

1-1-2011

The Deep Ecology Movement: Origins, Development, and Future Prospects (Toward a Transpersonal Ecosophy)

Alan Drengson
University of Victoria

Bill Devall
Humboldt State University

Mark A. Schroll
Co-Editor, Restoration Earth

Follow this and additional works at: <https://digitalcommons.ciis.edu/ijts-transpersonalstudies>



Part of the [Philosophy Commons](#), [Psychology Commons](#), and the [Religion Commons](#)

Recommended Citation

Drengson, A., Devall, B., & Schroll, M. A. (2011). Drengson, A., Devall, B., & Schroll, M. A. (2011). The deep ecology movement: Origins, development, and future prospects (toward a transpersonal ecosophy). *International Journal of Transpersonal Studies*, 30(1-2), 101–117.. *International Journal of Transpersonal Studies*, 30 (1). <http://dx.doi.org/10.24972/ijts.2011.30.1-2.101>



This work is licensed under a [Creative Commons Attribution-NonCommercial-No Derivative Works 4.0 License](#). This Special Topic Article is brought to you for free and open access by International Journal of Transpersonal Studies. It has been accepted for inclusion in International Journal of Transpersonal Studies by an authorized administrator. For more information, please contact the editors.

The Deep Ecology Movement: Origins, Development, and Future Prospects (Toward a Transpersonal Ecosophy)

*Alan Drengson*¹
University of Victoria
Victoria, BC, Canada

Bill Devall
Humboldt State University
Arcata, CA, USA

*Mark A Schroll*²
Co-Editor, *Restoration Earth*
New York, NY, USA

The deep ecology movement, which began with Arne Naess' introduction of the term in 1972, is compared with other movements for social responsibility that developed in the 20th century. The paper discusses Naess' cross-cultural approach to characterizing grass-roots movements via platform principles that can be supported from a diversity of cultures, worldviews, and personal philosophies, and explains his use of "ecosophy." The deep ecology movement's relationship with ecopsychology, ecocriticism, and humanistic and transpersonal psychology is described as part of an emerging synthesis referred to as transpersonal ecosophy. The inquiry concludes with a technical discussion of Naess' Apron Diagram and reflections on the future of the movement in light of widespread concerns about global warming and destruction of cultural and biological diversity.

Keywords: deep ecology, long-range deep ecology movement, ecosophy, platform principles, Apron Diagram and levels of discourse, nonviolent direct action, ecological responsibility and sustainability, deep questioning, ultimate norms, Ecosophy T, Self-Realization, ecopsychology, ecocriticism, humanistic and transpersonal ecosophy.

The emergence of myriad grass-roots organizations working for positive social change is one of the most significant developments in the 20th century. These often began as local initiatives, but spread to become national and in some cases even international as is true for the three great movements. The three great movements for global responsibility during the 20th century were the peace, social justice, and environmental movements. (For more on these three movements see Naess' essay "The Three Great Movements" reprinted in Naess, 2008e.) It is true that the roots of these three movements predate the 20th century, but it was only in the last century that they became global. They have attracted a wide variety of people with different worldviews, religions, cultures, and nationalities. Each can be seen as having interconnections with the others. For example, violence and war are incompatible with environmental responsibility, and environmental destruction and degradation raise issues of social justice. Liberty and equality cannot be secured

in conditions of war and violence, but require mutual respect and civil relationships best realized through peace. All three movements assume individual maturity and responsibility. Hence, people refer to active concern for all three areas as exemplifying high social responsibility. An example of this is in the growing form of investing called "Socially Responsible Investment" (SRI), in which investments are screened using criteria of social justice, peace, and environmental responsibility. This is one of the many ways these three movements influence each other in our society. Shallow, profit-only-oriented investment is short-term and focused on narrow values. SRI is a deeper, longer term approach that cares for the present and future. Thus, all three movements can be supported, but an individual might focus their actions mostly on one of them, recognizing their complementary nature and a person's limited energy (Chernushenko, 2008).

The environmental movement was at first diffuse, but in time it became more focused. Within

these socially responsible movements, there is a short-term shallow focus on investing energies in responsible education and business, and a deeper, longer term approach that uses deep questioning to get to ultimate values and the roots of the problems, which lie deep within ourselves as individuals and as societies. The shallow approach to environmental action is piecemeal in caring for the natural world and its life-support systems. The environmental movement was deepened and strengthened by the more widespread social justice and peace movements in the 1960s. Martin Luther King, Jr. was a leader in these movements. He and many others realized that a basic human right is to be safe in your person. Living and working in hazardous conditions violates human rights, and people who are less well off usually bear more negative consequences from pollution in their home and workplace.

Origins of the Deep Ecology Movement

Some consider the publication of Rachel Carson's book *Silent Spring* (1962) as the beginning of the contemporary, long-range deep ecology movement. When her book appeared there was a long-standing movement for conservation of land and resources, as well as support for creating parks and other areas devoted to preserving wilderness and spectacular nature. Carson's writings were especially influential because they clearly showed how human well-being depends on the condition of whole biotic communities. She explained in practical terms how living beings are interrelated within ecosystems. She explained how pesticides used to control mosquitoes and other insects led to declines in some bird populations. *Silent Spring* helped show how complex food webs and networks of biotic relationships function. Since humans are at the top of many food chains, exposure to chemicals becomes more concentrated as these move up the chains. The chemicals also can be stored in human tissues and gradually accumulate over time, adversely affecting health.

Carson helped a generation to grasp that caring for some animal populations, such as birds, requires care for the health of the whole system they live in. Because of interrelatedness, humans need to respect all forms of life as part of our whole biotic community. In societal communities every person counts; so too in natural communities, all beings contribute and participate. As humans with forethought