his aides who coordinated the Children's Congress were—like many others present—demonstrating their readiness to *Be the Movement!*

Evaluation

In conceiving this conference, the Committees of Correspondence had excluded the idea that the participants should reach any definitive decisions for the Green Movement. Given the

standards for grassroots development previously outlined, and recognizing that not everyone who has an interest in Green Politics is even affiliated with the CoC's at this time, such results could not possibly be achieved with integrity at a first national open conference. What was considered appropriate instead was a national gathering of activists in Green and kindred social change movements who could test their compatibility and exchange theoretical ideas, experiences, and lessons learned.

If the conference had "the quality and spirit to energize us to return to our communities with renewed hope, enthusiasm and commitment to grassroots organizing and developing cooperative linkages between our local groups"—then the planners thought, it would be a success. In my view, the First National Gathering of the Greens far exceeded this modest goal.

Conclusion

It would seem we have come a long way. We also have a long way to go. Should you want to take the trip towards a Green future by making connections with a local group in your area or finding out how to start a new Green group, contact:

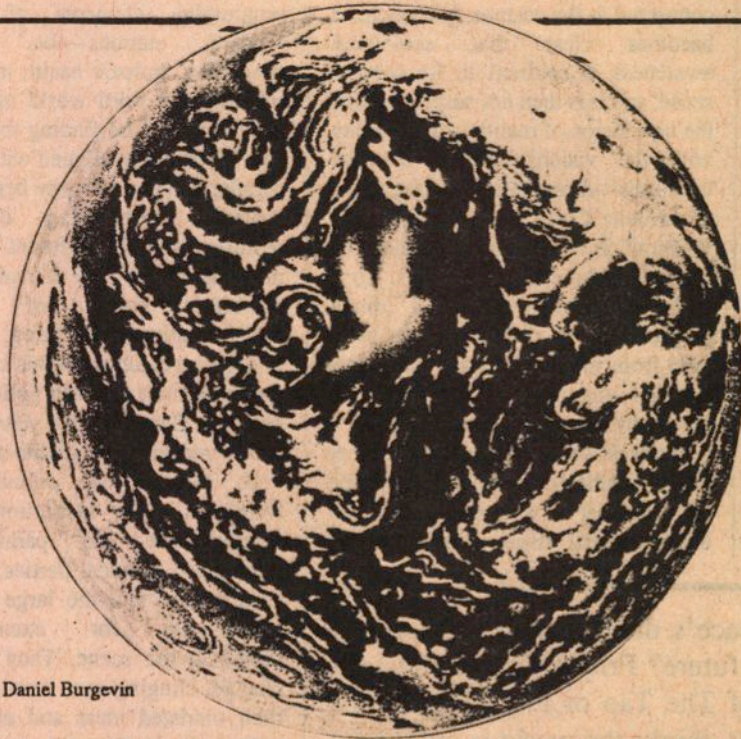
*The National Clearinghouse,
Committees of Correspondence,
P.O. Box 30208, Kansas, MD 64112
(816) 931-9366 □*

Loan Money for Intentional Communities

Community Educational Service Council, Inc. has money to lend to any intentional community for cottage industry purposes. First-time borrowers' limit is \$3,000 for 3 years.

For more information, write:

CESCI
c/o John Ewbank, Treasurer
1150 Woods Road
Southampton, PA 18966



Daniel Burgevin

Green and Peace: A Visionary Link

by Fritjof Capra and Randy Hayes

There is a cultural transformation taking place in the minds of people around the world. It is a fundamental shift in the way we see our relationship with the earth. For fifteen years, Greenpeace has acted as the ecological conscience of humanity. Through non-violent direct action, Greenpeace volunteers are physically defending the earth and its animals from attack. Their actions involve high personal risks, as we witnessed with great shock when an act of terrorism destroyed the Rainbow Warrior and killed one of its crewmembers.

At the Elmwood Institute, our recently founded "greenhouse for new ecological visions," we see the rise of ecological awareness as part of a fundamental change of worldview that is now transforming our society. We call it the paradigm shift. In the new paradigm lie the solutions to the problems that face the planet; if we

are to survive, the final decades of this century must be profoundly shaped by this change of consciousness.

Our starting point is the recognition that most of us, especially our large social institutions, are still tied to an outdated world view that is responsible for the global crises we face. What we have been doing here on this planet just isn't working. The old paradigm is guided and supported by a set of ideals which include: the conception of our natural environment as a mechanical system consisting of separate parts to be exploited by different interest groups and of life as a competitive struggle for existence; the belief in unlimited material progress to be achieved through economic and technological growth, and the belief that society in which the female is everywhere subsumed under the male is "natural."

During recent decades, all of these assumptions have been found to be severely limited and in need of radical

revision. The new paradigm that is now emerging may be called an ecological world view, if the term ecological is understood in a broader, deeper sense than it is commonly used. Ecological awareness, in the deeper sense, recognizes the oneness of all life, the interdependence of all its multiple manifestations and its cycles of change and transformation.

As it touches on environmental issues, the new paradigm allows one to see the connections between the seemingly independent elements in nature—including, especially, the

Randy Hayes is an award-winning film producer and director of the Rainforest Action Network.

*Fritjof Capra is the author of *The Tao of Physics* and *The Turning Point*. He is also the director of the Elmwood Institute, a "new paradigm" think tank in Berkeley, CA (see Resources)*

*Credit: This article originally appeared in *Greenpeace Examiner*.*

human factor. Take hamburgers, for example. In order that North Americans secure a steady supply of cheap beef, the rainforest of Central American countries like Costa Rica is being eradicated. Beef can be raised for only 510 years on the newly created grassland before the soil is depleted. The exposed ground is leached of topsoil and nutrients, and the rainforest is transformed into permanent desert.

Desertification has many profound impacts, among them the displacement and possible extinction of native peoples and their wisdom, the destruction of wildlife habitat and loss of plant and animal species. This in turn could destroy as yet unknown


connected to the cosmos as a whole, it becomes clear that ecological awareness is spiritual in its deepest sense; and it is then not surprising that the new vision of reality is in harmony with the visions of the spiritual traditions—those of the Taoist sages of ancient China, for example, the vision of St. Francis or the visions of the native American traditions. To a traditional Indian elder, a direct political act to protect his people's land from uranium mining is no less spiritual than an ancient seasonal ceremony honoring the land.

Greenpeace has provided another timely synthesis. By tackling the issue of nuclear weapons as an environmental issue, with the same

progressive elements of modern western nations—the feminist movement, holistic health movement, spiritual and third world movements for example—are finding themselves, like Greenpeace, aligned with the new paradigm. They are now beginning to coalesce, recognizing that they represent merely different facets of the same new vision of reality, and a powerful force of societal transformation is emerging. The most impressive example of this coalition is the movement of green politics which began in Germany five years ago and is now reaching global dimensions.

In the current cultural transformation, the institutions representing the old paradigm—the established political parties, the large corporations and the large academic institutions, for example—still dominate the scene. They refuse to change, clinging ever more rigidly to their outdated ideas and often using violence to enforce them. However, being based on a framework of concepts and values that is no longer viable, today's dominant culture will inevitably decline and will eventually disintegrate. The cultural forces representing the new vision of reality, which have been inspired by Greenpeace like Green politics, is neither on the left or the right, it is in front.

In view of the increasing threat of nuclear holocaust and environmental destruction, the question naturally arises, will there be enough time? Will a turning point be reached soon enough to save the world? It seems to us that the wisest answer to this question was given by E.F. Schumacher, author of *Small is Beautiful* and prophet of the ecology movement. "Can we rely on it that a 'turning around' will be accomplished by enough people quickly enough to save the modern world? This question is often asked, but no matter what we answer, it will mislead. The answer "yes" would lead to complacency, the answer "no" to despair. It is desirable to leave these perplexities behind us and get down to work. □



Are Greenpeace's direct action protests the wave of the future? Fritjof Capra, physicist and author of *The Tao of Physics* and *The Turning Point*, thinks the world is entering a new age of ecological awareness. But not without some hard work.

and untapped sources of medicine and food...and so the connections become clear.

But more importantly, by breaking from the scientific tradition that has thus far dominated and shaped our relationship with the earth, the new paradigm incorporates a respect for the natural world beyond its simple utility to humans. It allows for the existence of forces and cycles outside the range of our mechanical detection equipment, our sensors and dials. In short, it permits us to know and believe in a realm far larger than the domain we have come to know as "scientific." In that larger realm, the suggestions that we walk softly in the earth, as the Native Americans have consistently advised, takes on a new and more profound relevance.

Ultimately, deep ecological awareness is spiritual awareness. When the concept of the human spirit is understood as the mode of consciousness in which we feel

orientation as that of endangered species or toxic wastes, Greenpeace has bridged the rift separating environmentalists from advocates of disarmament. The importance of a coalition between these groups was recognized by Greenpeace as early as 1971 and is embodied in its ingenious name, which links "green"—the word most widely associated with the ecology movement—to "peace." Since then, new realizations—concerning the role of nuclear power in producing weapons, the findings of scientists studying nuclear winter, and the environmental effects of weapons production plants and nuclear power plants, for example—have all but eliminated the artificial boundary between peace and environmental issues. If you are opposed to nuclear power, it has become clear, you are opposed to nuclear weapons.

Moreover, the many diverse movements that make up the

A GLOBE



OF VILLAGES

Self-Reliant Community Development

By David Morris

"Observe how the greatest minds yield in some degree to the superstitions of their age," Henry David Thoreau once remarked. The superstition of *our* age? The global village. The belief that mobility and transportation are the foundations of the good life. That strong, self-reliant communities impede progress.

The metaphor of the global village guides our conduct. We equate long distribution lines with healthy economies. Separating the producer from the consumer from the waste disposal site is seen as a strategy for making the economy more efficient.

Every school kid knows the catechism. Large production units produce items more cheaply. To achieve the efficiencies of large production, we need global markets. Global markets demand global corporations. To allow global corporations to allocate their resources most effectively, communities must relinquish ownership and control of their productive capacity.

We ignore Benjamin Franklin's sage advice, "The man who would trade independence for security usually deserves to wind up with neither," convinced that local self-reliance is an outmoded concept in our complex, technological age. To gain the benefits of the global village, we agree to pay a substantial financial and political price. We regularly divert one third of our national wealth to build a military machine capable of maintaining the system of absentee ownership and long distribution lines.

And we surrender much of our local political authority.

Large power plants demand large numbers of customers, so we give utilities the right to seize our land to build transmission lines. Large corporations need a uniform national market for their goods, so we allow the federal government to pre-empt local and state regulations.

The United States Constitution denies communities the right to interfere with interstate commerce. Our courts have so broadened the definition of commerce as to embrace almost any transaction. New Jersey tried to stop Pennsylvanians from dumping garbage inside its increasingly polluted territory. In 1982, the Supreme Court ruled this an interference with commerce. Last June, our highest court denied Oakland's right to prevent its beloved football Raiders from breaking its stadium lease and departing for the greener pastures of southern California. Two hundred thousand people living near Chicago's O'Hare airport must stop their conversations every 60 seconds to wait for the planes to pass, but lack the authority to intervene.

The global village is still the reigning paradigm. But we know something is out of whack. The country's productive capacity moves abroad. The trade imbalance widens. The federal deficit grows. Large businesses shut down without notice, plunging entire communities into chaos. Toxic wastes plague ever-larger numbers of communities. The CIA militarily intervenes in more and more parts of the world.

We view these as unrelated problems. So we develop programs to fight the symptoms but not their cause. We call for protectionism to reduce the trade deficit, notice for plant

shutdowns, SuperFunds for toxic waste cleanup, a slowdown in the growth of the military budget and notification to Congress of covert military actions.

These programs may, indeed, alleviate some symptoms. They do nothing to change the fundamental problem. Absentee ownership, long distribution lines, the lack of local authority and responsibility and the separation of production, consumption and disposal—these are the fundamental problems. And each is a consequence of the global village, of the planetary economy as it is presently structured. We need a new metaphor that embraces a new way of thinking.

A globe of villages.

"The voyage of discovery," Marcel Proust advised us, "consists not in seeking new lands, but in seeing with new eyes." I suggest we view our communities with new eyes—as nations. Not self-sufficient. Nations are not self-sufficient, but self-reliant and self-conscious.

Self-reliance and self-consciousness are political. They recognize that democracy without authority is meaningless. As Alexis de Tocqueville observed, "The town without power and independence can have good subjects but no active citizens." Decision-making works best when the costs and the benefits of a project fall on the same community.

Self-reliance and self-consciousness are also economic. But it is a different kind of economics—economics as if community mattered.

Self-reliance begins with information. **The self-reliant community understands the flow of resources within its borders.** It knows its balance of payments and balance of trade. It knows whether the community spends more for meat or electricity or school taxes and the different impact of those expenditures on the local economy. It knows where the local bank deposits are invested and who owns its businesses.

The self-reliant community views its economy as a system. It avoids the common but misleading practice of fragmenting the economy into cubbyholes: private and public, voluntary and paid. The community develops rules that channel scarce resources in a way that heightens the well-being and personal security of its citizens.

The self-reliant community distinguishes between creating wealth and pushing money around. A new fast food store may be convenient but it creates no new net jobs. It merely redirects expenditures within the local economy. But the invention of a more efficient light bulb makes better use of the same amount of resources, thus creating new wealth.

The self-reliant city makes decisions based on cost rather than price. Price is the value to the individual consumer. Cost is the value to the community. For example, the price of a 1.5 kilowatt portable space heater may be less than \$50 but it requires additional generator capacity costing more than \$3000. Communities de-ice roads with rock salt which corrodes cars and bridges and pollutes streams and soil. A substitute made from organic wastes has similar properties but is neither polluting nor corrosive. The price of the organic product is ten times that of rock salt, but its costs, when we include expenditures caused by pollution and corrosion, is only one-fourth that of salt. The individual consumer will buy

rock salt. The self-reliant community will promote the substitute.

The self-reliant community is more concerned with minimizing expenses than with expanding income. As Fritz Schumacher once remarked, "The smart man solves a problem. The genius avoids it." Raising the efficiency of existing appliances can eliminate the need for building a new power plant at ten times the cost. Toxic wastes can be virtually eliminated from the manufacturing process at a fraction of the cost of cleaning polluted landfills. Preventing

*Decision making works best
when the costs and benefits of a
project fall on the same
community.*

the egg and the sperm from joining costs a fraction of that of dealing with an unwanted pregnancy or raising an unwanted child.

Higher efficiency means fewer imported materials and less pollution. It means more money stays in the local economy longer, making it available to create new wealth.

The self-reliant community encourages invention. It identifies problems and challenges its citizens to solve them. America in the 1980's worships the entrepreneur but rarely the inventor. The first pushes money around. The second creates wealth.

Yet invention is not enough. Inventions must be capitalized and commercialized. Several cities have established venture capital funds to provide high risk capital for business or product development.

The self-reliant community owns itself. Absentee owners make decisions based on considerations that have nothing to do with the needs of the community. Several cities have established strategies to encourage employee buyouts of absentee-owned companies. Others have begun to recognize the importance of family-owned businesses in the local economy.

The self-reliant community takes responsibility for its own. Technological solutions may exist for local disposal of waste, but technological wizardry will be less apt to resolve the problem of caring for the hungry, the homeless, the infirm. In any community, however, there are sufficient buildings to house them, food to feed them, and human resources to care for those who cannot care for themselves. The problem is more one of compassion and commitment. That will most effectively come at the household and neighborhood level. It involves men taking their share of responsibility in the home as well as neighbors taking responsibility for one another. Some cities have established neighborhood-based health services, allowing the elderly to stay in their neighborhoods instead of being forced into remote nursing homes. The cost

of neighbors caring for neighbors is less than half the cost of institutional care.

The self-reliant community has its own foreign policy. It divorces itself from what President Eisenhower called the "military-industrial" complex and in doing so, redefines the concept of national security and demonstrates a new morality. More than 70 cities have declared themselves nuclear-free zones. A dozen have become places of sanctuary for refugees from Central America. Others refuse to purchase goods or services from corporations doing business with South Africa. Still others form sister city relationships with Third World communities.

Even in the best of worlds we cannot be total masters of our destiny. Individual communities have little leverage over national and planetary forces. But by linking up in federations, they can establish a new set of rules that can change history. For example, communities could require manufacturers to eliminate toxic wastes. Manufacturers might respond by moving abroad. But a national federation of self-reliant communities could then amend the unfair trade practices law to prohibit the importation of products manufactured contrary to their own standards.

Self-reliance does not mean the end of trade, but it does mean the development of a different kind of trade. Communities will import fewer and fewer materials and products but will import (and export) more and more information. Communication is the one area that logically demands a global village. We should import a good idea from anywhere in the world, and expect to pay for it. Electronic

trade will greatly expand. A globe of villages will share enormous quantities of information. But the trade in capital and materials will greatly diminish.

Some choices for self-reliance and even self-determination can be made by a neighborhood, a city, county, state or nation. Those choices may involve an outright challenge to the business-as-usual of present laws. Self-reliance represents such a radical departure that most will embrace it only if the present way of doing things becomes a clear and present danger, or if the world economy collapses.

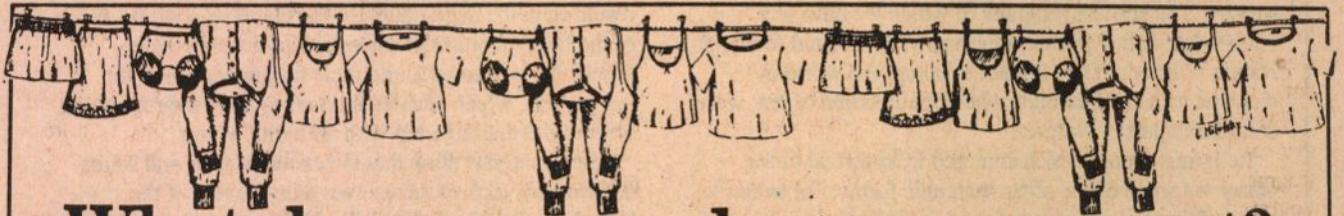
But whether for the positive challenge of using our resources more wisely and humanely, or for the negative reason of responding to grand failure, we need to explore new metaphors to guide our behavior.

Every community is a potential laboratory to test the practicality of local self-reliance in a technological age. Some neighborhoods, businesses, cities, and rural communities are currently investigating the possibilities, gaining experience, learning from their failures, building on their successes, and beginning to link up in federations that can exercise state and national political power.

The globe of villages beckons.

David Morris is the author of The New City States and a director of the Institute for Local Self-Reliance.

Credit: This article originally appeared in the Winter 1987 issue of Building Economic Alternatives. □



What does your underwear support?

Think about the last time you bought underwear . . . What did you know about the company that made it? Do they protect the environment? Do they invest the money *you spend with them* building nuclear weapons or supporting apartheid?

Too often, your money works against you, going to businesses that you probably don't want to support.

But it doesn't have to be that way. When you join Co-op America, you can choose where your money goes, and what it works for.

At Co-op America, we do the homework for you. By joining, you get the tools you need — from a catalog of responsible products to travel and investment advice — to make every dollar you spend work for peace, cooperation, and a healthy environment. Plus, you get our magazine, access to health insurance, networking tools and more.

Remember, you can use your buying power to work for your values.

Send in this coupon today for FREE information on a Co-op America membership, or send in \$15 and become a member right now.

I want to be part of
YES! COOP AMERICA

- Enclosed is my \$15 membership fee.
 Please send more information.

Name _____

Address _____

City/State/Zip _____

Mail to: Co-op America, 2100 M St., N.W., Suite 310, Washington, DC 20063. (202) 872-5307 or (800) 424-COOP.

401

The Emergence of

An Introduction

By Alan R. Drengson

If one defines "ecophilosophy" as philosophy that aims to understand and harmonize with Nature, wild and spontaneous, then ecophilosophies, as both practical and theoretic undertakings, are very ancient. Insofar as ecophilosophy is a way of looking at and being in the world that can be taught through cultural processes, one could say that ecophilosophy is as old as human cultures. All ancient human cultures had to try to harmonize their activities with the natural world. Human power was very limited, and life was often tenuous in the regions to which humans had migrated from their places of origin. Only through cultural techniques, skills and rituals could they survive. The earliest religions of which we have any knowledge, called primal religions were first and foremost Nature religions. They did not structure the world in dualistic terms. All beings, whether embodied or not, were considered part of Nature.

Religious orders which emerged in historical times preserved some of the older shamanic forms. For example, some of these elements are found in Taoism, Pythagoreanism, and the polytheism of the old Norse culture. Moreover, elements of this older Nature-awe strata of religious consciousness infiltrated Christianity, early in its history. Insofar as religion and philosophy were not sharply distinguished, one could say that these old religions were ecophilosophic as ways of life. They tried to realize experientially an ecological wisdom, or ecosophy, grounded in deep understanding of the self and its interconnections with the natural world. Their stories of origin and creation were highly symbolic mythological, archetypal expressions of this sensed ecology of self, human community, and Nature.

In ancient classical Greece, where our philosophical traditions were born, a method and approach that emphasized *techne* and logic laid the foundation for the development of a scientific and technological approach to

power in the world. Rather than empowerment to appreciate and live in harmony with the world, the emphasis gradually shifted to power over the world via organization, technology and method. This was intertwined with assumptions of hierarchy seen as a great chain of being, represented by a pyramid of power and value. Humans were seen to be at the top and were thought more powerful, deserving, and of greater value than those below. The Earth, over a period of centuries, came to be seen primarily as a source of materials and instruments to be used in satisfying human need and desire. Science emerged as the theoretic basis for understanding how to manipulate the natural world to achieve these ends. Technology, as its material extension, would be the means to make the world into what humans desired to best serve their interests.

This shift to an anthropocentric approach was eventually to lead to widespread exploitation of the natural world, resulting in the degradation of the planet as a whole. One of the faulty features of the orientation we are here describing was to be found in its fragmentation of the human self, which enabled humans to deny their humble origins and their kinship with all living beings.

Many analysts think that the exclusiveness and status that humans took to themselves over the rest of the biosphere was a reflection of cultural attitudes based on hierarchies of social and economic domination and control. In other words, the development of societies with power elites, classes, rulers, and the rest, inevitably entailed treating both some human persons, and all of the natural world, as inferiors. The ecophilosophical approach sees humans as belonging to the Earth, not the Earth as belonging to them. Ecophilosophers believe that in an ecosophic society those who govern should serve those who are governed. In other words, the head of a state has his or her first obligations to all of the citizens of the polis. The power, position, rights and rewards that come to the head all derive from the people, and from the natural world. Insofar as a ruler exploits the people and Nature, the ruler is a bad ruler.

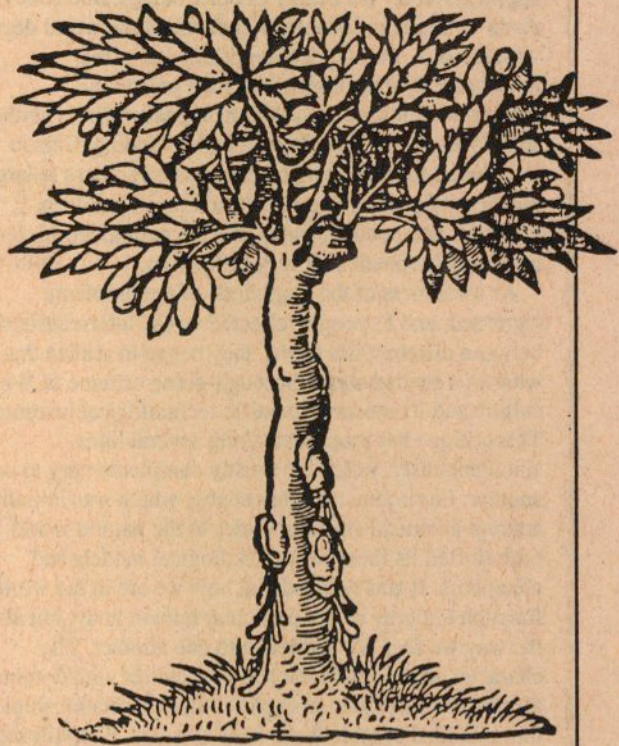
It is easy to follow this line of reasoning, and to anticipate its drift. As societies have developed in the West

Ecophilosophy:

it is clear that there has been a gradual enlargement of the circle of rights and freedoms. At one time in modern republics only adult, male, property owners could vote. The right to vote is now extended to all citizens above a certain age, regardless of sex, religion, economic status, ethnic background or race. Not only that, there are now laws and organizations that protect animals and plants, and certain kinds of places, from undo exploitation or torment. In some cases, whole habitats—as in wilderness areas—have been preserved, along with all of their natural inhabitants. Moreover, legislation and enforcement exists in all areas of environmental concern. To be sure, much of this is politically acceptable because it is easy to show the human stake in preserving environmental integrity and preventing pollution. The Earth is our home. We depend upon it. What we do to it comes back to be done to the human species. There are ample, human-centered reasons for trying to minimize our impacts upon Nature. But ecophilosophy invites us to look more deeply into the values enjoining us to preserve wilderness for its own sake, the wild, both in ourselves and in Nature.

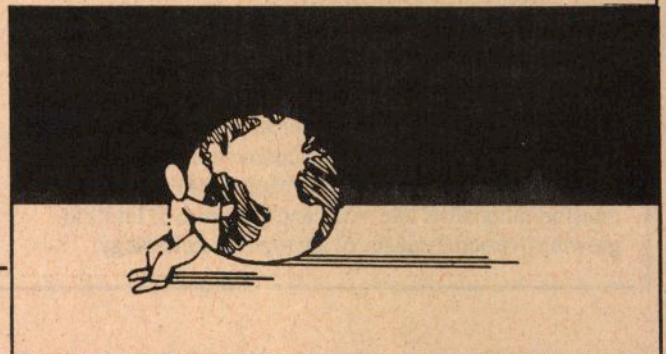
What we are describing is the emergence of modern ecological consciousness. In the context of ecological science and modern technology, philosophical reflection refined theoretic and practical approaches that appreciated the interconnections between humans and the rest of the world. To be sure, modern Western scientific culture was founded in theories of knowledge that emphasized manipulation, prediction and control. Its philosophy of technology practice approached the Earth as an object to be used for human ends; it has no value in itself. It is only a world of facts. This dualism created abstractions of the whole world.

The consequences of modern scientific, technological power for the Earth are now plain to see. It is not to be denied that modern scientific technology has given humans many good things. But it has also spawned a host of serious and threatening “environmental” problems. These problems can be briefly listed as the following: Acid rain, toxic wastes, nuclear annihilation, nuclear fallout and pollution from power plants, diseases



and epidemics, habitat destruction and species extinction, destruction of forests, ground and surface water pollution, air pollution, the greenhouse effect, soil degradation and erosion, desertification, climactic and oceanic changes, and depletion of the ozone layer.

The environmental movement as a political and social reality has its origins in the increasing awareness of these problems. Conservation, the humane movement, and wilderness preservation organizations have, of course, been around far longer, but the beginning of contemporary environmental consciousness dates roughly from the publications of Rachel Carson's book *Silent Spring* in the early 1960s. Carson was both a scientist and a naturalist who had a deep appreciation for the ecological dimensions of the natural world. As an ecologist she understood the interrelatedness of life, and as a naturalist had a deep



appreciation for the beauty of other beings. She believed that a scientist is not able to understand the world deeply without love. The application of science to the development of technologies which poison the environment in order to kill certain pests reflects neither such love, nor deep ecological understanding. Carson introduced ecological perception and awareness to large numbers of people. She clearly conveyed her deep scientific and poetic insights into the natural world. Her book was prophetic and very influential.

As awareness of the magnitude of the problems increased, and as people reflected on the interrelationships between different life forms, they began to realize that what was needed was a thorough-going critique of Western culture and its modern scientific-technological institutions. This critique has proceeded along several lines simultaneously, which are mostly complementary to one another. Environmental philosophy, which was initially an attempt to extend ethical theories to the natural world, in time shifted its focus toward ecological models and metaphors. It was realized that how we are in the world is a function not only of our particular human body, but also of the way we feel, act and relate to one another. The character structures developed in societies with domination hierarchies were seen to exploit others in relationships, and this extended to include the natural world. Ecophilosophers concluded that we cannot understand the desire for power over Nature, without understanding the psychodynamics of the human self in the context of various social and historical orders.

Environmental philosophy eventually made way to ecological philosophy or ecophilosophy. "Ecophilosophy" is a generic term that is now used to refer to the family of philosophies that seek to deeply understand our ecological context so as to create alternative forms of life and consciousness that are ecosophic, that is, ecologically wise and harmonious. It is widely agreed that this cannot be done without attending to all of the various facets of the whole person and the whole culture, in relation to the whole of Nature. This, by the way, explains in part why there are several different approaches to ecophilosophy, for the variety of contexts is important. Hence, there are many varieties of sound ecophilosophy, and none should claim itself the exclusive way, for to be ecosophic involves recognizing the diversity of symbiotic possibilities waiting to be realized.

It is difficult to list all of the contemporary movements relevant to, or falling within contemporary Western ecophilosophy, but here is a partial list: 1) ecofeminism and neopaganism, 2) new age philosophy—mainly those emphasizing whole persons and communities, 3) humanistic and transpersonal psychology, 4) radical transformationalists like solari and Hubbard, 5) limits to growth environmentalists, 6) appropriate technology

decentralists, bioregionalists, and social ecologists, 7) green politics, 8) ecotheology, 9) deep ecology and future primitivism, 10) Eastern philosophies and Arts such as Aikido, Tai Chi, Taoism, Zen, Shinto, etc. 11) Native American spirituality and shamanism, and 12) regeneration and ecoagricultural theory and practice. It is clearly not possible to survey all of these in detail here.

In this issue of *Communities* we present a brief introduction to some of the main ecophilosophies which have generated considerable controversy and discussion: *Henryk Skolimowski's* ecophilosophy represents the design-tactics transformationalist approach, *George Sessions* represents the deep ecology approach, *Ynestra King* describes in detail the feminist analysis of human relations to Nature. Finally, *Calvin DeWitt* represents the Christian ecotheological stewardship perspective.

There have been many controversies and disagreements between these different approaches, but there are also many points of agreement between them. They can be seen as, for the most part, complementary to one another. For example, Skolimowski concentrates on new, ecologically-sound lifestyles that encompass redesign of basic technological practices, whereas Sessions' deep ecology emphasizes preserving wilderness, reducing human population, while extending our sense of identification with a larger and larger sphere. These are not incompatible with Skolimowski's major concerns, and the extension of identification could aid in reverential thinking as reverence for life. Ynestra King shows us the extent to which ecology needs feminism, if it is to be more than abstraction. In this analysis the rise of hierarchies of domination and control are seen to have their impetus from the initial suppression of women as the main carriers of the feminine principle which is the most complete expression of Nature. Ecofeminists point out that ecophilosophy will not achieve its aims without recognition and correction of this imbalance. Ecofeminism has provided a deep critique of the suppression, repression and subjugation of the feminine spirit, not only in the exploitation and subjugation of women, who were traditionally the protectors and nurturers of it, but also in the development of a science and technology that has been mostly cut off from the feminine. Science and technology, say ecofeminists, are primarily masculine dominated approaches to the world, and their destruction of the natural world is a reflection of their lack of balance with the nurturing, intuitive, sensitive aspects of the feminine principle. Finally, Calvin DeWitt's ecotheology reclaims important elements of Christian heritage which involve recognition of the sacred and reverential nature of all of the Earth as God's creation. Since our culture is so dominantly influenced by Christianity some rapprochement between this heritage and ecophilosophy is necessary. □

The Origin and Meaning of Eco-Philosophy

By Henryk Skolimowski

Eco-philosophy was born in the tumultuous 1960's. As we listened to flower children, hippies and other courageous souls, who not only experienced the agonies of our lifestyles but could speak about them insightfully, many of us came to the conclusion that something was wrong with our entire thinking and with the foundations of Western philosophy. The search to discover what was wrong led us to the 17th Century, when the basic blueprints for modern science and the Western scientific worldview were laid out, to be later elaborated in detail. These details included the adulation of material progress, the myth of reason and objectivity understood as detachment. In the long run this philosophy bred alienation, and a whole assortment of social and existential ills.

It became clear early on, that what was needed was not only a reform of the backfiring technology, but a re-examination of our entire intellectual heritage. We needed to create a new cosmology on which to build new institutions and new forms of life. In time, this new cosmology, including an alternative meaning of

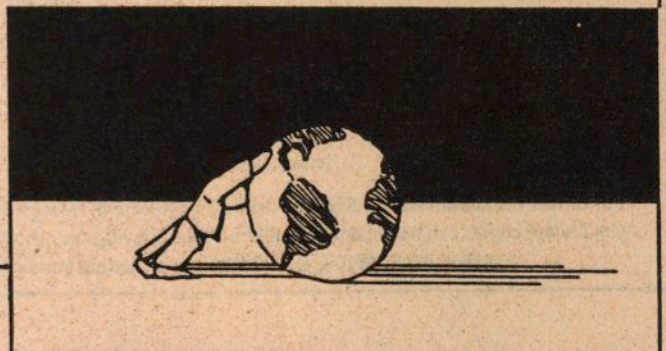
progress, was consolidated to be published in my book *Ecophilosophy, Designing New Tactics for Living* (1981). The subtitle is quite important, for we need philosophy which is truly life-enhancing, and which meaningfully connects us with the whole Cosmos, so that from within its framework we can feel that the Cosmos is our home, an integral part of us.

One of the aims of my eco-philosophy was to show that a life-enhancing philosophy is not a pipe dream; and also, to illustrate that we can rationally justify a new cosmology, within which we are not estranged from this universe or from each other. This new cosmology would enable us to be at home in the universe and in symbiotic relationships with each other. In this context, the value of reverence for life overrides the value of objectivity. Let us immediately see what difference it makes whether

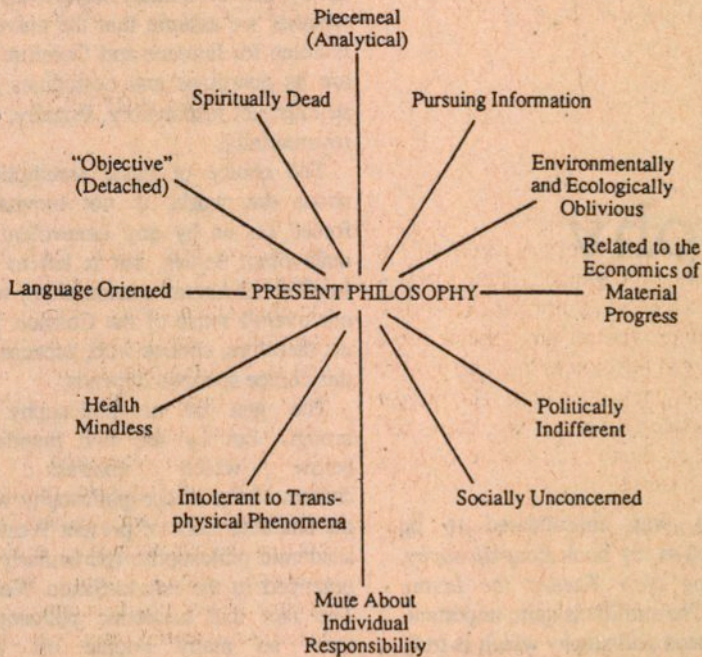
you *assume* that the universe is just a machine and we (in it) are also machines—approaching everything coldly, dispassionately, objectively; or whether we assume that the universe is home for humans and therefore we are its guardians and custodians and so must act responsibly, frugally, and reverentially.

The choice of basic assumptions about the world is not inevitably forced on us by any benevolent or malevolent deities, but is left to the freedom of human reason along with our overall sense of the Cosmos. Let us, therefore, choose well, because on this choice so much depends.

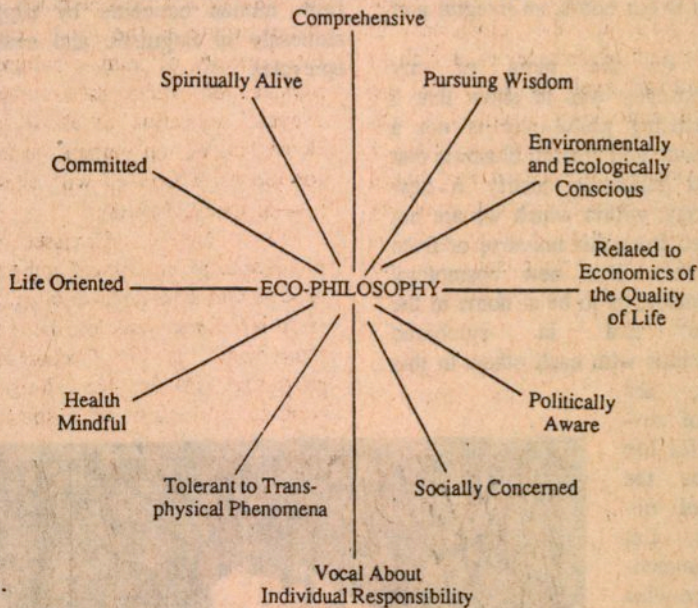
The gist of eco-philosophy is brought out by the two mandalas below which contrast the characteristics of eco-philosophy with the characteristics of present Western academic philosophy, (particularly as practiced in the Anglo-Saxon West). The fact that academic philosophy turns so many people off and discourages them from pursuing philosophy as something important and worthwhile, is a sad reflection on a reason which has alienated itself from human concerns by tripping aimlessly in linguistic and analytic epicycles.



MANDALA OF PRESENT (ANALYTICAL) PHILOSOPHY



MANDALA OF ECO-PHILOSOPHY



For further discussion see: H. Skolimowski, *Eco-Philosophy, Designing New Tactics for Living*; copies can be obtained from Eco-Philosophy Center, 1002 Granger, Ann Arbor, Mich 48104, at \$7.00 a piece, including postage.

In 1972, Norwegian philosopher Arne Naess brought together the essential insights that emerged out of the ecology movement of the 1960s in his epoch-making paper, "The Shallow and the Deep Long-Range Ecology Movements."¹ Naess claimed that the experiences of professional ecologists and others closely associated with wild (or "free") Nature gave rise spontaneously and independently around the world to scientific conclusions and ecological intuitions which were essentially the same. Naess listed and described these points in logical order from the most philosophically basic to the practical, pointing out that "insofar as ecology movements deserve our attention, they are ecophilosophical rather than ecological. Ecology is a limited science which makes use of scientific methods. Philosophy is the most general forum of debate on fundamentals, descriptive as well as prescriptive, and political philosophy is one of its subsections." By asserting the primacy of the philosophical, Naess intended to close the positivist gap between the factual and the valuational, and to raise the ecological/environmental debate to the level of ecological wisdom, or what he calls "ecosophy." The philosophical aspect of the deep ecology movement comprised the following:

DEEP ECOLOGY

By George Sessions

(1) **Rejection of the man-in-environment image in favor of the "relational total-field image."** The "metaphysics" of ecology is one of total interrelatedness or intermingling, thus it rejects the atomistic, isolated, individual image upon which Western society has been erected since Hobbes and Locke. From an ecological perspective, all "individuals" are intrinsically constituted by their relationships with other individuals in the ecosystem. The appropriate ecological mode of perception is in terms of "gestalts." As Naess pointed out, we can conceive of isolated individuals only when "talking at a superficial or preliminary level of communication." This is also the basic insight or awareness of Zen training, as well as of other religious traditions, and it undermines all systems of understanding based upon extreme individualism, competition, and alienation. This is the radical or "subversive" aspect of ecological consciousness and understanding, which provides the philosophical basis for the following points.

(2) **Biospherical (or ecological) egalitarianism**—in principle. From the first point, we realize that individuals and species can be isolated in only an artificial or "preliminary" way. Insofar as we can talk about or conceptualize isolated individuals, deep ecologists say that all species of the ecosphere have an "equal right to live and blossom." The issue of whether one species is, in some sense, "superior" to any other thus makes no sense on the basis of an ecological

understanding of interrelatedness. But the question ultimately is not whether any species is superior to any other, but rather whether any species has a privileged position to live and prosper at the expense of others. The answer to this question provides a litmus test for the depth of our ecological consciousness.

(3) **Principles of diversity and symbiosis.**

(4) **Anti-class posture.**

(5) **Fight against pollution and resource depletion.** Resources for all species and not just humans.

(6) **Complexity, not complication.** "Organisms, ways of life, and interactions in the biosphere in general, exhibit complexity of such an astounding level as to color the general outlook of ecologists. Such complexity makes thinking in terms of vast systems inevitable. It also makes for a keen, steady perception of the profound human ignorance of biospherical relationships and therefore of the effect of disturbances..."

(7) **Local autonomy and decentralization.**

From the philosophical basis of understanding of interrelatedness ecological equality, diversity and symbiosis, social changes

are called for which lead in the direction of a decentralized and locally autonomous society with appropriate small-scale technology, that is, a bioregional society. Further, Naess claimed, the "ecological field-worker acquires a deep-seated respect, or even veneration, for ways and forms of life. He reaches an understanding from within" which stresses the importance of ecological intuition along with scientific findings. These points summarized for Naess the essential insights to emerge from the worldwide 1960's ecological understanding and awareness.

An 8-point deep ecology platform was formulated by Naess and Sessions in 1984 which covers much of the same ground as the above, calls for the diversity of human cultures, for human population stabilization and eventual reduction to allow for the flourishing of non-human species, and for the protection of wilderness and natural species habitat.²

We have discussed the philosophical, ecological and political aspects and now need to consider the spiritual dimensions of the ecology movement. It is important to recognize that the deep, long-range, ecology movement is a spiritual or



"human potential" movement. Naess describes this in terms of the increasing growth and maturity of the self. This involves an extension of identification which goes beyond our narrow socialized sense of individual self (ego), to include other humans, but also to embrace non-human individuals, species, and ecosystems. This is what he now calls an "ecological Self." Philosophers have referred to the anthropocentrism of Western culture as "species chauvinism." What the deep ecological movement can help accomplish for modern humans, in addition to promoting our survival, is a further development in human potential and maturity. This kind of spirituality is implicit, of course, in the awareness that ultimately there are no isolated entities or individuals, together with a deep awareness of what this implies in practical terms.³

Notes

1. Arne Naess, "The Shallow and the Deep Long-Range Ecology Movements," *Inquiry* 16 (Oslo: 1973) 95-100; see also Naess, "The Deep Ecology Movement: Some Implications," *Philosophical Inquiry* 8 (1986) 10-31; Naess, *Ecology, Community and Lifestyle: Ecosophy T* (Cambridge: Cambridge University Press, 1987).

2. Bill Devall and George Sessions, *Deep Ecology: Living as if Nature Mattered* (Utah: Peregrine Smith Books, 1985) 69-73.

3. Arne Naess, "Self-Realization: An Ecological Approach to Being in the World." Lecture at Murdoch University, Australia, March, 1986. Reprinted in *The Trumpeter* (Summer, 1987), 35-42. □

The Ecology of Feminism and the Feminism of Ecology

By Ynestra King

[Woman] became the embodiment of the biological function, the image of nature, the subjugation of which constituted that civilization's title to fame. For millennia men dreamed of acquiring absolute mastery over nature, of converting the cosmos into one immense hunting ground. It was to this that the idea of man was geared in a male-dominated society. This was the significance of reason, his proudest boast.

— Horkheimer and Adorno, 1972, p. 248

All human beings are natural beings. That may seem like an obvious fact, yet we live in a culture that is founded on the repudiation and domination of nature. This has a special significance for women because in patriarchal thought, women are believed to be closer to nature than men. This gives women a particular stake in ending the domination of nature—in healing the alienation between human and non-human nature. This is also the ultimate goal of the ecology movement, but the ecology movement is not necessarily feminist.

For the most part, ecologists, with their concern for non-human nature, have yet to understand that they have a particular stake in ending the domination of women. They do not understand that a central reason for woman's oppression is her association with the despised nature they are so concerned about. The hatred of women and the hatred of nature are intimately connected and

mutually reinforcing. Starting with this premise, this article explores why feminism and ecology need each other, and suggests the beginnings of a theory of ecological feminism—eco-feminism.

What is Ecology?

Ecological science concerns itself with the interrelationships among all forms of life. It aims to harmonize nature, human and non-human. It is an integrative science in an age of fragmentation and specialization. It is also a critical science, which grounds and necessitates a critique of our existing society. It is a reconstructive science in that it suggests directions for reconstructing human society in harmony with the natural environment.

Social ecologists are asking how we might survive on the planet and develop systems of food and energy production, architecture, and ways of life that will allow human beings to fulfill our material needs and live in

Reprinted from *Harbinger*, 1 (Fall 1983).

harmony with non-human nature. This work has led to a social critique by biologists and to an exploration of biology and ecology by social thinkers. The perspective that self-consciously attempts to integrate both biological and social aspects of the relationship between human beings and their environment is known as social ecology. This perspective, developed primarily by Murray Bookchin (1932),¹ has embodied the anarchist critique that links domination and hierarchy in human society to the despoliation of non-human nature. While this analysis is useful, social ecology without feminism is incomplete.

Feminism grounds this critique of domination by identifying the prototype of other forms of domination, that of man over woman. Potentially, feminism creates a concrete global community of interests among particularly life-oriented people of the world: women. Feminist analysis supplies the theory, program, and process without which the radical potential of social ecology remains blunted. Eco-feminism develops the connections between ecology and feminism that social ecology needs in order to reach its own avowed goal of creating a free and ecological way of life.

What are these connections? Social ecology challenges the dualistic belief that nature and culture are separate and opposed. Eco-feminism finds misogyny at the root of that

opposition. Eco-feminist principles are based on the following beliefs:

1. The building of Western industrial civilization in opposition to nature interacts dialectically with and reinforces the subjugation of women, because women are believed to be closer to nature. Therefore, eco-feminists take on the life-struggles of all of nature as our own.

2. Life on earth is an interconnected web, not a hierarchy. There is no natural hierarchy; human hierarchy is projected onto nature and then used to justify social domination. Therefore, eco-feminist theory seeks to show the connections between all forms of domination, including the domination of non-human nature, and eco-feminist practice is necessarily anti-hierarchical.

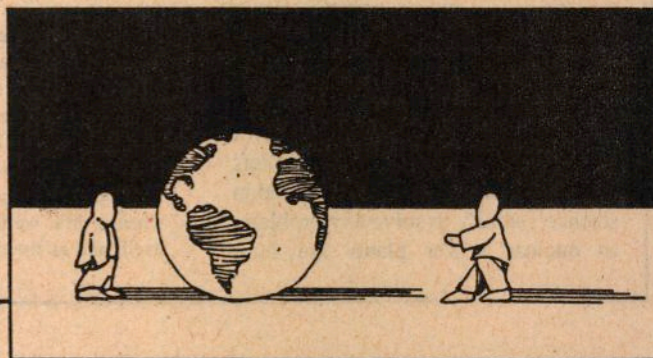
3. A healthy, balanced eco-system, including human and non-human inhabitants, must maintain diversity. Ecologically, environmental simplification is as significant a problem as environmental pollution. Biological simplification, i.e., the wiping out of whole species, corresponds to reducing human diversity into faceless workers, or to the homogenization of taste and culture through mass consumer markets. Social life and natural life are literally sim-

plified to the inorganic for the convenience of market society. Therefore we need a decentralized global movement that is founded on common interests yet celebrates diversity and opposes all forms of domination and violence. Potentially, eco-feminism is such a movement.

4. the survival of the species necessitates a renewed understanding of our relationship to nature, of our own bodily nature, and of non-human nature around us: it necessitates a challenging of the nature-culture dualism and a corresponding radical restructuring of human society according to feminist and ecological principles.

When we speak of transformation we speak more accurately out of the vision of a process which will leave neither surfaces nor depths unchanged, which enters society at the most essential level of the subjugation of women and nature by men... (Rich 1979, p. 248)

The ecology movement, in theory and practice, attempts to speak for nature—the "other" that has no voice and is not conceived of subjectively in





our civilization. Feminism represents the refusal of the original "other" in patriarchal human society to remain silent or to be the "other" any longer. Its challenge of social domination extends beyond sex to social domination of all kinds, because the domination of sex, race, and class and the domination of nature are mutually reinforcing. Women are the "others" in human society, who have been silent in public and who now speak through the feminist movement.

Women Nature and Culture: The Eco-Feminist Position

In the project of building Western industrial civilization, nature became something to be dominated, overcome, made to serve the needs of men. She was stripped of her magical powers and properties and was reduced to "natural resources" to be exploited by human beings to fulfill human needs and purposes which were defined in opposition to nature (see Merchant 1980).² A dualistic Christianity had become ascendant with the earlier demise of old goddess religions, paganism, and animistic belief systems (Reuther 1975). With the disenchantment of nature came the conditions for unchecked scientific exploration and technological exploitation (Merchant 1980). We bear the consequences today of beliefs in unlimited control over nature and in science's ability to solve any problem, as nuclear power plants are, built

without provisions for waste disposal, and satellites are sent into space without provision for retrieval.

In this way, nature became "other," something essentially different from the dominant, to be objectified and subordinated. Women, who are identified with nature, have been similarly objectified and subordinated in patriarchal society. Women and nature, in this sense, are the original "others." Simone de Beauvoir (1968) has clarified this connection. For de Beauvoir, "transcendence" is the work of culture, it is the work of men. It is the process of overcoming immanence, a process of culture-building that is based on the increasing domination of nature. It is enterprise. "Immanence," symbolized by women, is that which calls men back, that which reminds man of what he wants to forget. It is his own links to nature that he must forget and overcome to achieve manhood and transcendence:

Man seeks in woman the Other as Nature and as his fellow being. But we know what ambivalent feelings Nature inspires in man. He exploits her, but she crushes him, he is born of her and dies in her; she is the source of his being and the realm that he subjugates to his will; Nature is a vein of gross material in which the soul is imprisoned, and she is the supreme reality; she is contingency and Idea, the finite and the whole; she is what opposes the Spirit, and the Spirit itself. Now ally, now enemy, she appears as the dark chaos from whence life wells up, as this life itself, and as the over-yonder toward

which life tends. Woman sums up Nature as Mother, Wife, and Idea; these forms now mingle and now conflict, and each of them wears a double visage (de Beauvoir 1968, p. 144).

For de Beauvoir, patriarchal civilization is about the denial of men's mortality—of which women and nature are incessant reminders. Women's powers of procreation are distinguished from the powers of creation—the accomplishments through the vehicles of culture by which men achieve immortality. And yet this transcendence over women and nature can never be total: thus the ambivalence, the lack of self without other, the dependence of the self on the other both materially and emotionally. Thus develops a love-hate fetishization of women's bodies, which finds its ultimate manifestation in the sado-masochistic, pornographic displays of women as objects to be subdued, humiliated, and raped—the visual enactment of these fears and desires.³

An important contribution of de Beauvoir's work is to show that men seek to dominate women and nature for reasons that are not simply economic. They do so as well for psychological reasons that involve a denial of a part of themselves, as do other male culture-making activities. The process begins with beating the tenderness and empathy out of small boys and directing their natural human curiosity and joy in affecting the world around them into arrogant attitudes and destructive paths.

For men raised in woman-hating cultures, the fact that they are born of women and are dependent upon non-human nature for existence is frightening. The process of objectification, of the making of women and nature into "others" to be appropriated and dominated, is based on a profound forgetting by men. They forget that they were born of women, were dependent on women in their early helpless years, and are

dependent on non-human nature all their lives, which allows first for objectification and then for domination. "The loss of memory is a transcendental condition for science. All objectification is a forgetting" (Horkheimer and Adorno 1972, p. 230).

But the denied part of men is never fully obliterated. The memory remains in the knowledge of mortality and the fear of women's power. A basic fragility of gender identity exists that surfaces when received truths about women and men are challenged and the sexes depart from their "natural" roles. Opposition to the not-very-radical Equal Rights Amendment can be partially explained on these grounds. More threatening are homosexuality and the gay liberation movement, because they name a more radical truth—that sexual orientation is not indelible, nor is it naturally heterosexual. Lesbianism, particularly, which suggests that women who possess this repudiated primordial power can be self-sufficient, reminds men that they may not be needed. Men are forced into remembering their own dependence on women to support and mediate the construction of their private reality and their public civilization. Again there is the need to repress memory and oppress women.

The recognition of the connections between women and nature and of woman's bridge-like position between nature and culture poses three possible directions for feminism. One direction is the integration of women into the world of culture and production by severing the woman-nature connection. Writes anthropologist Sherry Ortner, "Ultimately, both men and women can and must be equally involved in projects of creativity and transcendence. Only then will women be seen as aligned with culture, in culture's ongoing dialectic with nature (1974, p. 87). This position does not question nature-culture dualism itself, and it is the position taken by most

socialist-feminists (see King 1981) and by de Beauvoir and Ortner despite their insights into the connections between women and nature. They see the severance of the woman-nature connection as a condition of women's liberation.

Other feminists have reinforced the woman-nature connection: woman and nature, the spiritual and intuitive, versus man and the culture of patriarchal rationality.⁴ This position also does not necessarily question nature-culture dualism or recognize that women's ecological sensitivity and life orientation is a socialized perspective that could be socialized right out of us depending on our day-to-day lives. There is no reason to believe that women placed in positions of patriarchal power will act any differently from men or that we can bring about a feminist revolution without consciously understanding history and without confronting the existing economic and political power structures.

Eco-feminism suggests a third direction: a recognition that although nature-culture dualism is a product of culture, we can nonetheless consciously choose not to sever the woman-nature connection by joining male culture. Rather, we can use it as a vantage point for creating a different kind of culture and politics that would integrate intuitive, spiritual, and rational forms of knowledge, embracing both science and magic insofar as they enable us to transform the nature-culture distinction and to envision and create a free, ecological society.

Eco-feminism and the Intersection of Feminism and Ecology

The implications of a culture based on the devaluation of life-giving and the celebration of life-taking are profound for ecology and for women. This fact about our culture links the theories

and politics of the ecology movement with those of the feminist movement. Adrienne Rich has written:

We have been perceived for too many centuries as pure Nature, exploited and raped like the earth and the solar system; small wonder if we now long to become Culture: pure spirit, mind. Yet it is precisely this culture and its political institutions which have split us off from itself. In so doing it has also split itself off from life, becoming the death culture of quantification, abstraction, and the will to power which has reached its most refined destructiveness in this century. It is this culture and politics of abstraction which women are talking of changing, of bringing into accountability in human terms. (1976, p. 285).

The way to ground a feminist critique of "this culture and politics of abstraction" is with a self-conscious ecological perspective that we apply to all theories and strategies, in the way that we are learning to apply race and class factors to every phase of feminist analysis.

Similarly, ecology requires a feminist perspective. Without a thorough feminist analysis of social domination that reveals the interconnected roots of misogyny and hatred of nature, ecology remains an abstraction: it is incomplete. If male ecological scientists and social ecologists fail to deal with misogyny, the deepest manifestation of nature-hating in their own lives, they are not living the ecological lives or creating the ecological society they claim.

The goals of harmonizing humanity and non-human nature, at both the experiential and theoretical levels, cannot be attained without the radical vision and understanding available from feminism. The twin concerns of eco-feminism—human liberation and our relationship to non-human nature—open the way to developing a set of ethics required for decision-making about technology. Technology signifies the tools that human beings

use to interact with nature, including everything from the digging stick to nuclear bombs.

Eco-feminism also contributes an understanding of the connections between the domination of persons and the domination of non-human nature. Ecological science tells us that there is no hierarchy in nature itself, but rather a hierarchy in human society that is projected onto nature. Eco-feminism draws on feminist theory which asserts that the domination of woman was the original domination in human society, from which all other hierarchies—of rank, class, and political power—flow. Building on this unmasking of the ideology of a natural hierarchy of persons, eco-feminism uses its ecological perspective to develop the position that there is no hierarchy in nature: among persons, between persons and the rest of the natural world, or among the many forms of non-human nature. We live on the earth with millions of species, only one of which is the human species. Yet the human species in its patriarchal form is the only species which holds a conscious belief that it is entitled to dominion over the other species, and over the planet. Paradoxically, the human species is utterly dependent on non-human nature. We could not live without the rest of nature; it could live without us.

Eco-feminism draws on another basic principle of ecological science—unity in diversity—and develops it politically. Diversity in nature is necessary, and enriching. One of the major effects of industrial technology, capitalist or socialist, is environmental simplification. Many species are simply being wiped out, never to be seen on the earth again. In human society, commodity capitalism is intentionally simplifying human community and culture so that the same products can be marketed anywhere to anyone. The prospect is for all of us to be alike, with identical needs and desires, around the globe:

Coca Cola in China, blue jeans in Russia, and American rock music virtually everywhere.

Few peoples of the earth have not had their lives touched and changed to some degree by the technology of industrialization. Eco-feminism as a social movement resists this social simplification through supporting the rich diversity of women the world over, and seeking a oneness in that diversity. Politically, eco-feminism opposes the ways that differences can separate women from each other, through the oppression of class, privilege, sexuality, and race.

The special message of eco-feminism is that when women suffer through both social domination and the domination of nature, most of life on this planet suffers and is threatened as well. It is significant that feminism and ecology as social movements have emerged now, as nature's revolt against domination plays itself out in human history and non-human nature at the same time. As we face slow environmental poisoning and the resulting environmental simplification, or the possible unleashing of our nuclear arsenals, we can hope that the prospect of the extinction of life on the planet will provide a universal impetus to social change. Eco-feminism supports utopian visions of harmonious, diverse, decentralized communities, using only those technologies based on ecological principles, as the only practical solution for the continuation of life on earth.

Visions and politics are joined as an eco-feminist culture and politic begin to emerge. Eco-feminists are taking direct action to effect changes that are immediate and personal as well as long-term and structural. Direct actions include learning holistic health and alternate ecological technologies, living in communities that explore old and new forms of spirituality which celebrate all life as diverse expressions of nature, considering the

ecological consequences of our lifestyles and personal habits, and participating in creative public forms of resistance, including non-violent civil disobedience.

Toward an Eco-Feminist Praxis: Feminist Anti-Militarism

Theory never converts simply or easily into practice: in fact, theory often lags behind practice, attempting to articulate the understanding behind things people are already doing. Praxis is the unity of thought and action, or theory and practice. Many of the women who founded the feminist anti-militarist movement in Europe and the United States share the eco-feminist perspective I have articulated. I believe that the movement as I will briefly describe it here grows out of such an understanding. For the last three years I have been personally involved in the eco-feminist anti-militarist movement, so the following is a first-hand account of one example of our praxis.

The connections between violence against women, a militarized culture, and the development and deployment of nuclear weapons have long been evident to pacifist feminists (Deming, 1974). Eco-feminists like myself, whose concerns with all of life stem from an understanding of the connections between misogyny and the destruction of nature, began to see militarism and the death-courting weapons industry as the most immediate threat to continued life on the planet, while the ecological effects of other modern technologies pose a more long-term threat. In this manner militarism has become a central issue for most eco-feminists. Along with this development, many of us accepted the analysis of violence made by pacifist feminists, and therefore, began to see non-violent direct action and resistance as the basis of our political practice.

The eco-feminist analysis of militarism is concerned with the militarization of culture and the economic priorities reflected by our enormous "defense" budgets and dwindling social services budgets. The level of weaponry and the militaristic economic priorities are products of patriarchal culture that speaks violence at every level. Our freedom and our lives are threatened, even if there is no war and none of the nuclear weapons is ever used. We have tried to make clear the particular ways that women suffer from war-making—as spoils to victorious armies, as refugees, as disabled and older women and single mothers who are dependent on dwindling social services. We connect the fear of nuclear annihilation with women's fear of male violence in our everyday lives.

For eco-feminists, military technology reflects a pervasive cultural and political situation. It is connected with rape, genocide, and imperialism, with starvation and homelessness, with the poisoning of the environment, and with the fearful lives of the world's peoples—especially those of women. Military and state power hierarchies join and reinforce each other through military technology. Particularly as shaped by eco-feminism, the feminist anti-militarist movement in the United States and Europe is a movement against a monstrously destructive technology and set of power relationships embodied in militarism.

Actions have been organized at the Pentagon in the U.S. and at military installations in Europe. The Women's Pentagon Action, originally conceived at an eco-feminist conference which I and others organized, has taken place at the Pentagon twice so far, on November 16 and 17, 1980, and November 15 and 16, 1981. It included about 2,000 women the first year, and more than twice that the second. I took part in planning both actions and we took care to make the

actions reflect all aspects of our politics. Intentionally there were no speakers, no leaders; the action sought to emphasize the connections between the military issue and other eco-feminist issues.

The themes of the Women's Pentagon Action have carried over into other actions our group has participated in, including those organized by others. At the June 12-14, 1982 disarmament demonstrations in New York City, the group's march contingent proclaimed the theme: "A feminist world is a nuclear free zone," the slogan hanging beneath a huge globe held aloft. Other banners told of visions for a feminist future, and members wore bibs that read "War is man-made." "Stop the violence in our lives," and "Disarm the patriarchy." There have been similar actions, drawing inspiration from the original Women's Pentagon Actions, elsewhere in the United States and in Europe. In California, the Bohemian Club, a male-only playground for corporate, government, and military elite, was the site of a demonstration by women who surrounded the club, enacting a life-affirming protest ritual. (See Starhawk, 1982, p. 168.) In England on December 12, 1982, 30,000 women surrounded a U.S. military installation, weaving into the fence baby clothes, scarves, poems and other personal-life symbols. At one point, spontaneously, the word "freedom" rose from the lips of the women and was heard round and round the base. Three thousand women non-violently blocked the entrances to the base on December 13 (see Fisher 1983).

The politics being created by these actions draw on women's culture: embodying what is best in women's life-oriented socialization, building on women's difference, organizing anti-hierarchically in small groups in visually and emotionally imaginative ways, and seeking an integration of issues.

These actions exemplify eco-feminism. While technocratic experts (including feminists) argue the merits and demerits of weapons systems, eco-feminism approaches the disarmament issue on an intimate and moral level. Eco-feminism holds that a personalized, decentralized life-affirming culture and politics of direct action are crucially needed to stop the arms race and transform the world's priorities. Because such weaponry does not exist apart from a contempt for women and all of nature, the issue of disarmament and threat of nuclear war is a feminist issue. It is the ultimate human issue, and the ultimate ecological issue. And so ecology, feminism, and liberation for all of nature, including ourselves, are joined.



Notes

1. I am indebted to Bookchin for my theoretical understanding of social ecology.

2. Merchant interprets the Scientific Revolution as the death of nature, and argues that it had a particularly detrimental effect on women.

3. See Susan Griffin (1981) for a full development of the relationship between nature-hating, woman-hating, and pornography.

4. Many such feminists call themselves eco-feminists. Some of them cite Susan Griffin's *Woman and Nature* (1978) as the source of their understanding of the deep connections between woman and nature, and their politics. *Woman and Nature* is an inspirational poetic work with political implications. It explores the terrain of our deepest naturalness, but I do not read it as a delineation of a set of politics. To use Griffin's work in this way is to make it into something it was not intended to be. In personal conversation and in her more politically explicit works such as *Pornography and Silence* (1981), Griffin is anti-dualistic, struggling to bridge the false oppositions of nature and culture, passion and reason. Both science and poetry are deeply intuitive processes. Another work often cited by eco-feminists is Mary Daly's *Gyn/ecology* (1978). Daly, a theologian/philosopher, is also an inspirational thinker, but she is a genuinely dualistic thinker, reversing the "truths" of patriarchal theology. While I have learned a great deal from Daly, my perspective differs from hers in that I believe that any truly ecological politics, including ecological feminism, must be ultimately anti-dualistic.

Bibliography

de Beauvoir, Simone. *The Second Sex*. New York: Modern Library, Random House, 1968.

Bookchin, Murray. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Palo Alto: Cheshire Books, 1982.

Daly, Mary. *Gyn/ecology: The Metaethics of Radical Feminism*. Boston: Beacon Press, 1978.

Deming, Barbara. *We Cannot Live without Our Lives*. New York: Grossman, 1974.

Fisher, Berenice. "Women Ignite English Movement," *Womanews*, Feb. 1983.

Griffin, Susan. *Woman and Nature*. New York: Harper & Row, 1978.

Griffin, Susan. *Pornography and Silence: Culture's Revenge against Nature*. New York: Harper & Row, 1981.

Horkheimer, Max, and Theodor W. Adorno. *Dialectic of Enlightenment*. New York: Seabury Press, 1972.

King, Ynestra. "Feminisms and the Revolt of Nature," *Heresies* 13:12-16, Fall 1981.

King, Ynestra. "All is Connectedness: Scenes from the Women's Pentagon Action USA." In *Keeping the Peace: A Women's Peace Handbook 1*, ed. by Lynne Johns. London: The Women's Press, 1983.

Merchant, Carolyn. *The Death of Nature: Women, Ecology, and the Scientific Revolution*. New York: Harper & Row, 1980.

Ortner, Sherry B. "Is Female to Male as Nature is to Culture?" In *Woman, Culture and Society*, ed. by Michele Zimbalist Rosaldo and Louise Lamphere. Stanford: Stanford University Press, 1974.

Reuther, Rosemary. *New Woman/New Earth: Sexist Ideologies and Human Liberation*. New York: Seabury Press, 1975.

Rich, Adrienne. *On Lies, Secrets, and Silence*. New York: W.W. Norton, 1979.

Starhawk. *Dreaming the Dark: Magic, Sex and Politics*. Boston: Beacon Press, 1982. □

It is important for the health and survival of human societies that their worldviews are in harmony with the ecological processes maintaining the integrity of Earth. It would be surprising to find a culture that has persisted through millennia that has not incorporated an integral worldview—one that serves to promote a healthy society in harmonious accord with the ecosystems that sustain it. Thus, it is not surprising to find in Judaism and Christianity—religions that have persisted for thousand of years—teachings that are at their base ecological, and supportive of a sustained habitation of Earth. These ancient teachings provide the basis for Christian Stewardship.

While Christian Stewardship is a philosophy toward life and the Earth that is very old, it has seen little emphasis throughout the past few centuries. With the advent of modern science and disruptive science-religion debates, Christendom has been stepping back from its closeness to the creation and the Creator, shifting its attention toward the individual self and the personal Redeemer. But the growing environmental awareness in modern society is bringing a realization to the church that its long-standing confession of God as Creator often is accompanied by its confessors' standing by or even assisting in the dismantling of the Creator's works. It is a realization much like might be imagined in admirers of Rembrandt who suddenly realize they are

Christian Stewardship

By Calvin B. DeWitt

by-standers and participants in the destruction of Rembrandt's art.

The wave of environmental awareness is bringing Christendom to see itself afresh in the light of a Creation being degraded, in the light of the scriptures, and in the light of a renewed spirituality. In response, it is beginning to move back to the Creation, to embracing the Creator and speaking out for the Creator's works. It is recognizing that belief in God as Redeemer necessarily requires belief in God as Creator. Christian Stewardship is emerging in Christendom.

Christian Stewardship has three sources: deep and reflective study of the scriptures, diligent learning from the cosmos, and nurturing a life of spirituality. The scriptures make the repeated observation that people often behave contrary to the harmony and order of Earth and society. They show that stewardship behavior is not assured by simply being human. Arrogance, ignorance, and greed may prevail, degrading the integrity of Creation; this always leads to death. But stewardship, right-ness, just-ness, those behaviors in harmony with the order of the cosmos and the Creator; these lead to life. Human beings, seen in the scriptures as creatures of choice, are admonished to "choose life" (Deuteronomy 30:19). Choosing life is the way of Christian Stewardship.

From the scriptures much is learned about stewardship (see De Witt, 1987; Granberg-Michaelson, 1987; Wilkenson, 1980): people do not own the Earth; all creatures have intrinsic

value; endangered species are worthy of preservation; every creature, the land, and all Creation needs its sabbaths of fulfillment; and, people of the Earth should engage in a loving keeping of the Earth and its creatures. Of particular importance is the example of Christ, the one through whom the world was created and is sustained (John 1:3; Colossians 1:16-17), who "finding equality with God a thing difficult to grasp, takes the form of a servant (Philippian's 2:5-7)." From Christ's example, Christian Stewardship is shown to be a work of redemption, restoration, and service.

While recognizing their own worth for teaching and instruction (II Timothy 3:14-17), the scriptures also point to the Creation as a teacher and proclaimer of knowledge (Psalm 19:1-4; Romans 1:20; Acts 14:16-17). Serious study of the Bible itself soon encourages one to learn directly from the Creation. From such learning one comes to realize that environment acts upon and affects living beings, society and human culture; that these in turn act upon their environments, changing and affecting them so that life and environment, in beautiful and continuous co-action, are integrated into the ever changing integrated fabric of the biosphere. Each creature too, shows this wholeness and

integrity, so much so that they continuously give praise to their Creator: "Day unto day they pour forth speech; night after night they display knowledge" (Ps. 19:2).

But, there also is spirituality. The scriptures profess that, beyond the knowledge derivable from the scriptures and the cosmos, there is much more; something that lies much deeper, at the core of humanity. This can be nurtured by the Creation itself, where understanding something of the greatness, beauty and harmony of the cosmos and its creatures can lead to insight into the workings of the biosphere that elicit an awe and overwhelming humility—a touching and transforming of the heart—a feeling after a creator.

In helping people to understand something of spirituality, the scriptures profess: "Out of the heart are the issues of life" (Proverbs 4:23). What constitutes spirituality is discoverable through the scriptures and through immersing oneself in the wildness of Creation: it resides at the level of communion with the Creator, at the level of a growing love that embraces Creator and Creation. Spirituality involves faith, hope, love and assurance, going beyond



knowledge and dwelling deeply within the person (Ephesians 3:19; I Corinthians 8:1-3, 13:2; Romans 8:16). Without this depth, say the scriptures, knowledge is meaningless.

Christian Stewardship thus is rooted in the scriptures, is informed by instruction given us by the cosmos itself, and flows from a communion with the Creator and a caring love for the Creation. A worldview that embraces Christian Stewardship elicits active striving to preserve and restore Creation's integrity, responding to Creation's eager expectation of redemption (Romans 8:19). Christian Stewardship is a caring keeping of the Earth that works to preserve and restore the integrity of the created order, doing the will of the Creator, and seeking for the Creator's kingdom of integrity and peace—a kingdom devoid of human arrogance,

ignorance and greed. Christian Stewardship is so living on Earth that the Creator and Creation are respected, that the Creation is preserved, that brokenness is repaired, that integrity is restored. Christian Stewardship is so living on Earth that heaven will not be a shock to us.

Bibliography

DeWitt, Calvin B. 1987. *A Sustainable Earth: Religion and Ecology in the Western Hemisphere. Only One Earth Forum*, Rene Dobos Center, New York. (Pre-Print available from Au Sable Institute for \$2.00)

Granberg-Michaelson, Wesley. 1987. *Tending the Garden, Essays on the Gospel and the Earth*. Grand Rapids: Eerdmans.

Wilkenson, Loren, ed. 1980. *Earthkeeping: Christian Stewardship of Natural Resources*. Grand Rapids: Eerdmans.

Biography

Calvin DeWitt is Director of Au Sable Institute. He is Professor of Environmental Studies at the University of Wisconsin-Madison where he teaches courses in environmental science, wetland ecology, human population ecology, ecosystems analysis, and land resources.

He is an author of *Earthkeeping: Christian Stewardship of Natural Resources*, and a founder and Vice-Chairman of the North American Conference on Christianity and Ecology. □

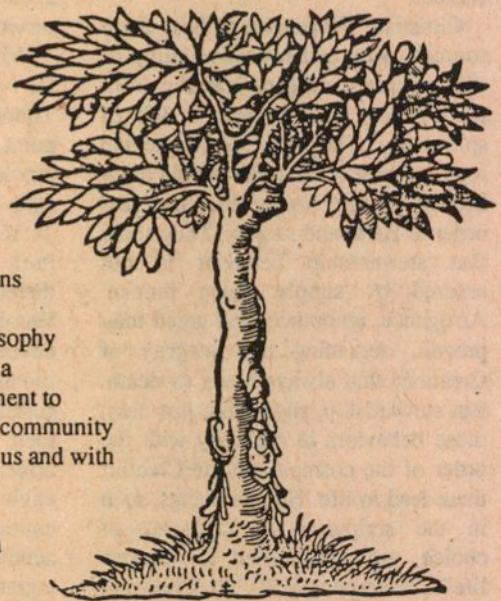
Afterword

By Alan R. Drengson

The four authors presented here each have represented ways of approaching ecophilosophy: One from the standpoint of technology design and holistic philosophy, one from the standpoint of immediate primal awareness of wilderness appreciation, one from the perspective of feminism, and one from the Western Christian tradition. Since our most pressing need now is to come together in harmony and respect so as to solve our shared problems of damage to persons and the world, it is well to emphasize the common ground and points of agreement, rather than the differences and divisions between these approaches. A large number of the differences, one suspects, are a result of miscommunication, but to communicate perfectly we must respect one another and listen with open hearts. This requires that we emphasize what we share. Our efforts should aim at working together to realize and create community with each other and with all of life. We should leave our tribes of conflict, for to take up the labors and

obligations of ecophilosophy involves a commitment to building community between us and with the rest of the beings in the world.

We need each other and ultimately will succeed only if we live together ecosophically. The fullest realization of ecophilosophy as ecosophy is found in community and in the experience of communion. This is the Kingdom of Love that was celebrated in the Sermon on the Mount. It is the Kingdom of the Whole-some. □



Invoking the Spirit of Eco-Feminism

By Rachel Bagby

After ages and ages of hunting in air borne images for Creation. Ages of self-denial, ages of teachings scornful of wombs. After ages of brandings and burnings, of being hunted for Earth-centered wisdom; women, awakening, gather

Gather from the myriad ways. From the ways of fire, dancing our passions. From the ways of water, riding emotions' tides. From the ways of wind, singing music of our knowing. From the ways of earth, fertile bodies, bearing fruit.

Women, awakening, gather; grateful for Creation's gifts.

Gifts of fire: heat and light. Gifts of water: infinite forms. Gifts of wind: unseen source of movement. Gifts of earth: darkness bearing life.

Women awakening: braids of Creation's ways, of myriad gifts.

Heat and light of passion, acknowledged emotions, energy for vivifying actions in the world. Discernment of infinite cycles of inner and outer forms: solid, liquid, gaseous. Wombs of thoughts, of bodies, wooing the Mysteries of spirit and living.

Women—balancing creations with Creation—awakening, honoring our passions, cycles, wisdom, gather; serving the divinity immanent in our beings, in nature; in All-That-Is.

Women, awakening, gather; committed to carrying on.

Rachel Bagby is an attorney, writer, musician and co-creator of WomenEarth, a network of women interested in issues of ecology, feminism, spirituality, common differences and public action.

UTOPIAN TECHNOLOGY

"S.F.'s least intimidating computer store"

We Sell Apple® Computer Systems to Firms In Need of the Highest Quality Professional Graphics & Typesetting

Specializing in Macintosh™ Computer Professional Desktop Publishing, Accounting & Business Configurations

- | | | |
|--------------------------|----------------------|-----------------|
| • Corporate Applications | • Hardware, Software | • Slide Making |
| • Computer Graphics | • Instruction | • Music Systems |
| • Service Contracts | • Time Rentals | • Consulting |

Specializing in Connectivity: Mac to IBM/Compatible Interfacing

**(415) 759-9508 or 753-1314
547 Frederick St. (near Stanyan),
San Francisco, CA 94117**

Apple & the Apple logo are registered trademarks of Apple Computer, Inc. Macintosh is a trademark of Apple Computer, Inc.

**EVERYTHING
YOU'LL NEED TO
LAUNCH YOUR
OWN DESKTOP
PUBLISHING
BUSINESS!**

Leasing Available



Authorized Value Added Reseller

Defining Community: An Overview

Wendell Berry has observed that the environmental crisis of modern industrial societies is a crisis of character and culture. His comments were made in reflections on farming, for agriculture clearly shows the effects of the destruction of the farm community and the loss of its role in culture and character. The complex interrelationships between the structure of character or self and community in their turn have various impacts on Nature. Societies that exploit their own communities and persons generally exploit Nature.

We cannot describe character and self in isolation from a context. Here context is both physical place and moral space. A person's character must be formed and defined by his/her interpersonal relationships involving the primary care givers as well as other people in the immediate community. Relationships between the community and the larger society to which it belongs, (including other communities) and to place and Nature, also play an important role in the shaping of character. That which connects the larger world of Nature with the smaller world of the self, is the community. In the absence of community the self does not develop in a normal and healthy way, for it is the moral and spiritual context of community that most contributes to the enculturation of the self and its balanced development.

This essay focuses on the idea of community as a central organizing concept -- key to understanding the interrelationships between the self and Nature, and on community as a primary form of order that is spontaneous and organic rather than contrived and mechanical. Community is a concept capable of bringing an ordering pattern to not only the human sphere (self, family, neighborhood and society), but also to our conceptions of the world, the

Nature, Community and Self

by Alan Drengson



biosphere, the solar system, and even the Cosmos. Community is the central concept of the ecological paradigm that is successor to the older, atomistic, mechanical, law-bound concept of world with its legalistic, contractual model of social order.

The word "community" comes from the Latin "communitas" which means community and fellowship. "Communitas" was derived from "communis," meaning common. This is also the root for the English words "communication" (to share a common message or information) and "communion" (to share a common emotion and spiritual awareness). "Community" has both emotive and moral force. It conjures up the idea of local neighborhoods and small villages.

Many definitions for community have been put forward, but for our purposes the following will suffice: community involves a group of people who live in a common neighborhood or environment, who share a number of common values, a way of life, are mutually interdependent, and who have a variety

of reciprocal relationships. These reciprocal relationships are not based on regulations, but on conviviality and moral respect.

Community is seen by many as the fundamental social context that humans need. As A.E. Morgan observed: "In mental constitution men are more than social creatures, they are community animals. Cattle and horses, when living wild on the plains, may thrive in vast undifferentiated herds of thousands of individuals. They are social animals, but apparently not to any marked degree community animals. Men live best in integrated groups of limited size. They crave community life, not simply social life." (The Small Community [TSC], Yellow Springs, Ohio, Community Services, Inc., 1984, p. 31)

Morgan draws a distinction between community and social life implying that the social life of animals is not based on the kind of moral relationships that characterize human communities. According to Morgan, "mutual respect, good will, living for and with each other by united effort for common ends, and



mutual acquaintance" (TSC, p. 29) are central features of human communities. Animal social orders differ from human ones not only in community dimensions, but also in the lack of structures defined by law (legislation) and rule.

Ferdinand Toennies defines community as consisting of the "natural, spontaneous, organic relations of people as they develop in the course of living, growing out of mutual affection, acquaintance, custom, and tradition." (TSC, p. 21) Whereas society consists of "the formal organization of society by contracts, legislation, and deliberately planned agreements." (Ibid. p. 21) Moral agency and maturation of persons as moral agents then has its home in community, and society depends on community for its existence. The development of contracts, for example, is grounded in moral life based on shared values. If this is lacking, order cannot be legislated and maintained without coercion and/or indoctrination. In a primal, tribal setting personal community develops naturally and spontaneously over time. However,

in a modern society, it is possible to create intentional communities making use of the secondary dimensions of contract and law. Nonetheless, even in communities that are intentionally formed within industrial societies, the possibility for community depends on face-to-face, personal, intimate relationships. Without a moral community of mutual respect, laws become impersonal. Moreover, legal institutions only command our respect to the extent that they are morally worthy of it.

Henry Maine, Richard Critchfield, and others have pointed out that the village and community were the primary context for the development of all human societies, predating larger social organizations by thousands of generations. Hunting and gathering peoples lived in small tribal communities consisting of a few or many extended families. Small agricultural villages were similarly organized. In the vast majority of these, over the centuries, "there were no courts, no policemen, no written laws."

(TSC, p. 20) Instead, the organization depended on "spontaneous and often deeply rooted folkways." (TSC, Ibid.) These were natural and indigenous relationships based on impulse, habit, custom, and tradition that became second nature. This is not to say that local, small communities cannot exist in large urban settings. Moreover, it is the network of smaller communities that enlivens a large city's cold urban landscape.

Those fortunate enough to be raised in a small community, whether in a city or in the country, know from first-hand experience that true community provides a sense of meaning and continuity, a sense that life is not a solitary, lonely affair. The self develops in a wholesome way by learning to care for, and by being cared for by others. In a context that lacks community all relationships are formalized and contractual; people are together only because they are producers and consumers, rather than to cooperate and develop friendships.

The moral life requires self-knowledge. The development of character involves, among other things, the internalization of the types of relationships to which one is exposed in growing up. Emphasis on planning, deliberation, rules, laws, enforcement, contractual arrangements encourages a sense of artificiality, a lack of spontaneity and tends to inhibit natural inclinations and ways of responding to stimuli. Often individuals repress their contrary desires and wants because external, impersonal authority does not accept them. This frustrates self-knowledge and moral maturation, and it can lead to formation of a shadow self. However, individuals who are especially sensitive or more assertive, may reject these artificialities and seek their opposite. (The psychodynamics of the process of formation of personal and social self is too complex to be detailed here.)

The most important influence of community in formation of the self is its role in teaching us how to share with

and respect others (and ourselves). We tend to treat others as we treat ourselves, and to treat Nature as we treat humans. We form our character structure and our tendencies toward Nature through learning how members of our social group relate to us, to one another, to different human groups, to other animals, to plants, and to the natural world as a whole. The human person is born in a state of total dependence, unable even to hold up its head. During this extended period of dependency the development of character is influenced by a whole range of factors, some of which include the person's own intrinsic nature.

What is the community? Is it the sum total of all of the interrelationships that currently exist between its members, and between it, other human communities and the rest of Nature? Community is always more than these relationships for it also has a past, a future as well as other dimensions. In addition, the relationships themselves produce higher order relationships that form an organic whole so that community is not just a collection of parts, but has its own evolving character.

For a child at a certain age, and for some isolated communities, the community in its natural setting is the world. For us today however, "world" means the planet Earth, not just our immediate locale. The root of the word "planet" means wanderer, and the root of Earth means ground. Thus we could say the Earth as community is our common ground. And to planetize the concept of community is to allow it to wander over the Earth (the ground) to become global. Thus . . . the planetization of the concept of community involves seeing the Earth as a whole community, that is, as a community of communities, our shared home and place in the galaxy. The Gaia

hypothesis and current ecological insights also postulates that Earth is a whole, an organic unity. Just as egocentrism is incompatible with the acceptance of communal or community values, so anthropocentrism (human centeredness) is incompatible with realization of ecospheric, planetary community.

Some Basic Elements of Self, Community and Nature

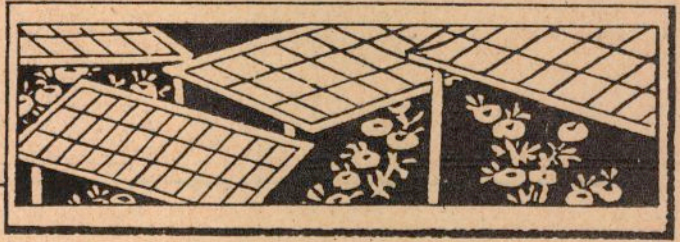
Let us now consider the basic aspects of shared relations that make community possible, so that we can relate these specifically to the corresponding elements of self and ecology. An ecological understanding of community, self and Nature is one which necessarily sees all boundaries as permeable membranes, and appreciates the biological, aesthetic, spiritual, psychological, and other dimension of ecological relationships. For the purposes of this discussion we will suppose that there are four basic aspects of the self, four fundamental forms of

relationship, four requirements of community, four community theme-sets, and four principles of ecology. We will represent these in tabular form and then discuss how these complement and correspond to each other in symmetrical ways, and how the philosophy of community ties them together in an ecologically meaningful way.

The table below lists the elements in corresponding order, so that the first in each corresponds to the first in all of the others, and so on for the second, third and fourth. However, each line of the elements is related to all of the other levels within each set and between the sets as well. For example, the affective or emotional-feeling aspect of the self corresponds to the aesthetic themes of community, for aesthetic themes have to do with emotional and feeling elements of social and cultural life. A society could be organized so that its dominant themes are aesthetic. In a like manner, the self could be organized so that the person orders his or her life predominantly around feeling and emotion. While this may be the case, all of the other aspects and themes-sets of

Some Basic Elements of Self, Community and Nature

1. Aspects of Self	2. Forms of Relationship	3. Requirements of	4. Community Theme-sets	5. Principles of Ecology
Physical body,	Prepersonal-subjective	Mutual place	Productive (economic)	Everything goes someplace
Feelings and emotions	Intrapersonal-personal	Mutual trust	Aesthetic (artistic)	Nature knows best
Cognitive-intellectual	Interpersonal-objective	Mutual aid	Theoretical and formal knowledge (scientific)	No free lunch
Spiritual	Transpersonal-universal	Mutual values	Spiritual (religious)	All things are interrelated (on all levels)



community will be present to some degree with their respective, specific themes. In addition, just as there are many possible aesthetic themes, so there are many ways a person can emphasize and develop capacities for feeling and emotion. The dominant overall tone of the themes developed depends partly on the degree to which the person is embedded in a community and/or an association. For example, a heavy emphasis on associations tends to underdevelop the person's capacity for spontaneity and intimate relationships, since the forms of order in association are mainly external and logical other than internal and intuitive.

These attributes of the self and community, apply as well to all of the other sets of four elements. In the case of forms of relationship, for example, the prepersonal-subjective clearly involves the development of feeling and emotion, whereas the interpersonal-objective requires the maturation of various cognitive elements and a capacity to make subject-object distinctions. Intrapersonal forms of relationship depend on the development of physical and feeling capacities to meet survival needs, since these depend in the earliest years on primary care givers. It is in these relationships that the first forms of interpersonal extension occur. When we refer to transpersonal-universal forms of relationship, we are talking about the development of the total Self, with a strong ego structure that enables the person to transcend narrow ego concerns, to reach out and embrace first the immediate community, next other communities, then natural communities, and finally the larger global context. Transpersonal and universal relationships involve the maturation of a self capable of extending its scope of concern to the whole world and to other beings -- not just to human persons --

but these too, for their own sakes, not just as extensions of ego.

The interrelational aspects of the self and its development lead people to eventually see that the community and self are alike, in the sense that their maturity develops according to the same patterns of relationship. Seen from the transpersonal perspective, it becomes clear that communities which are too inward looking, cut-off from the larger world, unappreciative of the ecological context, other beings and Nature, run the risk of developing pathologies of incomplete development of community, such as self-centeredness and intolerance. The same pathologies can plague the self. However, in its fullest development community involves the capacity for communion, which is a state of conscious reciprocal awareness. In such communion there exists a sense of the larger world, a concern for others. In full community then, the self is not a solitary, isolated entity, but part of a much larger community of human and natural relationships. The self reaches this larger Self through various spiritual and other disciplines, usually in the context of a supportive community, and in helping to create and perpetuate such a community through shared practices, working and playing together.

The description of the relationships we have given are part of a sketch of the deeper ecology of self and community. For ecology in the larger sense is not defined by scientific study of food chains and energy flows, but also involves the study and exploration of the interrelationships, patterns of development and fields of energy that influence self and community relations with Nature. Ecology then is not restricted to biology, but includes the chemistry, physics, psychology, economics, politics, art, religion and so on, of the total gestalt that is characteristic of each particular place.

The human self has an ecology involving its internal and external relationships. The self, in part a complex process of relationships shifting and developing in various ways, can be seen as a miniature ecosystem and community and, of course, as a hierarchical society; the self in modern states internalizes all these elements.

It should be noted here that attempting to control or dominate the self, community or society by means of just one set of factors or elements usually gives rise to lop-sided rather than balanced development. If a society concentrates on production and consumption, extolls profit and gain, and emphasizes conformity to externally imposed quantitative standards, it will generate forms of technology practice and interpersonal relationships that tend to structure character and cultural development in ways that exploit Nature.

But the human person needs intimate, satisfying, accepting, human relationships in order to develop the capacity for self-sustained learning and outward directed loving. The most important and strongest drives in human beings are powered by the needs for love and understanding. When these are thwarted in various ways, a range of compensatory actions and personal traits develop. When all physical needs are met and survival is not a problem, other fundamental psychological, communal, social, and spiritual needs come to the fore. If persons are embedded in a social structure that does not provide adequate means to meet these needs of wholeness, they will attempt to meet them in other compensatory ways.

On the spiritual plane, love resolves the basic existential insecurity of the human personality. The ego is a temporary, limited and changing structure which develops as a means of mediating between the person's total

self and the social and natural orders. If the spiritual dimensions of love are not afforded proper and full development, the person cannot resolve the anxiety of death, meaninglessness, emptiness, and anomie.

A society that provides little nourishment in intimacy and love, but offers lots of other compensatory mechanisms -- power over others, material wealth, and fame -- will have bottomless vessels in its immature characters. It may then thwart attempts to satisfy these unmet needs, or co-opt them by providing seductive alternatives. For example, in the case of depreciation of embodiment and lack of adequate, intimate, sensual and other love, persons might be induced to pursue titillation and thrills. Or, sexual energies may be repressed, denied, considered evil. The society could then provide compensatory forms of power, much as colonial England did in the 19th century. It is the natural dynamic of the self and society as they reach for some form of balance by directing frustrated needs outward in aggressive ways.

In general, if a society provides inadequate forms of community to encourage and aid in the development of mature, integrated persons, it generates a whole series of problems which it then tries to solve by means of greater external controls in the form of laws and enforcements. However, these measures actually exacerbate the underlying problems and even though new policies seem to have resolved the difficulties, at first, in the long run other more serious problems will arise. The problems caused by attempts to control various "pests" illustrate this axiom in relationship to Nature.

If we are not farming and gardening with love, then we are likely striving for some artificial goals and standards, only to make money, for example. In community farming or gardening, rural

or urban, the farmer or gardener is a member of a community, (rather than a solitary specialist) who loves the community and the neighborhood. The farmer or gardener loves farming, and through its activities forms intimate relations with natural and human communities. Natural farming or gardening carried out in a balanced, holistic way does not undermine the fertility of the soil, nor does it poison the water, animals and plants. It is a blessing to its place. It brings forth a bountiful harvest of goodness on many levels at once, for as with any wholesome work, it creates and perpetuates the best of the culture's values. It nourishes healthy and mature character, as well as filling the needs of the body and community. In contrast, food production that becomes only industrial is governed by contractual arrangements, and lacks relationships to the community, the soil, or to the rest of Nature. There is no farm or gardening community -- all relationships are subject to regulation, and farmers and gardeners are replaceable technicians to be moved where profits are highest. The industrial farmer attempts to control every aspect of the natural context externally and artificially, rather than working with the myriad of natural beings to enhance their activities. He or she does not contribute to the development of the natural communities, but attempts to eliminate some and control others. The end result of such an agricultural approach is degraded soil, degraded, polluted water, tainted food, waning culture, and people whose character and health is undermined.

The Ecosphere and Planetization

When we reflect on the ecosystemic character of place and species we come

to realize that all things are interrelated in very complex and subtle ways. Through scientific studies we know many of these interrelationships. Science, however, only defines a small percentage of them, ignoring many that are outside the scope of its current methodology and technique. When one studies ecosystemic relationships within a given region, say a bioregion or a local neighborhood, it is very difficult to draw sharp boundaries between a particular ecosystem and the larger biosphere. It has become quite clear to us that the activities of people far distant from us can have adverse effects on our forests, lakes, rivers, communities and selves. Nuclear pollution from the accident at Chernobyl drifted across Northern and Western Europe and eventually was deposited around the globe in cities, country and wilderness. DDT sprayed on farm fields in California eventually found its way to the fat of animals in the arctic and antarctic, places where it had not been used.

The health of the city environment is ultimately dependent on the environmental integrity of agricultural and wild lands. It is easy enough to see that croplands are important to the survival and integrity of cities, but what of wilderness? It is important to realize that crop lands and urban lands depend on the biological processes of vast areas of wild Nature which sustain the atmosphere, the hydrological cycles, and purify and protect ecosystem integrity. All cities, regions and nations have a vital interest in preserving large areas of spontaneous, wild Nature, which provides them with so much at so little cost. In addition, wild Nature has its own right to continue, to evolve and flourish.

Wilderness cannot be preserved in a piecemeal way, but requires a holistic, ecological approach to the design of appropriate forms of practice to



minimize our impacts upon it. What needs restraint and change are human activities. We are now obligated to create a global sense of community so that Nature and environmental integrity might thrive. The primary community and the integrated Self are necessary foundations for realizing such successful global action.

The dominant culture and character structures in contemporary industrial society have become pathological, for they are consuming and destroying the very basis for human civilization and perhaps even our survival as a species. Yet it is not mere survival we should aim for, but optimum flourishing of human and natural communities all around the Earth. The power of modern technology has enlarged our responsibilities. However, the capacity to assume responsibility and to live up to it, is the result of nurturing sound and whole character which, as we know, depends on integrated and healthy communities.

Ecology of Community and Self

Let us now explain why community is a central ecological concept, as well as one of the primal forms of human social life, by considering the ecology of community and self in greater depth.

Community is one of the primary concepts for the development of a new ecological philosophy precisely because community joins the primal needs of the original Self of Nature with the more abstract forms of organization characteristic of association-contract. It is the spontaneous, convivial form of order that invites mutual respectful responses from others and also from the world. The community provides a full ecological niche that nourishes all elements of the human self.

As we said earlier, without community, societies based entirely on association-contract soon degenerate into meaningless forms of regulation and exchange that tend to consume rather than nourish themselves while failing increasingly to meet the basic needs of its members. When primal needs are met by community with all of its rich moral, spiritual, physical, intellectual and psychological dimensions, fully integrated, whole human persons result. Such persons are the caretakers for the culture, and guarantee its perpetuation and creative evolution by nurturing those who will take their place. Given such a context, it then becomes possible to have enriching relationships with other communities and Nature. Since the self is a miniature ecosystem, it thrives when all of its aspects form a community of ends and means.

With respect to their local place, well integrated communities will fit into their ecological niche with other natural biotic communities. They will be attuned to the vagaries of the place and its many inhabitants, but this can only be fully accomplished by direct relationships to place and its beings, not by means of associational forms alone. One must have intimate, aesthetic, rational, spiritual and other forms of sensibility for one's place and its needs. The caretakers nurture because they know and love their place, their moral and cultural space. They act, not to dominate it, but to enhance, enrich and continue it. They appreciate its significance to their community and their culture reflects the place dwelt in, in its rituals, arts, practices, and technologies. In this way, sustainable societies are created, not from centralized authorities nor according to centralized plans, but through the spontaneous, creative and free activities between its members and in community

with other communities. Human social life mirrors the very processes of nature when we relate to the world as a community with all of the appropriate respect. It is then that self, community and Nature are in harmonious resonance.

Ecophilosophy of Nature

The emerging ecological philosophy of Nature leads us to a vision held long ago by primal peoples and others: Nature is not organized according to one set of abstract principles. It is more mysterious than any of our speculations can appreciate, because there is internal to each being its own will and way, and no external form can tell us how this must unfold. Consequently, the way of each being should be respected. The way of Nature then is the way of spontaneous, creative, complementary activities and embodies interrelationships. Nature cannot be understood without attending to its community forms of relationship. External, mechanical relationships do not suffice. There is more cooperation and symbiosis in Nature than the competitive Darwinian models allow. Darwin saw competition and conflict in Nature since that was characteristic of his hierarchical, cultural class with its emphasis on domination and control.

It is through personal experience of the integrated community that the whole Self is realized in a healing process that is a dialectical interchange with Nature. The characteristics of the good community are in harmony with the characteristics of the Natural world in its full ecological decentralization. The ways of each being in Nature create the character of the biosphere. This is an effortless, nondirected process bountiful in its gifts. Humans as self-aware, moral-spiritual beings mature in time through a process of development and learning. With maturity comes respect

for other ways. We come to realize that each community contributes to the good of the planet to the extent that it cares for its persons and places. Some of the insights this leads to are as follows: the needs of the Earth are the needs of the person. In harming persons we harm the Earth. There are many kinds of persons and communities, and all deserve our respect. This very diversity is a response to Nature's way and to place. Respect precludes treating them merely as means, and generates active appreciation for their intrinsic values.

With respect to community and the principles of ecology, we make the following observations: the recognition that community requires care for and sharing of mutual place connects with the first principle of ecology, namely, that everything must go someplace; everything has a place; is some place in the ecosphere.

Just as the second requirement or characteristic of community is mutual trust, so the second principle of ecology is that Nature deserves or requires our trust. If we have a problem, we can trust that there is a natural solution that balances all the costs and is morally acceptable.

In the third requirement of community we emphasize mutual aid, and this connects with the principle of ecology that there is no free lunch, that everything has a cost, and that ecologically sound approaches aim for ecological harmony through mutual aid and benefits. (We feed the soil microbes with compost, and we are rewarded with increased soil fertility, a bountiful garden, and wholesome food. When we approach our community in the same nurturing way, we harvest a bounty of nourishing relationships.)

Finally, the fourth requirement of community is mutual values. Without sharing central values it is impossible to have a community; it requires an

intimate, interrelatedness of moral agents. This connects with the last principle of ecology, which is that all things in the ecosphere are interrelated in complex ways. On the basis of these observations, we can say that the ecosphere involves communities of shared, complementary needs and values.

Some of the main values to which the ecology of community leads could be explored under the following headings: respect for diversity, interdependence, reciprocity, complementarity, symbiosis, spontaneity, creativity, freedom, wildness, and harmony. Moreover, a large range of these values fall within each of the theme-sets we have proposed for community and self. With respect to these spectrums we will illustrate this point and say more about the theme organization by means of some examples. For purposes of this discussion we are only trying to illustrate the play of themes as organizing aspects of community life. In the examples we are trying to illustrate the role of theme-sets in both associations and communities. (We do not deny that intentional communities can have their genesis in agreements that are more formal, nor that these initial relationships can evolve into full-fledged communities. Nor do we rule out the possibility that a religious monastery might not be a community in the full sense.)

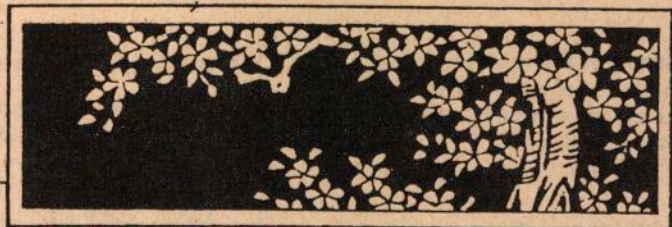
Suppose that a community is organized around a dominant spiritual theme, such as a Christian or a Zen Monastery. The main, organizing theme for the Christians would be salvation, for the Buddhists it would be enlightenment and deliverance for all beings. These two communities would still have themes under the formal-knowledge set, for they would need to plan and organize some of their activities in a logical way. There would

still be productive themes, for they would have to meet their basic needs for food and shelter. There would be aesthetic themes, for they would sing and chant, make their gardens look beautiful, write poetry, paint with emotion and feeling. However, in the case of each of these themes, the organization and form will be influenced and shaped by the dominant spiritual themes. Thus, for example, in their art they will celebrate Christ or Buddha, in working they will pray or meditate, and so on.

In a community which is organized predominantly around rational-theoretical knowledge themes, such as a scientific community, the values of hypothesis testing, experimentation, measurement, controlled studies, objective standards, and the like, will be prominent. However, they also would have their spiritual-ethical themes, as well as their productive and aesthetic ones. If the community is well integrated, then each of the themes-sets -- with their associated theme practices, concepts, rituals, and so on, will speak to the primal needs of human persons in all of their affective, physical, cognitive, and spiritual aspects. If they are integrated and whole, they will present and transmit their sense of the whole culture through their communal, face to face, ongoing relationships.

Community and Cosmology

We have now explored the dimensions of community that are central to the new ecological paradigm. We could develop a more detailed philosophy of community around this framework, but this is beyond the scope of this paper. What remains undefined is the extent to which community is a powerful concept



for the development of a comprehensive understanding of human life and the world around us; we could call this the cosmology of community. It involves relating to all other beings, the planet and even the cosmos, so as to have or be in community with them. Community thus becomes the paradigm concept of relationships of wholes, rather than causality, which applies to mechanism and parts.

As is commonly recognized, each of us and our community knows and understands more than we can ever say in speech, writing, or even in painting, song and dance. The reasons for this is obvious. We could not function at all, if we had to consider every detail of our lives by means of propositional, calculative, theoretic reflection. The body, for example, has the wisdom of its whole past within it. We do not understand all of its processes, yet it heals itself and grows. We cannot understand other beings merely via elaborate theories; we must also match and attune our energies to them. The needs of others then can be directly sensed from responsive states of being, not from theoretical speculation. When shared, these states of being could be called communion. We could say that this is to be in community with the other so that the relationship is one of subject-subject, what Martin Buber called the I-thou. In the absence of a community context, it is difficult for a person to develop the kind of receptive openness that makes such communion possible, for it requires trust, honesty, intimacy and acceptance. It depends on the awareness that in community persons relate to one another as moral agents, that is, as free, self-directing, respectful, intrinsically valuable subjects, each with their own ways and needs.

In community then, the highest form of moral development is not the result

of just following the rules or laws of contractual association. If properly used these can serve as aids, which could help us to realize certain values, just as moral rules can help us to find moral wisdom. However, it is the ethic of love -- a spontaneous, attentive, caring response to the needs of others -- that lies at the root of full community. In the ethic of love one does not try to force others to live as one lives. One does not try to force one's child to be a doctor, when she or he desires most to be an artist. One honors the needs of others, and gives them the moral space to follow the direction of their own authentic, inner needs. Community, achieved with other persons should, however, not stop short of the realization that this ethic extends to all beings, not just to humans. It is now clear that humans cannot thrive on a planet riven with pollution, conflicts, greed, sorrow, hatred, nuclear arms, biocides, religious wars, racism, and sexism. Clearly respect for human persons and communities requires respectful treatment of Nature.

To understand the full implications of community in all its dimensions, spiritual, moral, psychological, physical, and aesthetic then, is to appreciate its ecology, and that of the Self and Nature for these are inseparable and interdependent. Just as mechanical cause and effect was the paradigm form of relationship for classical, Newtonian physics and its worldview, the emerging, organic, ecological worldview recognizes all the types of relationships which are implied by communities in all of their rich diversity. The ecology of the meaning of community leads to the cosmology of community as a basis for understanding the world and the human self in harmonious, mutually beneficial relationships. This is what the planetization of the concept of

community and community relationships ultimately implies.

Community as an organizing concept stresses reciprocal and shared values, not just mechanical interactions. Thus, we can be in communion with the whole of Nature, including the cosmos, when we relate to it as whole persons. Community resolves the contradiction between the individualistic society of the isolated self on the one hand, and the totally collectivized self on the other. These are not our only options, nor do we have to choose between either exploitation of nature or exploitation by Nature. The way out of such dilemmas is through the creation and perpetuation of healthy, whole communities that, from an ethic of love, grow cultures and characters gentle on the planet and kind to themselves.

Alan Drengson is a professor of philosophy at The University of Victoria in British Columbia. He is the author of numerous books and papers on ecological philosophy, the environment, community and the philosophy of design. He is also the editor of the Canadian eco-philosophy magazine The Trumpeter (see Resources). □

Thank you for maintaining your presence—one which I hope will influence more and more people searching for their truth.

STEVEN

Judaism and community

A lot has happened since our initial reading of *Communities Magazine*, three years ago. Thanks to a small classified ad for a week-long workshop in community living, held at Sevenoaks, in Madison, VA, and a series of subsequent events, including a visit to Stelle, we relocated, two years ago, to just-down-the-road from Sevenoaks, as affiliate resident. Now, our personal, spiritual and community growth carries us along to our next step. As a result of teshuvah, which is Hebrew for 'return' and 'repentance', our family has returned to Judaism, our religion of birth. It is a beautiful and enriching change in our lives. Now, our intention is to combine Judaism with community, and bring the circle around fully.

I thank you for the important service you are providing through *Communities*. We enjoy reading our issues as soon as they arrive, and are nourished and inspired by hearing about the continued growth of the Community Movement.

My congratulations and appreciation to all of you for the job you are doing.

HEENA REITER
Rochelle, VA

Open letter to our readers

An open letter to *Communities* readers:

"Community Work Day"
Building a new dawn
and community center;
Cultivating the garden
and relationships;
At-tuning the mower and the soul—
Whole living with purpose.

Thanks to everyone at Sirius for a wonderful experience especially Michael for the friendly invitation and *Communities* staff. Thank you for exposing me to the possibilities.

JIM HRONCICH
Springfield, VT

Thanks to Communities

I love the magazine. The articles are meaty, the themes for the issues broad and I feel a real dialogue takes place.

I've shared the magazine with several people who are interested in community for themselves, and all have found it very useful.

So thank you for your perseverance, vision and honesty in laying down the facts.

CLAUDIA
Corona, CA

Communities welcomes your comments. Send correspondence to Letters, Communities, 105 Sun Street, Stelle, Illinois 60919.

tentional Community or some other organization or community, we hereby declare that *Communities* is now a "periodical," rather than a quarterly publication. This means that we will publish an issue whenever we have the editorial material and financial resources to do so. This should actually result in a much more regular publishing schedule as we presently have two issues ready to go and as the directory issue historically generates additional income since we sell many more copies than a regular issue of the magazine.

As we have stated on a regular basis, our work on *Communities* has been growth engendering and rewarding in every way except financially. For over fifteen years, *Communities* has been the major publication for helping people anywhere learn how they can benefit from the wealth of resources and experiences available within intentional communities for facilitating personal growth, community development, and social transformation. If you share our opinion of the value of *Communities*, we invite you to play a part in its revitalization and further growth. Whether you offer to guest edit a special issue on your field of expertise or just renew your subscription, we will gratefully accept your assistance in whatever manner you wish to contribute. (The two digit number on the address label indicates the number of the issue your subscription will expire. If our records are incorrect, please let us know so we may correct them.)

With your continued support and cooperation, our future successes shall far surpass our rich history of significant contributions towards a saner, more enlightened, and responsible world through the promotion of cooperative principles and the spirit of community.

Viva *Communities, Journal of Cooperation!*

Building Community as if the Earth Matters

The Community Service conference on "Building Community as if the Earth Matters" will be October 21-23 in Yellow Springs, Ohio. Resource persons are susan Meeker-Lowry, author of "Economics as if the Earth Really Matters," Chris Weiss, founder of Women's World Banking, and Robert Swann, Founder and President of the E.F. Schumacher Foundation in Massachusetts. For more information write or call Community Service, P.O. Box 243, Yellow Springs, Ohio 45387; 513-767-2161 or 767-1461.



FAITH

for the Planetary Age

by James Parks Morton

We are a cathedral whose patron saint imparted revelation. But this age is receiving a revelation, too: the vision of One Planet (what the Greeks called Gaia). From space, and for the first time, we have seen Earth in its precious unity and beauty. Great ecological systems are revealed as wholly interdependent. Increasingly, we are beginning to recognize that we are not just *on* but *of* Earth—composed of it, mixed in, if you will with algae and clouds, rivers and flowers, viruses and volcanoes. Precisely, as well as poetically, we are stardust.

Some prophetic scientists even tell us that Earth is itself alive—not just a passive lump of matter but one organism, vital and energetic, even

wise in its self-corrective, processes. Indeed these prophets suggest that Earth has consciousness. We humans are Earth's consciousness. *We humans are that part of Earth purposefully created by God to know and to celebrate the whole.*

Like any such extraordinary vision in its infancy, this revelation is more easily intuited than codified. We sense it. It stirs. But whatever we make of it at the moment, human awareness of our planetary home is growing, inexorably and incontestably.

For some years now, this perspective has set the context for worship, study and action here. Pentecost is the time to declare it anew: Christianity at The Cathedral of St. John the Divine has

entered the Planetary Age. Nothing hereafter can be quite the same.

To our joy, this vision is profoundly religious. *Never before have we been given more evidence to know ourselves as Christ has taught us: as One Body.* How our wonder at God's work grows. How much more we feel the Holy

James Park Morton is the dean of The Cathedral of St. John the Divine in New York City. Dean Morton is also one of the most active and eloquent spokespersons of a multi-faith "resacrilization" of culture. His work at the Cathedral is a living model of what such a culture of synthesis might look like.




Spirit at work in every iota of creation.
How sacred all life!

But the revelation of One Earth calls forth new challenges. Our faith must lead us to be conscious custodians, not

Religious conflict still burdens the world. Belfast and Beirut break our hearts. But, thank God, the ecumenical and interfaith movements, in the long run, are growing with even greater

being spoken on the same turf. It is a little like Manhattan's Upper West Side—our own prophetic neighborhood.

Some feel concern about the interfaith movement. Is everything becoming an amalgam? What of the radical specificity of one's own faith tradition? Concern is legitimate, but let us be mindful of Pentecost's unique message. For the voices of Pentecost we are told, "The Spirit gave them utterance". Truly, in this great conversation, it is the divine *Spirit*, not the human utterance, which we hear cutting across barriers and joining us without diminishing our particularity or diversity. When we feel the mystic warmth of the Muslim zikr, the serenity of Buddhist meditation, or the humanity of the Passover seder, it is indeed God's own glory that becomes most vivid. *Here, at the Cathedral, the fuller our engagement in the interfaith dialogue, the deeper our understanding of our own particular identity.*



The fuller our engagement in the interfaith dialogue, the deeper our understanding of our own particular identity.

patriarchal rulers of the planet. We must rediscover ancient liturgies which evoke God's amplitude, and stretch our own understanding of God's universality. Perhaps we pray for all humanity. But for forests, waters, minerals, animals, air? *How broadly will we bid our intercessions, now that we recognize our primary definition as "of the Earth"?*

So we speak a new understanding with extraordinary implications: God's covenant is not just with his people but with his planet. Certainly we are called to discrimination within the natural order. God is not everything, but *in* everything. St. Paul reminds us, "there are diversities of operations...", yet he goes on to say, "but it is the same God which worketh all in all" (1 Cor.: 12:6). This "*all in all*" has an authentic and definitive ring for our age. It is the heart of our cathedral's vision.

The Interfaith Dialogue

Seeing God anew in all creation, we are also hearing with new ears all peoples' songs of religious devotion and praise. The diverse tongues of Jerusalem we now recognize as the faith traditions of the planet. *The Cathedral is deliberately hosting this new Pentecostal chorus.*

power. What is interesting is that these developments feel both compelling and inevitable. *To many of us participation in the interfaith dialogue has become a true calling, moving us like the "rushing, mighty wind" that augurs Pentecost.* Why this vocation now?

If we are talking today as one planet, it is both natural and necessary to seek the most inspired language. The rhetoric of nationalism and ideology no longer suffices. Deeply *religious* language—the finest, richest dialects of faith—is needed to uplift the planetary conversation. The cause of world peace also makes interfaith dialogue critical. In our time, and certainly at the Cathedral, we have seen religious leaders of the world—Archbishop Tutu, the Dalai Lama, Mother Teresa, Rabbi Heschel, Dorothy Day, Sheik Mussafer, Phillip Deere—become a vanguard for peace and reconciliation.

Spiritual hunger also fans this flame. The harmonies of the inter-religious chorus are helping many find new homes or return to old ones. Meanwhile, seeds of ancient traditions are blown to new soil. Christianity flourishes in Africa, the Buddha dharma has deep roots in the West. Inter-religious dialogue is partly irresistible, then, simply because so many faith tongues are increasingly

Church as Communion Feast

In the Planetary Age, amidst the chorus of faiths, our own particular identity as Christians turns out to be all the more important. Wonderful, in fact. *For our unique calling is to be a people of communion.* Created at One with God, we steadily renew this radical communion through Christ's Holy Communion. We come as we are, individual and unique, but with common purpose: that God may dwell in us and we in him. And we in one another, and we in All! Together indwelt and indwelling—this is the only way we can execute our human mission. *Communion makes it possible for us to be that part of Earth which lovingly indwells and celebrates all creation.*

Church, then, is that community—that active presence, that ceaseless fire of Pentecost—which manifests the communion of "all in all". It does so, particularly as a cathedral, by inviting all people to share a feast of actual

religious *experience*. Because the food is sacred, deeply mystical (not 'mysterious', but profoundly familiar, as when we know who we truly are), we suddenly feel 'together', and life itself is experienced as sacred and mystical in its essence. Church, then, is "the fullness thereof"; Church is "forever feasting in thy Kingdom"; Church is communion itself. All must be filled (which is why something has gone wrong if anyone feels excluded).

Finally, because our feast must have taste, variety and beauty in liturgy and celebration, sacred art is necessary to our mission. Art, very simply, is the means whereby the diverse experiences of communion are communicated. *Here art is sacramental, Pentecostal conversation*: Art is a mode of communion. And it blesses all that follows. *For art is also the moment of grace at the feast.*

Filled in communion, then, we are enabled to affirm life's essential holiness *everywhere*. Not only does communion root us in our own tradition, but the depth of our communion, now the Planetary Age, also makes it possible for us to draw out what is 'sacred' from what might superficially appear 'secular'. As a result, at the Cathedral we have that much more to offer at God's feast—to those many, many among us who are reaching out, from amidst the loneliness and pressure of the city, for new or renewed religious life and affiliation...and ultimately for communion itself.

The Ecology of Compassion and Peace

We feast because we would also serve. And our communion directly releases compassion, enabling us to identify that which is broken, unfilled, needing to be 'indwelt' with love. Our compassion, our gospel mission, then, becomes part of our very being, the structure of our life itself, like the caring interdependencies of nature. Love, says one physicist, is gravity, God's

inexorably pulling us together. *Service in communion with Christ is the instinctive practice of ecology*. Reason goes on to guide us to appropriate 'political' applications which best serve the city. Because we are a kind of extraordinary home, for example, we take a lead in addressing homelessness. Because we are building here, we help rehabilitate elsewhere. Our program proceeds from our being.

So too the peace we work for reflects our new revelation of sacred Earth. *We work not just for the absence of war but for the Hebraic Shalom*: peace with justice, peace as integrity, peace as unity. Peace is doing all we do, but in concert. Peace is natural order. Peace is religion in its original definition: that which binds together. And so peace is Christ. Peace is communion.

Prophecy and Pulpit

Pentecost, finally, bestows prophecy. And prophecy, particularly for a cathedral, sets an agenda. *Prophecy identifies and highlights that which must be brought more fully into our*

of pain and glory to which the gospel commands our attention. We bring this witness to the pulpit so that immediately thereafter we may consecrate it at the altar. Doing so is a responsibility, because it honors the deepest purpose of liturgy and worship: to reveal Christ's Kingdom as "all in all".

This work, in this age, asks much of us—not least the readiness to venture, and fail, and venture again. But we are set upon the Heights to scan the horizon, and beyond. At moments, a glimpse of the future explodes into the present and we see what we are becoming, or have already become, and we know God anew, and Christ anew, and the world anew, and the challenge we and our children face as we enter the Third Millennium.

At our best, this happens as a community, holding together in microcosm the many concerns of the city. And then we realize our dearest desire: to be, as the account of Pentecost concludes, "continuing daily with one accord in the temple, and breaking bread from house to



Communion makes it possible for us to be that part of Earth which lovingly indwells and celebrates all creation..

communion. It sometimes does so in unexpected forms (Pentecost itself was something of a surprise.) Therefore it has been necessary for us to offer our great space and our pulpit to diverse voices and events that we might hear new intimations of the Kingdom. We consider this a theological and pastoral duty. *We must hear from those who know best—from the fire of their direct, personal experience—the highest points*

house...praising God, and having favor with all the people" (Acts 2: 46, 47). In short, to be church—communion in action.

Credit: This article is adapted from Dean Morton's Pentecost Sermon of May 18th, 1986. It originally appeared in Cathedral, the quarterly newsletter of St. John's (1047 Amsterdam Avenue, NYC 10025). □



REACH

Reach is a reader service intended to help people looking for communities and communities for people to find one another. Listings should be 50 to 150 words, preferably typewritten. We request payment of \$10 for listing up to 100 words and \$15 for longer listings. These amounts are 60% lower than our special classified ad rates for communities and cooperative organizations. Please note that dated material requires a lead time of at least 6 weeks before the publication date for an issue.

Groups Looking

★East Wind Community is currently looking for families with children ages one to seven to join our kibbutz-like children's program. We are a 13 year old intentional community of over 50 people based on the values of equality and cooperation. We share income and make decisions democratically.

For more information on East Wind and our children's program, please write:

East Wind Community
Kathy Bennett
Box CC7
Tecumseh, Missouri 65760
(417) 679-4682

★Work and Live with Aprovecho Institute! Rural, 40-acre land trust. Community and personal space, woods and large gardens.

Current work interests: Sustainable food production and Permaculture research, Energy/ecological designs, Third World Issues, Educational publications, Children's after-school program, (See *Communities* #74). New Ideas and projects with personal initiative are welcome.

Positions Available: Farm Manager, Maintenance Manager, Bamboo Coordinator, Grant Writer, Interns, other openings in the future. Self-motivated communitarians, please write in details about yourself and your interests. After a month as visitor, managers receive room and board plus pocket money for 20 hrs/wk

commitment (and extra hours of community and house work.)

Aprovecho
80574 Hazelton Road
Cottage Grove, Oregon 97424
(503) 942-9434

★I am looking for people who might be interested in starting a *service community*, preferably in the country near a city, on the East Coast or Upper South. A community needs an overriding sense of purpose to hold it together; it needs a way for people truly to grow spiritually and emotionally and to return to their original divine, compassionate nature; it cannot just be turned inward. The heart of all religions is to love your neighbor as yourself, and service to others gives us healing and a sense of meaningfulness. If a group of people could organize and share money, work, cooking, gardening, child care and expensive items like cars, and could live simply and self-sufficiently, there would be time and energy left over to work on our own healing through service (as well as giving us privacy and time for our loved ones). There is so much to do, and with hard times coming the suffering in this country will get worse: old people, women living alone or with children, the ravaged land, children, the poor. People need a non-bureaucratic, direct, loving source of help with no strings attached. A community of people who help each other to secure basic needs would be able to offer that help to others. We want our children (2 1/2 and 3 months) to grow up living a life of service and compassion, not greed and trendiness. I am 31, a teacher, writer, community gardener, handyman, food cooper and housing cooper; my wife is 31, an architect; our children are gentle and sweet-tempered. If you feel as strongly about living a life of service, please contact me. Let's talk.

Detlev Koepke
35 Asticou Rd.
Jamaica Plain, MA 02130
(617) 522-9605

★Community in S.W. Oregon on 400 acres of forest, meadows and streams seeks members. We are non-doctrinaire; conscious of the need for inner attunement in

transforming from destruction of our planet. Community debt is shared through membership. Individual finances and living spaces are separate with some common buildings, tools, etc. Contributions help support our non-profit projects which include workshops, retreats, ecological forestry and organic gardening. Accommodations are rustic. We are interested in developing alternative energy, year-round workshops, an artist retreat and natural farming permaculture. We need people skilled in construction, gardening, forestry/ecology, fundraising, grantwriting and/or the arts. An established financial situation, such as a self-supporting artist, a sense of humor, and the understanding that intentional community is more a process than a solution are most useful qualities for prospective members. Please send large SASE. For more information to:

c/o Mountain Grove Center for New
Education
POB 818
Glendale, Oregon 97442

★Rural Collective Work Opportunities!—Mariposa School and Community has opportunities for people desiring an alternative country lifestyle and the chance to practice right livelihood and pursue personal growth. Our small, intentional community is located three miles west of Ukiah, in northern California. About a dozen of us live together on sixty hilly, wooded acres as friends, co-workers, and extended family. We operate a small alternative elementary school (50 students) and sprout farm, sharing the income from these endeavors.

We are a collective, make decisions by consensus, and have a philosophical base of non-violent social change, feminism, self-management, and an ecological/holistic consciousness. We're far from perfect, somewhat work-oriented (from our love of our work and the ideals we strive toward), but we're constantly growing. Naturally, we're looking for people who are compatible with our vision—who have experience in community living or a strong desire to explore it, and who have a clear commitment to community-building, personal growth, and social consciousness.

We have openings for several staff positions that we want to fill before school begins in the Fall. Right now, we need people with the skills or aptitude to work in some combination of the following roles: *maintenance worker, secretary/office coordinator, bus driver, classroom aide, teacher of elective classes.*

The potential is here for people who are interested in classroom teaching to "apprentice" themselves with experienced teachers in preparation for anticipated future openings.

Benefits: We provide ourselves with private cabins in the woods, communal vegetarian meals, transportation expenses, health coverage, sixty acres of woods, meadow, garden, creek, and a community full of kids and adults, goats and chickens, love, feedback, and ongoing growth—plus a liberal cash stipend for personal needs.

If this sounds appealing to you, please call or write to us at the above address—the sooner, the better!

Mariposa School
P.O. Box 387
Ukiah, California 95482
(707) 462-1016

☆*Woongroep Sterreplein* is an intentional community in a small historic city close to where the borders of Belgium, the Netherlands and Germany meet. We are 6-7 people presently ranging in age from 22 to 39. We have different daily occupations (jobs, school, own projects) but most evenings we have a vegetarian dinner together. Concern for each other, open and direct communication and ecological awareness are important to us. We make decisions by consensus. Food and household items are bought communally, cleaning chores are rotated. We enjoy having tea together when we find the time. Some of us go hiking or dancing together.

We started in 1982 by founding a corporation and finding a bank that gave us the mortgage to buy our house (12 rooms, basement, garden). The monthly amount we spend to pay back the mortgage is about the same we would spend elsewhere for rent. Everybody who comes to live with us becomes a member of the corporation, contributes to the monthly mortgage repayment and shares in the legal ownership of the house as well as the responsibility for administration and maintenance. At present things are going really well; maybe it's because we are having lots of fun together. We welcome visitors and new members. Please write us at:

Woongroep Sterreplein
Sterreplein 20
6221 AM Maastricht
Netherlands

☆Our organization, Friends of the Retarded, is a Baltimore County, Maryland, non-profit organization that consists of friends and family of mentally retarded people. We have long been committed to the establishment of an intentional farming community in the State of Maryland that would be shared by mentally retarded people. We feel that now is the time to begin developing such a community.

Shortly, we will sign a lease for a farm consisting of 120 plus acres that includes 2 houses, a large barn, 40 plus acres of cropland plus pastures and woodlands. Also, we have raised a considerable amount of money for renovations and operations.

We are looking for people who have experience and/or interest in developing an intentional farming community and are willing to share their lives with mentally retarded adults. Does this sound like something that you might be willing to consider? Drop me a line and I will contact you and give you more specific information.

Dr. Leroy Goren, President
Friends of the Retarded
205 Bosley Avenue
Towson, Maryland 21204

☆*Announcement*—We are two families co-creating a Jewish community near Charlottesville, VA, on 40 acres with woods, a stream, river and panoramic views of the Blue Ridge Mountains. Our intention is to share, celebrate and affirm Judaism as a spiritual path and joyous way of life. We also plan to care for the land, garden, share our lives, inspire each other, have fun, and nurture love, peace, effectiveness and beauty in one another. We will have individually-owned parcels and are looking for a few responsible families to create this community with us. If your heart said, 'yes,' while reading this announcement, please get in touch.

Peter and Latifa Kropf
Rt. 2, Box 89A
Ruckersville, VA 22968
(804) 973-1538
Steve and Heena Reiter
SR3 Box 362
Rochelle, VA 22738
(703) 948-6901

☆Single vegetarian man, 37, seeks remote non-electric commune and/or correspondence with others seeking same. I have skills in holistic health, teaching, music, and organic gardening. I would like to hear from anyone with a similar interest in non-electric living.

Arthur Firstenberg
2610 Glenwood Road
Brooklyn, NY 11210

☆*Intentional Community/Land Trust* near the Mexican Pacific coast is now forming. Healthy and simple goals in a cooperative and nurturing environment can provide the space for us to create a healing/vacation retreat for ourselves and to offer as a service to others. For further detailed information, please write, call, or visit (S.A.S.E. appreciated). If you care to share in this dream; your communication and participation in creating this dream/goal into reality is welcomed.

Steve Sneed
1026 E. Copper
Tucson, AZ 85719
(602) 792-3728

☆In "Phoenix" we're creating deep love and joy, and rapid and total psychological and spiritual growth. We reach very high states of consciousness and explore the awesome outer reaches of human potential. As our research and service project we are developing advanced computerized biofeedback. We also have successful professional careers and a great urban upscale lifestyle. We'd love to meet the right people to expand our totally intimate and very heart-level three-adult group marriage. Call us in Beverly Hills, California at (213) 275-3730.

Phoenix
257 No. Wetherly Dr.
Beverly Hills, CA 90211

People Looking

☆I'm looking for a (seemingly non-existent) community organized something like this:

1. Land owned by a corporation in which all participants are encouraged to acquire some equity;
2. Cropping, animal husbandry, woodland management, etc. all conducted through sharecropping contracts, with individuals or with groups organized as partnerships, co-ops, or whatever;
3. A housing co-op located on or near the land, with membership open to shareholders, sharecroppers and non-participants, and which might offer guest accommodations for visitors; and
4. If there is effective demand (a) a group food service; (b) a group health care service; (c) a group clothing supply service; (d) group business ventures, and possibly other undertakings to advance group-sufficiency.

Who and where are your community? Alternatively, who and where are your organizers and promoters who want to create a community of this kind?

Warren Kearsse
2736 Bock St.
Alexandria, VA 22306
(703) 660-6381

☆I am appealing to Christian communities and to communities that accept the beliefs of members who are Christian.

I am seeking a lifestyle for my daughter (2) and myself which emphasizes harmony with God, nature and one another. I am responsible, hard-working, warm, cooperative, and emotionally stable. Also, I'm playful.

Please let me know you exist. Let's make contact. Any info on your group would be welcome, but just drop a note if you don't have any. Thank you.

Peg Salkay
2837 Victor, Apt. B
St. Louis, MO 63104
(314) 773-5028

☆Single man. Song composer. Abstract artist. Poet. Teacher 4 years. Good with young children. Beekeeper.

1971-1981 Developed as a channel of celestial energies. Seeking to live in a community of persons who are open to new developments in the human psyche.

Persons of a rare genetic type are celestial channellers but society does not recognize the type and abuses persons of this type. There are only a few persons of this type living today.

If you are a member of a communal society which welcomes new developments, write:

Aquarius
P.O. Box 706
Trinidad, CA 95570-0706

☆Family man, 39, Mormon, and independent scholar interested in folk cultures, and human ecology. Seeking for material support, and like-minded students of truth to build a "living-learning center" in a rural setting. Must be suited to simple-living principles, and uphold Mormon standards.

Need land, and financial support. Will answer all inquiries in confidential manner.

Robert Hubble
748 McSorley St.
Red Wing, MN 55066

Conferences

☆Call for papers for the fifteenth annual Historic Communal Societies conference of the National Historic Communal Societies Association to be held at the Colonial Moravian sites of Old Salem and Bethabara Park in Winston-Salem, North Carolina, October 6-8, 1988. Papers, sessions and presentations on the theme "Living and Interpreting Community Life: Colonial Days to the Present" should be sent with brief abstract and vita, to:

Dr. Thomas J. Hauptert
The Moravian Archives
4 East Bank Street
Winston-Salem, NC 27101-5307

An Environmental Blueprint for Your Home

Are you interested in new ways to protect our natural environment *and* save money?

Co-op America, the national, non-profit organization based in Washington, D.C., has just released another edition of its mail order catalog, calling it "An Environmental Blueprint for Your Home." This spring's unique collection of over 300 products and services highlights those that contribute to the conservation of America's natural resources and the health of our environment.

"Co-op America understands that many people try to conserve energy, prevent waste—and that today's consumers look for ways to save money in their homes," explains Catalog Director, Denise Hamler. "Our catalog has gathered products together that make it easy for people to do both."

The new catalog features products covering a broad range of uses: water-saving showerheads; reusable coffee filters; nontoxic, biodegradable household cleaners; solar-powered battery rechargers; long-lasting sponges and cloths made of celluloses; and other home, health and personal products.

Executive Director Paul Freundlich emphasizes that the choices each of us make every day when we spend money can reflect our values. "We can use our buying power not only to

make smart personal choices, but collectively to make changes that will ensure a clean, safe and livable environment for future generations," he explains.

Products specially designed to conserve natural resources and save consumers money include:

The **Eco-Filter**, a re-usable, durable cotton coffee and tea filter that eliminates the need for throw-away paper filters. The price ranges from only \$2.75 to \$3.75, depending on the size:

Clean & Safe, a non-toxic, odorless household cleaner that is completely safe for people and for the environment. Completely biodegradable within seven days, it cleans everything in the home—as well as the car—replacing window, bathroom, oven cleaners and more;

The **Europa Showerhead**, a specially designed showerhead that gives an invigorating spray but can save up to 70% of the energy and water used by standard showerheads;

Solar Battery Chargers that save money and energy by recharging nickel-cadmium batteries simply by setting them in the sun. They are rugged, portable, and come in two sizes. The large one reliably recharges a dead 12 volt car battery.

"Purchasing a product from our catalog," says Hamler, "is a simple,



everyday way to express your environmental values and make an impact on your budget."

The Co-op America catalog, in fact, features products for people concerned about a variety of today's important issues. Special sections are devoted to furniture and crafts that support development in the Third World; financial services that address socially responsible investment of personal savings; products that promote world peace; and books and magazines that teach people how to take control over their health care, to name a few.

The Co-op America Alternative Catalog is published twice a year by Co-op America, Inc., a national, non-profit membership that is dedicated to building more peace, justice and social and environmental responsibility into our economy. Annual membership dues are \$20.00. The catalog is available to nonmembers for \$1.00. 48 pp. 123 illustrations, photos. April, 1988.

Co-op America, 2100 M Street, NW, Suite 310, Washington, DC 20063



RESOURCES

Environmental Ethics

Eco-Philosophy
Designing New Tactics for Living
Henryk Skolimowski
Marion Boyars Pub.
99 Main St.
Salem, NH 03079
1981, 117 pgs., \$15.00 HB

The intent of Henryk Skolimowski's *Eco-philosophy* as outlined in his book of the same title is very similar to deep ecology although his conclusions are more in keeping with a human-based (as opposed to nature-based) values system. His premise is simple: the reigning philosophy of logical positivism and the value neutrality of the scientific, physically centered world view has divorced humanity from a healthy relationship with nature. We have lost our place in the universe. The intent of this book (part of an "Ideas in Progress" series) is to go back and examine the roots of our philosophic "wrong turn," and see how we might construct a working philosophy based on a more values-centered, ecologically mature system of ethics.

Skolimowski first looks at the major philosophic traditions in history as a power struggle between the positions of knowledge vs. values in the various belief systems. Within Plato's universe knowledge and values are two aspects of the same thing; no knowledge is value-free, and no values can be regarded as void of knowledge. Sins are therefore seen as a form of ignorance on some level. For the Christianity of the Middle Ages, knowledge was still fused with values, but the only type of knowledge that was allowed was knowledge subordinated to values determined by the Church. During the post-Renaissance period one of the more important philosophers to emerge was Immanuel Kant. While Kant accepted Newtonian physics and its indubitable laws that governed the physical universe, he refused to subject the autonomy and sovereignty of humanity to these deterministic principles. He envisioned a clear

separation of the two without a censure of either. Classical empiricism and its extensions leading up to modern logical empiricism is the fourth major position. "[It]...separates knowledge from values and, by attaching supreme importance to the knowledge of things physical and by ruling that values are not proper knowledge it, ipso facto, establishes the primacy of knowledge over values". The author goes on to sketch a wavy line of philosophers and positivistic thought from the seventeenth century up to the behavioral psychology, operationalized social sciences and computerized political sciences of today.

Skolimowski also touches on another loose-knit fabric of philosophical tradition that include Pascal, Leibnitz, Spinoza, Rousseau, Hegel, Nietzsche and others. These philosophers rejected empiricism and the constraints of "pure reason". Skolimowski focuses on the nineteenth century as being the crucial period where values were eclipsed by knowledge in terms of intellectual and ethical importance. Religion and intrinsic values were viewed as regressive and representative of the status quo, while science and knowledge were seen as progressive and revolutionary. The author goes on to show how the development of scientific-industrial values put all metaphysical and intrinsic values in a strangle hold. Up until this point in the history of philosophical thought a sense of the sacred and the importance of wisdom in knowledge was part of the prevailing belief system. As "fact" came to be synonymous with "knowledge" all these subtleties of knowing were leached out. The author sees this increasing instrumentalization of knowledge as most dangerous to a positive future for humanity (or any future at all for that matter). This scientific-technological philosophy has separated humans from the nature, humans from culture and humans from "wisdom traditions" and intrinsic values. He concludes: "we have to restore the unity of

knowledge and values; we have to realize that wisdom or 'enlightened knowledge' is the key to human meaning. We also have to develop a new comprehensive philosophy which will make sense of the world around us."

In the second half of *Eco-philosophy*, Skolimowski attempts to articulate what the tenets of that philosophy might be. One important point he makes is that it would not have been possible to stem the tide of the logical philosophies and adopt, say, the process Philosophy of Whitehead, for the entire thrust of the epoch was towards progress, exactitude and mathematical logic. It is only now after experiencing the limitations of this world view that we can critically examine it and its possible successors. In "Eco-philosophy vs. Contemporary Philosophy" the author compares the main features of his philosophy and how they differ from positivist philosophies. Highlights:

Eco-philosophy is life-oriented vs. semantically oriented. It is Skolimowski's argument that contemporary philosophy has gotten so removed from practical reality that it has no instructive value on how to live life. On his philosophy's commitment to life itself and "transphysical" motivations Skolimowski states:

"It is a perversion of the meaning of life to reduce it to consumption, limiting it to its physical, biological and economic aspects. Ultimate meaning and fulfillment are secured by those singular moments when our being reaches transphysical realms of aesthetic contemplation: of being in love, of deeper illumination when we grasp what it is all about, of religious and semi-religious experiences. All these are transcendental aspects of man's being, therefore transphysical and transobjective. We compassionately unite ourselves with the larger flow of life. No philosophy can succeed in the long run unless it attempts to understand nature and life in compassionate terms. Life is a phenomenon of commitment. In avoiding commitment, we

are avoiding life. Philosophy that shuns life and commitment to it is part of an entropic process leading to death. The death wish of our civilization has pervaded its philosophical edifices."

Skolimowski sounds an urgent call for the reintroduction of artistic, poetic, mythological, and religious considerations into the value vacuum of modern philosophy.

Some other points: Objectivity does not exist in nature; wisdom is essentially unquantifiable; life not based on qualitative criteria is meaningless; we make political statements by the way we live; society is one of the modes of our spiritual being; pluralistic epistemology is tolerant of transphysical phenomena and embraces a variety of modes of being.

In the current scientific world view ethics and cosmology (view of the universe) are totally separate. Skolimowski argues that we need a world view that readopts the coherence between values and cosmology that is evident in pre-scientific world views.

Skolimowski has thus far echoed, in less acerbic argument, the philosophy of Duvall and Session's *Deep Ecology*. It is in his essay on "The Promethean Heritage" that the two systems swiftly diverge and where Skolimowski places himself in the stewardship camp. It is his contention that progress is an essential motivational force for the human spirit and a necessity of evolutionary self-transcendence. He writes: "The Darwinian notion of evolution and the consequences following from it are not a proof against the divinity of man; they do not 'conclusively reduce' man to the 'lower brutes' and ultimately, to unconscious and purposeless matter. On the contrary, looked at perceptively, even Darwinian evolution can be seen as a process of perpetual and increasing transcendence." It is the filtering of Evolutionistic doctrine through linear scientific and positivistic filters (not to mention Social Darwinian misinterpretations) that has caused the universe to be viewed as merely "an open market regulated by the entrepreneurial skills of those who are on top." If we can step back and look at evolution from other than a competitive, free-enterprise perspective, we can see that on a larger biotic scale our current world view is undermining the very biological diversity of life and is wholly anti-evolutionary. The author offers hope through "The New Cosmology" where he outlines trends in systems-oriented sciences such as the "New Physics" and the "New Biology".

These new sciences are offering some new or reincarnated perspectives on the universe, man, and values such as:

The Universe The universe is seen here as a living evolving system that is infinitely complex and subtle in its operation. The universe is self-regulating (a Cosmic Gaia Hypothesis) and evolutionary. This evolution has created more and more complex hierarchical structures, culminating in biological organisms and such self-reflective beings as *Homo Sapiens*.

Man "is regarded as of the utmost importance, not in his own right, but as a shining particle of the unfolding process of evolution...The sacredness of man is found in his enormous responsibility for the outcome of evolution, the evolution which has culminated in us but which has to be carried on. Man is, in a sense, only a vessel, but vested with such powers and responsibilities that he is a sacred vessel."

Values In eco-philosophy, values are not God (as other) centered, nor merely human-centered but evolution-centered. Evolution defined not in the classical sense but conceived as a continual process of system transcendence or the 'spiritualization' of primordial matters. "The sanctity of values stems from our recognition, appreciation, in-deed worship of those very characteristics of life, and the structures and hierarchies that support them, which have made life glowing in human terms. To live the life of a human being is to entertain sacredness and participate in sacredness, both of which, however, are given to us only potentially. One has to strive and labor, sometimes in great pain, to actualize this potential."

Skolimowski also presents an interesting argument for the evidence of altruistic behavior and self-transcendence as an evolutionary strategy and therefore, via the author's Moral Evolutionary principles, a human moral imperative.

He concludes: "Ecological Humanities maintains that we are the universe in the making. We strive for meaning through our own existential efforts. We give meaning to the universe through our acquired humanity. We evolve aesthetic sensitivity as a part of the evolutionary process. We acquire Mind and its various cognitive capacities through our's (and Evolution's) strivings. We acquire spirituality as a result of our evolutionary unfolding. We acquire godliness by making gods of ourselves at the end of our evolutionary journey."

Deep Ecology:
Living As If Nature Mattered
Bill Duvall and George Sessions
Peregrine-Smith Books
P.O. Box 667
Layton, UT 84041
1984, 266 pgs., \$15.95 HB

Deep Ecology
Michael Tobias, ed.
Avant Books
3719 Sixth Ave.
San Diego, CA 84041
1985, 296 pgs., \$12.95 PB

"My Karma ran over my Dogma."

Anonymous

In the spring of 1984 Peregrine Books published a landmark book on ecological philosophy and values entitled *Deep Ecology*. Authored by Sociologist Bill Duvall and Philosopher George Sessions, *Deep Ecology* is the first attempt to codify a world-view based on a deep commitment to the environment and the limited intervention on that environment by humans. It is a collection of papers by the two authors supported by excerpts of seminal works, poetry, and numerous appendices designed to give the book an anthological flavor. It has already sparked a spirited dialogue in many academic and environmentalist circles.

There does seem to be an increasing desire among the alternative, academic and environmentalist communities to formulate a more sensible philosophical system, beyond the issue-oriented environmentalism of the last two decades. As Murray Bookchin states "[These Eco-philosophers] seek an ecologically creative [philosophy]...that can serve in the highest ethical sense as a guide for human conduct and provide an awareness of humanity's place in nature". The "eco-philosophy" movement has taken many forms as several different schools of thought are emerging from a common backdrop of concerns and motivations. One of the most vigorous and controversial of these groups are the deep ecologists. This movement was started in 1972 by the Norwegian philosopher and ecologist Arne Naess. Rejecting the anthropocentrism and the analytical elitism of scientism and the "resource mentality" of conventional environmentalism, Naess and associates seek to probe the deeper alluvial streams of humanity's relationship to nature in search of its spiritual roots. Deep ecology is seen as an individual and collective practice of asking more profound questions about nature, character and culture. In *Deep Ecology: Living As If Nature Mattered* the authors state:

"Responding to the environmental crisis, the themes of Deep Ecology alternate between the personal, individual options and public policy and collective options. On the personal level, we encourage introspection, purification and harmony, and a dancing celebration or affirmation of being. On the level of intellectual, historical analysis, the book offers an examination of the dominant world-view in our society, which has led to the continuing crisis of culture. We then present an ecological, philosophical, spiritual approach for dealing with the crisis."

There is a lot to appreciate in this obviously intense and devoted effort. The book is well researched and packed with information both from the authors and from other inspirational thinkers and doers. The text is surrounded by beautiful poetry, pertinent quotes, charts, excerpts and other multi-dimensional windows on the subject. The authors have gone a long way towards encompassing the emotional, spiritual, and intellectual aspects of the subject.

But in the end, Deep Ecology is deeply troubling. The authoritarian tone and inflexibility of the arguments soon begin to reek of dogma. While one of the main practices of deep ecology is to pursue lines of questioning on basic assumptions about nature and culture, the questions and answers presented here are not really very "deep", speaking only to a narrow spectrum of human/environment relationships. Although the authors argue that the roots of our environmental crisis can be traced to the scientific/industrial world-view, they do not delve "deeper" into the epistemology from whence this view arose. They take an adversarial approach with the deep ecologists "against" everybody else (including all other eco-ethic traditions), humans vs. nature, and progress vs. neo-primitivism. Despite all their efforts to reinsert humanity back into ecosystem circuitry, they have actually separated us further. We've become a cancerous, sinful species (deep ecological guilt can rival anything Judaism or Catholicism can cook up) that has little chance of redemption without drastic, perhaps even coercive changes. What comes across in this book is not so much *deep ecology* as *heavy ecology*. It calls for a massive reduction in human population, human non-intervention in the ecosystem except in meeting basic human needs, such as food and shelter, and it calls for direct militant action and resistance in the realization of these values. While the authors hail such modern eco-philosophers as Gary Snyder, Murray Bookchin, Herman Daly, and Arne Naess, they completely reject the stewardship tradition as articulated by Teilhard de

Chardin, Rene Dubos, Buckminster Fuller, James Lovelock, Wendell Berry, John Todd (and numerous others) as well as the entire ("shallow") environmental movement!

In the final analysis, Deep Ecology is more effective as a riling catalyst for dialogue than a statement of an "organically grown" system of environmental ethics. It does lay out the more important areas of inquiry, some of the more sticky philosophical questions and it presents a (mostly) accessible system of individual and collective action. But the heavy-handed, righteous indignation of the authors dooms this book to limited acceptance within the ecology movement and certainly beyond it. Their view is generalized and absolutist and ultimately irrelevant to any realistically implementable environmental policy. What is billed as a scholarly study of State-of-the-Arts environmental ethics is simply a thinly disguised utopian manifesto advocating another brand of neo-primitivism. A *workable eco-ethic* (possibly based on the Batesonian concept of "flexibility") would need to be both "concrete and relativistic." Deep Ecology is neither.

Another book with the same title, edited by Michael Tobias, approaches the subject in the more raw (and perhaps more appropriate) form of a collection; essays, memoirs, and poems. It is here that all the key thinkers get to say their bit in their own words. Beside the deep ecology spokespeople cited in the Duvall/Sessions book, the Deep Ecology reader includes articles by Norman Myers, Dolores LaChapelle, Tom Brown (author of *The Trucker*), Paola Soleri and numerous others. Although much of the same material is covered here, it is not presented as if carved in granite and the end product is infinitely more palatable. The two books together offer the interested reader a condensed and far reaching survey of this important school of environmental thought.

Environmental Ethics

Eugene Hargrove, ed.
Department of Philosophy
The University of Georgia
Athens, GA 30602
Quarterly, \$18.00/yr

This journal features all the major position papers and raging debates in environmental philosophy. Deep Ecology, Ecophilosophy, Earth Stewardship, Enlightened Anthropocentrism as well as various forms of conventional environmentalism all have a

voice in these pages. The latest books and resources in the field are also covered. Sure, it's academic and a bit parched in spots but for those who aren't afraid of dealing with the deeper philosophical problems of environmentalism, this quarterly is worthy of your attention.

Beyond Spaceship Earth

Environmental Ethics and the Solar System
Edited by Eugene H. Hargrove
Sierra Club Books
730 Polk Street, San Francisco, CA 94109
1987, \$25.00 HB

Should we ban, or welcome, nuclear testing in space? What are the environmental implications of strip mining on the Moon, asteroids, and other planetary bodies? Will manufacturing in space create "smokestack industries" that change the color of the sky or hide the stars at night? Should we consider "terraforming" Mars and Venus so that they may someday have Earth-like biospheres?

Beyond Spaceship Earth: Environmental Ethics and the Solar System addresses these and other provocative issues regarding the future of our space program and the possible consequences of space exploration. In this timely work, Eugene C. Hargrove, editor of *Environmental Ethics*, brings together experts from government, the aerospace industry, academia, and the clergy to consider the full range of ecological and ethical questions raised by the expanding commercial and military use of space, from the problems of earth orbital debris to what former U.S. Secretary of State Dean Rusk calls "the outrageous prospect of an arms race in space."

The roster of contributors to *Beyond Spaceship Earth* includes such noted authorities as Geoffrey A. Briggs, director of the Solar System Exploration Division of the National Aeronautics and Space Administration; Radford Byerly, Jr., staff director of the House of Representatives Subcommittee on Space Science and Applications; Donald J. Kessler, head of Orbital Debris Studies at Johnson Space Center; and former Secretary of State Dean Rusk.

"Little has been written about the environmental implications of the exploration of our Solar System," Hargrove stresses, "yet, without adequate ethical and environmental input, future NASA and associated industrial/commercial projects in the Solar System may produce a new environmental crisis that dwarfs our current one." As private corporations and military concerns

RESOURCES

hungrily eye space as the next commercial frontier and military arena, *Beyond Spaceship Earth* takes a crucial first step toward recognizing the environmental, scientific, social, political, medical, theological, and moral dimensions of space exploration.

Private enterprise has already established a foothold in the space industry. For example, the communication satellite business, in existence for more than twenty years, brings in upwards of 28 billion dollars a year in revenues, and even today, key orbits are becoming congested with radio waves. By the year 2000, orbiting manned space stations could carry the Industrial Revolution into space, paving the way for "smokestack industries" in the Solar Sys-

tem. Some 350 companies are reportedly exploring the use of the ultra-clean, weightless vacuum of space as the optimum manufacturing environment for everything from computer chips to pharmaceuticals.

"Most people have acted as if there are no environmental implications at all," observes Eugene Hargrove. Yet, earth orbital pollution is already a fact of life: some 80 satellites have broken up in orbit, and their debris, along with fragments of U.S. and Soviet space vehicles, which have exploded in space, constitutes a growing problem. Donald J. Kessler, head of Orbital Debris Studies at Johnson University, concludes that "the space debris issue is real and ac-

tion must begin now to forestall a serious problem in the future."

Although, on one level, space exploration holds the promise of supplying fresh sources of diminishing raw materials, moving heavy manufacturing off-world (thus reducing terrestrial pollution), and offering space colonies as well as space travel, the potential of space remains promising only when placed in an ethically grounded, ecologically aware context. As *Beyond Spaceship Earth* demonstrates, the time for establishing environmentally-sound policies for future space exploration is long overdue.

Access To Bateson

Steps to an Ecology of Mind

Gregory Bateson
Ballantine Books
1972, 541 pgs., PB, \$4.95

Mind and Nature: A Necessary Unity

Gregory Bateson
Bantam Books
1980, 260 pgs., PB, \$3.95

About Bateson

John Brockman, ed.
E.P. Dutton
1977, 250 pgs., PB, \$4.95

Gregory Bateson: Legacy of a Scientist

David Lipset
Beacon Books
25 Beacon St.
Boston, MA 02108
1982, 363 pgs., PB, \$10.50

With a Daughter's Eye

Mary Catherine Bateson
Washington Square Press
1230 Avenue of the Americas
New York, NY 10020
304 pgs., PB, \$4.95

Continuing the Conversation

Greg and Pat Williams, eds.
Rt. 1, Box 302
Gravel Switch, KY 40328
4 issues/yr., \$4.00

Bateson Tapes

Lindisfame Press
Box 127
West Stockbridge, MA 01266
Catalog free

Cybernetic

American Society for Cybernetics
c/o Department of Decision Sciences
George Mason University
Fairfax, VA 22030

In all of my reading and studying on the subject of environmental ethics and the relationship between mind, culture and biology, the work of Gregory Bateson has had the most profound effect on me. Although Bateson did not write for the layperson and is therefore difficult to comprehend, I am convinced he is essential reading for anyone grappling with understanding the relationship between mind and nature. He was in the process of articulating a revolutionary epistemology when he died of cancer in 1980. Bateson was a Renaissance man in the fullest sense of the word. Biology, psychology, anthropology, communications theory, cybernetics, and environmental philosophy are just a few of the fields in which he made significant contributions. He saw "Mind" as a relationship, a pattern of interactions, and not as an objective "thing." One equation states: "Man + Environment = Mind". Taken as a sort of koan and allowed to affect one's perception, this statement can go a long way towards explaining the basis of Bateson's new way of thinking. It was Bateson's view that Western European society has made a grave error in slicing apart and separating primary process (emotions, the sacred, and things "right brain") from conscious thought (analytical "left brain" functions). He spent his life trying to heal this division by exploring "the patterns that connect". He writes:

"What pattern connects the crab to the lobster and the orchid to the primrose and all four of them to me? And me to you? And all the six of us to the amoeba in one direction and to the back-ward schizophrenic in another?"

Steps to an Ecology of Mind is a collection of Bateson's more important papers, talks, and a series of "Metalogues", conversations that not only discuss a problem but represent some aspect of the problem themselves. Main topic areas cover anthropology, biology, the laws of form and pattern, cybernetics, and ecology. A recent short piece on Bateson in the *Utne Reader* suggested that the key to understanding Bateson might be found by reading the following essays from *Steps* in this order: 1) "Form, Substance and Difference" 2) "The Logical Categories of Learning and Communication" 3) "Style, Grace and Information in Primitive Art" and finally 4) "The Cybernetics of Self: A Theory of Alcoholism". After these are read slowly and ruminated on, the rest should come a little easier.

Mind and Nature was Bateson's last book and is an attempt to present his investigations in a cohesive form. It is his "go" at the Theory of Evolution and its relationship to [Gregory's] cybernetic definition of mental processes. Also includes a glossary of Batesonian terms.

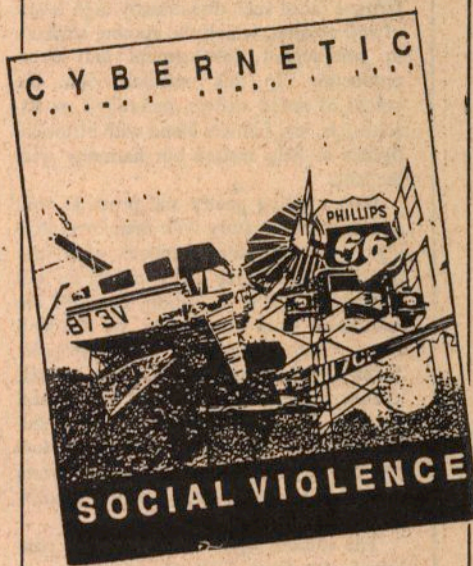
About Bateson does what Bateson himself refused to do—translate his ideas for the general reader. Family, friends and colleagues such as daughter M.C. Bateson, Rollo May, Margaret Mead, Edwin Schlossberg, and David Lipset contribute original essays containing their own interpretations and reactions to Bateson and his work. Mary Catherine's "Daddy, Can A Scientist Be Wise" is especially recommended.

Legacy of a Scientist, written by a student of his, is an excellent study of

Bateson, his work, and his family lineage. Biographies are a great way to learn about the context of a person's work. This book provides plenty of historical information and delves deeper into Bateson's theories, something most biographies just touch on. Thoroughly notated with a complete bibliography. *With a Daughter's Eye* is a moving memoir of Bateson and wife Margaret Mead by their anthropologist daughter, Mary Catherine. This book provides some valuable and candid insights into these two formidable scientists, in both their professional and familial lives.

Continuing the Conversation is the most important addition to the "ecology of Bateson's ideas" since his death. A reader-contributed quarterly, this newsletter contains everything from love/hate letters to/about Bateson to essays on his work to resource information on articles, conferences, publications and other activities of interest to Batesonophiles. I anxiously await each issue and am rarely disappointed. For four bucks a year you really can't afford not to subscribe if you're curious about Bateson's work.

While this issue was in production, CC became a publication of The American Society for Cybernetics (ASC) and



generalized its focus accordingly. There is still a bunch of Bateson material, especially in issues 10 & 11 which include numerous papers and reactions to Gregory & Mary Catherine's latest book *Angels Fear: Towards an Epistemology of the Sacred* (Macmillan, New York, 1987). Separate subscriptions to CC are still available.

ASC is also struggling to get its slick magazine CYBERNETIC off the ground. The second issue is an improvement from the first, but a far cry from the innovative, path-making publication envisioned in the original prospectus. With editorship up in the air and major questions of purpose, style, and audience still unanswered, the future of CYBERNETIC looks dubious.

Issue two is on social violence and contains articles by many of the current heavyweights in the cybernetic community (Varela, von Foerster, von Glasersfeld and others) as well as comments on the 1984 Bateson conference edited by Ty Cashman. Membership in ASC is \$50/yr (\$30 for students) and entitles you to CYBERNETIC and *Continuing the Conversation*. Back issues of CYBERNETIC are available for \$15/each.

Earth Stewardship

My own beliefs about humanity's role in the body biotic come under the heading of "Earth Stewardship" or Rene Dubos' more cumbersome "Enlightened Anthropocentrism" which he describes in *A God Within*:

The relationships that link mankind to other living organisms and to the earth's physical forces...pertain to science but also transcend science. They involve a deep sense of engagement with nature and with all processes central to life. They generate a spirit of sacredness and of overriding ecological wisdom which is so universal and timeless that it was incorporated in most ancient cultures. One can recognize the manifestations of this sacredness and wisdom in many archaic myths and ceremonials, in the rites of pre-classical Greeks, in Sung landscape paintings, in the agricultural practices of pre-industrial peoples. One can read it in Marcus Aurelius's statement that "all living things are interwoven each with the other; the tie is sacred, and nothing, or next to nothing, is alien to ought else." In our time, the

philosophical writings of Whitehead have reintroduced in a highly intellectualized form the practical and poetical quality of ecological thought.

Human ecology inevitably considers relationships within systems from the point of view of man's privileged place in nature. Placing man at the pinnacle of creation seems at first sight incompatible with orthodox ecological teachings. Professional ecologists, indeed, are prone to resent the disturbing influence of human intervention in natural systems. If properly conceived, however, anthropocentrism is an attitude very different from the crude belief that man is the only value to be considered in managing the world and that the rest of nature can be thoughtlessly sacrificed to his welfare and whims. An enlightened anthropocentrism acknowledges, that in the long run, the world's good coincides with man's own most meaningful good. Man can manipulate nature to his best interests only if he first loves her for her own sake.

While the living earth still nurtures and shapes man, he now possesses the power to

change it and to determine its fate, thereby determining his own fate. The biblical injunction that man was put in the Garden of Eden "to dress it and keep it" (Genesis 2:15) is an early warning that we are responsible for our environment. To strive for environmental quality might be considered as an eleventh commandment, concerned of course with the external world, but also encompassing the quality of life. An ethical attitude in the scientific study of nature readily leads to a theology of the earth.

From *A God Within*, Rene Dubos, Charles Scribner's Sons, Inc., New York, 1972.

What follows is a list of important publications articulating the Stewardship tradition. Although most of these are decidedly Christian in theology, they touch on all the important points to consider in proposing an ecological ethic based on humanity's sacred responsibility as planetary stewards and as the vessel through which the universe is made aware of itself.

RESOURCES

A Worldly Spirituality

Wesley Michaelson
Harper and Row
1984, 210 pgs., HB

The Environmental Crisis: The Ethical Dilemma

Edwin Squires, ed.
Ausable Trails Institute of Environmental Studies
1982, 368 pgs., PB



Earth Keeping

Loren Wilkinson
William B. Eerdmans Publishing Co.
1980, 317 pgs., PB

The Eleventh Commandment Newsletter

Fred Krueger, ed.
P.O. Box 14667
San Francisco, CA 94114
Periodic, Subscriptions by donation

Epiphany: A Journal of Faith and Insight

Volume 6 No. 1: Christian Stewardship
Peter Reinhart, guest ed.
P.O. Box 14727
San Francisco, CA 94114
1985, 166 pgs., \$6.00

SOIL AND SURVIVAL

Land Stewardship and the Future of American Agriculture

Joe Paddock, Nancy Paddock and Carol Bly
Sierra Club Books
730 Polk Street
San Francisco, CA 94109
1987, \$19.95, HB

Although news of famines in far-off lands and the endangered family farm here in rural America have highlighted a glowing agricultural crisis worldwide, little attention has been paid to the equally critical loss of the topsoil itself. In the United States we are blessed with two-thirds of the world's highest quality farmland, and a rich cultural and historical heritage to go with it. Soil and survival is a heartfelt revelation of the spirit of the American land, and a plea to treasure and renew the earth which sustains us.

Authors Joe Paddock, Nancy Paddock and Carol Bly estimate the current rate of topsoil lost to erosion in the U.S. is a staggering 1.7 billion tons yearly. Not since the "dust bowl" days of the thirties have farmers faced such disastrously high levels of soil erosion, which the authors attribute to commercial development and overproduction. In this unusual book, the voices of noted writers, naturalists, poets, scientists, and farmers blend with historical figures to help restore our harmony with the land.

Incorporating poetry and prose as well as bits of oral history with their own writings, the authors form a mosaic of diverse perspectives to force a new model for soil cultivation and preservation. Included are selections from the works of Wendell Berry, John Steinbeck, Aldo Leopold, Susan Griffin, and Lewis Thomas as well as Native American poetry and legend, oral histories from the dust bowl days, and comments from concerned clergy. "How can the spirit of the earth like the white man?... Everywhere the white man touches it, it is sore." (Wintu Indian woman)

The authors argue that topsoil loss continues not from lack of technology or money, but from a lack of commitment to the land itself. An ethical and spiritual commitment to the land and its preservation has been replaced by concern for its dollar and production values. Farming is no longer a way of life, but a business, and planting "fencerow to fencerow" to increase production, as advocated by Secretary of Agriculture Earl Butz in the early 1970s, resulted in overproduction and glutted markets, further increasing soil erosion levels.

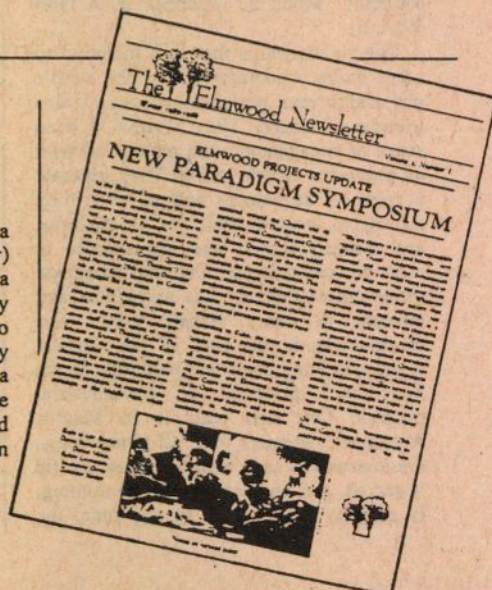
The authors believe that changes must originate within the farming community itself. In response to the need to educate farmers to care for their land, the Land Stewardship Project was formed. As a non-profit educational program, the Land Stewardship Project works with farmers in the American heartland to help promote an awareness of the problems and help provide working solutions. In seminars and workshops the Project facilitates group discussion; political work focusing on local issues; actual on-site work such as the planting of shelterbelts; discussion of specific goals, values and problems; offers community awards for conservation efforts; analyzes cost benefits for individuals; and discusses techniques for preserving the land. Participants are encouraged to experiment with a community plot in studying the history of the area, listing goals and values for the area and arriving at possible improvements. In "Storytelling Evenings" older people are brought together to reminisce about changes they have seen on the land. These meetings help strengthen community ties and provide peer pressure as an incentive for soil conservation methods.

The provocative writings collected in this book, in conjunction with the practical approach of the Land Stewardship Project, convincingly argue in favor of preserving farmlands and caring for the earth. If the authors' efforts bear fruit, one day we will cherish our farmlands the way we now do our national parks, and each farmer and land owner will strive to enrich the land rather than heedlessly exploit it.

Think Tanks

Elmwood Institute
P.O. Box 5805
Berkeley, CA 94705
(415) 848-1127

Fritjof Capra's Elmwood Institute is a membership organization (\$25 per year) dedicated to "fostering the shift from a mechanistic, patriarchal, industrial society to a post-industrial society subscribing to an ecological, holistic world view." Randy Hayes, Ernest Callenback, Patricia Ellsberg, Hazel Henderson, Charlene Spretnak, Walter Truett Anderson and others conceived and continue to aid in directing the group.



New Synthesis Think Tank
 Sirius Community
 Baker Rd.
 Shutesbury, MA 01072

Feeling it is time to bring holistic ideas and models into the mainstream, members of several communities including Sirius, Findhorn and High Wind are putting

together *New Synthesis Think Tank*. It is being developed to bridge the gap between people developing alternative demonstration models and doing applied research and those searching for new solutions to pressing social problems. The think tank plans on creating an organization that will reach policy makers, business people, representatives of the media and the general

public. It will provide issue papers, policy recommendations, op-ed pieces, and information about successful, replicable alternative models which have relevance to critical social issues. For more information write Gordon Davidson at the address above.

Reference

GAIA: An Atlas of Planet Management
 Dr. Norman Meyers, ed.
 Anchor Press/Doubleday
 1984, 272 pgs., oversize PB, \$17.95

State of the Ark: An Atlas of Conservation in Action
 Lee Durrell
 Doubleday
 1986, 224 pgs., oversize PB, \$14.95

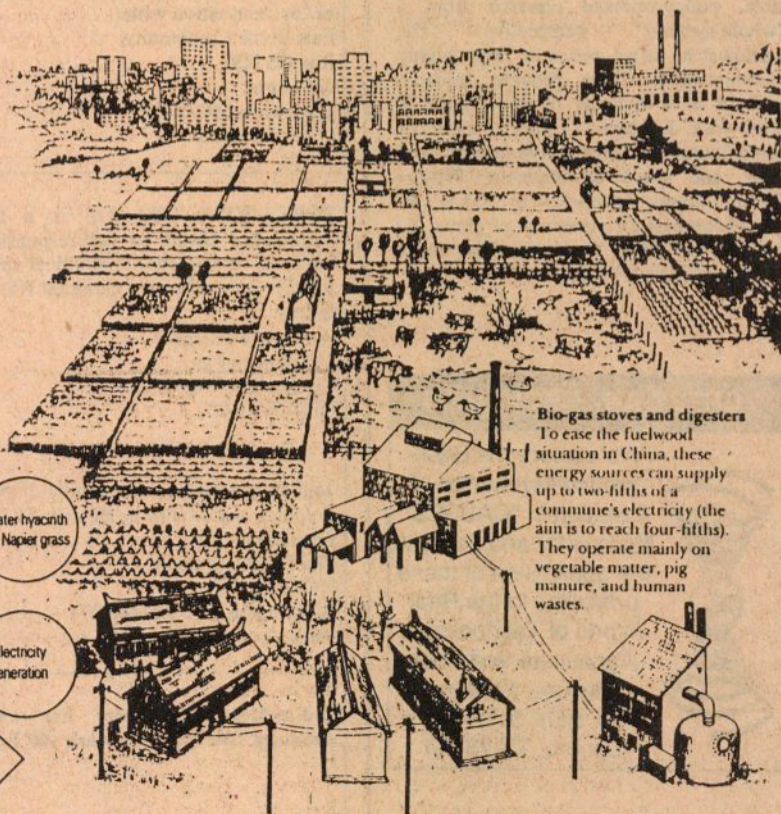
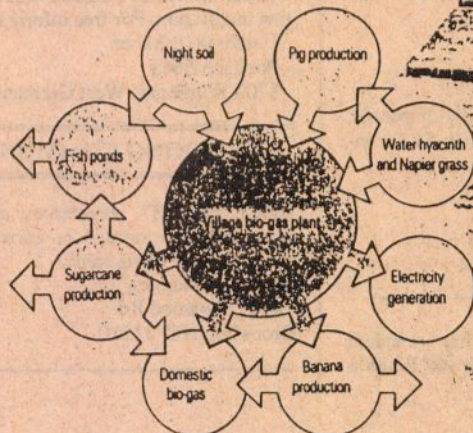
GAIA is a planetary inventory of ecological and civilizational conditions depicted in breathtaking color maps, charts and graphics. Sections cover land, oceans, elements, evolution, humankind, civilization, and management. Each section is introduced with an essay by an "expert" in the field such as James Lovelock, Alvin Toffler, and Paul Ehrlich. A proverbial "must have" for any person or library interested

in environmental concerns and impacts. I can't recommend it highly enough.

State of the Ark is a sequel to *Gaia*. It contains more diagraphical studies of ecosystems, habitats, and species as well as numerous examples of successful conservation and management projects around the world.

A self-sufficient commune

In a 90,000-person commune in the Pearl River delta, a single production team, comprising 89 families, seeks to operate a harmoniously functioning agro-ecosystem. The unit combines crop growing, stock husbandry, fish raising, and renewable energy into a single integrated system. Each team generates virtually all its own food, fertilizer, and energy, while exporting a surplus of food to nearby towns. Little is left to waste: banana leaves and sugarcane fibre, for example, serve as fish food and as fuel for bio-gas stoves; large bio-digester devices break down plant material provided by fast-growing plants such as water hyacinths and Napier grass.



Bio-gas stoves and digesters
 To ease the fuelwood situation in China, these energy sources can supply up to two-fifths of a commune's electricity (the aim is to reach four-fifths). They operate mainly on vegetable matter, pig manure, and human wastes.

Graphic from
GAIA: An Atlas of Planet Management

RESOURCES

State of the World 1987

Lester Brown
1987, \$9.95 PB

Whole-Earth Security: A Geopolitics of Peace

Dan Deudney
Worldwatch Paper #55
\$4

Worldwatch Institute
1776 Mass Ave., NW
Washington, DC 20036

Worldwatch Institute is an independent, nonprofit research organization. It was formed in an attempt to inform policymakers and the general public about the interdependence of the world economic and environmental systems. The institute analyzes issues from a global perspective and within an interdisciplinary framework. *State of the World* is an annual report that measures worldwide progress (or regress) in achieving sustainability and explores how economic and social systems are responding to environmental changes. Soil conservation, energy efficiency, materials recycling, and population stabilization are a few of the themes emphasized. An indispensable source of planetary data and sensible, policy-oriented research from a "whole-systems" perspective. The worldwatch paper series is also highly recommended. They provide in-depth analysis of a diversity of issues such as third world development, nuclear and other conventional and alternative energy systems, and space development. *Whole-Earth Security* (published in '85) is still one of the best examinations of global insecurity and what the possibilities for a "common security" might be.

VORTEXIAN MECHANICS



We explore the Background Mechanics of Creation in "CAUSES" Newsletter and address the application of these principles in the Real World of Technology, Agriculture and Your Daily Life. Free info: P.O. BOX 3110- AA ; Laredo, TX 78044

Classifieds

COMMUNITIES

Are you looking for a challenging and rewarding life situation? We are interested in starting an intentional community. We have a 120 acre farm. If you are interested in starting such a community, would you be willing to share that community with mentally retarded adults? If you are, please write and tell me a little about yourself and your interests.

Lee Goren, President
Friends of the Retarded
205 Bosley Avenue
Towson, Maryland 21204
(301) 296-2454

Rural community in the Ozarks is welcoming new members. We support ourselves through our labor in our own cottage industries and services. Flex-time, no wages; the community provides for your needs.

Democracy combined with communal economics in a beautiful wooded environment. Children welcome. To arrange a visit or for information write:
East Wind Community
Box CS 000
C/O Anne
Tecumseh, MO 65760
(417) 679-4682

PONDEROSA VILLAGE is a live-in community based on self-responsibility, voluntary cooperation, individual spiritual values. Great place for children! Not communal.

Ponderosa Village
203 Golden Pine
Goldendale, WA 98620
(509) 773-3902

Join an interspecies community of people, dolphins and whales in Hawaii. \$1 for information.

The Dolphin Society
P.O. Box 2271
Wilmington, CA 90748-2271
USA

Breitenbush Community has resident openings. We live and work (40 hours a

week) together operating a retreat and conference center in the Oregon Cascades. Seeking people with a sense of service and joy in their work. Especially interested in more women to create a balance. Following skills useful: teacher for ages 5-12; vegetarian cook for 40-200; office skills-bookkeeping, typing, publicity, booking, hosting; vehicle maintenance; general facilities maintenance. Write to:

Resident Program
P.O. Box 578
Detroit, OR 97342
(503) 854-3314

PUBLICATIONS

Ask for your sample copy (\$2) of *The Placemaker*, the hometown, unofficial newsletter from the intentional community of Stelle, IL, one of the longer-lasting and more-successful communities of its type. *The Placemaker*
Stelle, IL 60919

EARTH SHELTERED DOME BUILDER'S HANDBOOK/PLANS

. Eliminate heating/cooling costs. Lower construction/maintenance costs with inflatable forms. Intentional Community schematic included. \$28.00
Utopia Designs
Baker Road
Shutesbury, MA 01072
(413) 259-1684

SPIRITUAL

DO YOU LONG FOR PEACE?

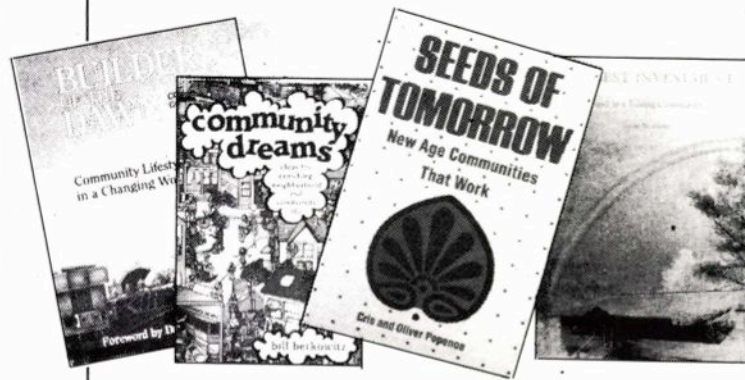
Find it within yourself through Christian meditation. For free information write:
Universities Leben
Postfach 5643
8700 Wurzburg, West Germany

SEEKING COMMUNITY

Single man, 37, vegetarian, seeks rural non-electric commune or correspondence with others seeking same.
Arthur Firstenberg
2610 Glenwood Rd.
Brooklyn, NY 11210

OTHER PUBLICATIONS

available from
COMMUNITIES PUBLICATIONS COOPERATIVE



1985/1986 DIRECTORY OF INTENTIONAL COMMUNITIES: (Still available and current until the new directory is published in the fall of 1988.) \$5.00.

1988 DIRECTORY OF INTENTIONAL COMMUNITIES: Available Fall 1988. New and expanded Directory issue featuring listings of communities with information on size, purpose, government, relationships, religious/spiritual practices, diet, visiting policy, etc. Special Resource section with book reviews and listings of publications, networks and organizations whose services are related to community and/or cooperation. \$12.00.

BUILDERS OF THE DAWN, Corinne McLaughlin & Gordon Davidson: The co-founders of the Sirius Community in Massachusetts describe over a hundred intentional communities as map-makers for humanity's journey into the future, creating companionship and support systems, reducing living expenses, while offering opportunities for spiritual and psychological growth, personal and group empowerment, research and development for society, and education for the future. \$14.00.

(Note: All book prices are postpaid.)

SEEDS OF TOMORROW, NEW AGE COMMUNITIES THAT WORK, Oliver and Chris Popenoe: Surveys a wide range of intentional communities, analyzing each carefully, examining its origins, the principles and beliefs that motivate it, administrative structures, business and financial resources, obstacles faced and methods of overcoming them—distilling the general principles that apply to those communities that have proven most successful. \$12.00.

THE BEST INVESTMENT, LAND IN A LOVING COMMUNITY, David W. Felder: Information on paying for land, getting construction help, self-sufficiency in food production, and moving into your new home. Also a section on the dynamics of building a peaceful and co-operative community. \$10.00.

THE COMMUNITY LAND-TRUST HANDBOOK, Institute for Community Economics: Community land trusts make it possible for people to own their own homes, and enable communities to protect forests and farmlands or redevelop urban areas. Included are comprehensive guides to the organization, financial, and legal steps with nine case studies. \$9.00.

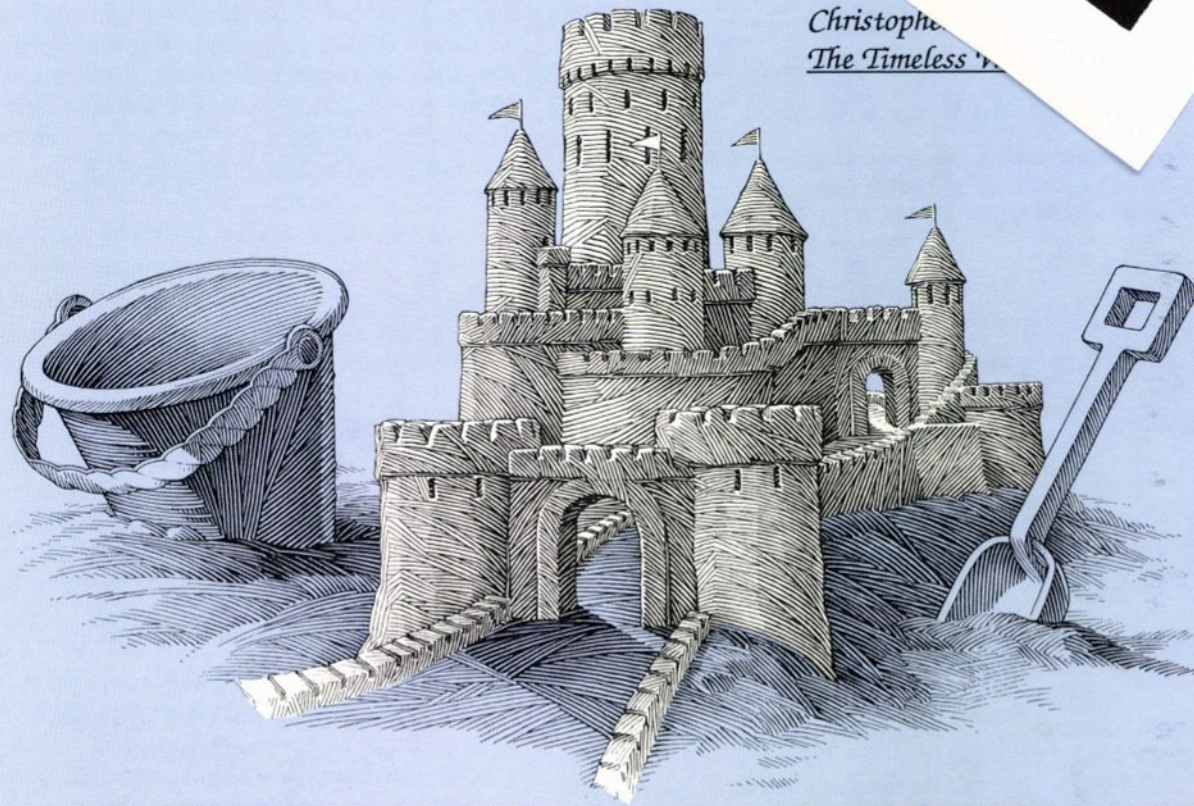
COMMUNITY DREAMS, IDEAS FOR ENRICHING NEIGHBORHOOD AND COMMUNITY LIFE, Bill Berkowitz: A ground-breaking book of "practical utopia." Ideas here are fresh and offbeat, small in scale and low in cost. Powerful and wide-ranging, it is sure to stimulate and motivate anyone who cares about making communities better. \$10.00.

THE SMALL COMMUNITY, Arthur Morgan: "Of all major factors which enter into the determination of our national life, few if any are receiving so inadequate attention as is the welfare of the community or primary group... The preservation and perfecting of the small community is one of the greatest issues facing our times... This book is a survey of the field, and a guide to work within the small community." \$11.00.

THE ULTIMATE FRONTIER, Eklal Kueshana: Presents the inspiring philosophy and world view of Scientist-Philosophers dedicated to improving and preserving the best of civilization, offering fresh insights into today's complex problems, and providing a moving and practical message of hope. This book inspired the founding of two intentional communities: Stelle, Illinois and Adelphi, Texas. \$8.00.

"Each of us has, somewhere in our heart, the dream to make a universe."

Christopher
The Timeless



COMMUNITIES • Journal of Cooperation • 105 Sun Street • Stelle, Illinois 60919

- \$16.00 One Year (\$18.00 Foreign)
- \$30.00 Two Years (\$33.00 Foreign)
- \$19.00 (\$22.00 Foreign) A year's subscription plus the **Guide to Cooperative Alternatives**

Name _____

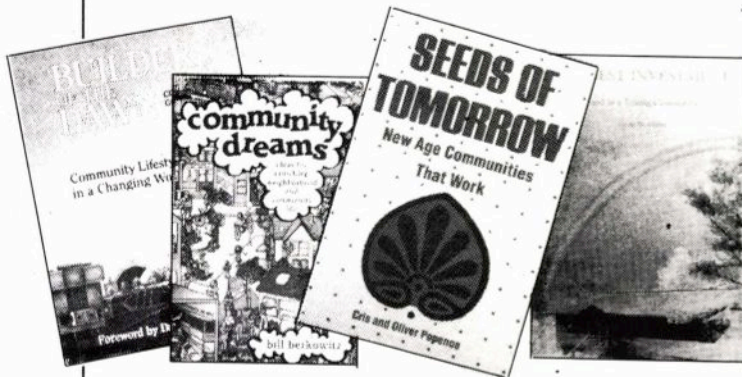
Address _____

COMMUNITIES

105 Sun Street
Stelle, Illinois 60919

OTHER PUBLICATIONS

available from
COMMUNITIES PUBLICATIONS COOPERATIVE



1985/1986 DIRECTORY OF INTENTIONAL COMMUNITIES: (Still available and current until the new directory is published in the fall of 1988.) \$5.00.

1988 DIRECTORY OF INTENTIONAL COMMUNITIES: Available Fall 1988. New and expanded Directory issue featuring listings of communities with information on size, purpose, government, relationships, religious/spiritual practices, diet, visiting policy, etc. Special Resource section with book reviews and listings of publications, networks and organizations whose services are related to community and/or cooperation. \$12.00.

BUILDERS OF THE DAWN, Corinne McLaughlin & Gordon Davidson: The co-founders of the Sirius Community in Massachusetts describe over a hundred intentional communities as map-makers for humanity's journey into the future, creating companionship and support systems, reducing living expenses, while offering opportunities for spiritual and psychological growth, personal and group empowerment, research and development for society, and education for the future. \$14.00.

(Note: All book prices are postpaid.)

SEEDS OF TOMORROW, NEW AGE COMMUNITIES THAT WORK, Oliver and Chris Popenoe: Surveys a wide range of intentional communities, analyzing each carefully, examining its origins, the principles and beliefs that motivate it, administrative structures, business and financial resources, obstacles faced and methods of overcoming them—distilling the general principles that apply to those communities that have proven most successful. \$12.00.

THE BEST INVESTMENT, LAND IN A LOVING COMMUNITY, David W. Felder: Information on paying for land, getting construction help, self-sufficiency in food production, and moving into your new home. Also a section on the dynamics of building a peaceful and co-operative community. \$10.00.

THE COMMUNITY LAND-TRUST HANDBOOK, Institute for Community Economics: Community land trusts make it possible for people to own their own homes, and enable communities to protect forests and farmlands or redevelop urban areas. Included are comprehensive guides to the organization, financial, and legal steps with nine case studies. \$9.00.

COMMUNITY DREAMS, IDEAS FOR ENRICHING NEIGHBORHOOD AND COMMUNITY LIFE, Bill Berkowitz: A ground-breaking book of "practical utopia." Ideas here are fresh and offbeat, small in scale and low in cost. Powerful and wide-ranging, it is sure to stimulate and motivate anyone who cares about making communities better. \$10.00.

THE SMALL COMMUNITY, Arthur Morgan: "Of all major factors which enter into the determination of our national life, few if any are receiving so inadequate attention as is the welfare of the community or primary group... The preservation and perfecting of the small community is one of the greatest issues facing our times... This book is a survey of the field, and a guide to work within the small community." \$11.00.

THE ULTIMATE FRONTIER, Eklal Kueshana: Presents the inspiring philosophy and world view of Scientist-Philosophers dedicated to improving and preserving the best of civilization, offering fresh insights into today's complex problems, and providing a moving and practical message of hope. This book inspired the founding of two intentional communities: Stelle, Illinois and Adelphi, Texas. \$8.00.

"Each of us has, somewhere in their heart, the dream to make a living world, a universe."

*Christopher Alexander
The Timeless Way of Building*



COMMUNITIES • Journal of Cooperation • 105 Sun Street • Stelle, Illinois 60919

- \$16.00 One Year (\$18.00 Foreign)
- \$30.00 Two Years (\$33.00 Foreign)
- \$19.00 (\$22.00 Foreign) A year's subscription plus the **Guide to Cooperative Alternatives**

Name _____

Address _____

COMMUNITIES

105 Sun Street
Stelle, Illinois 60919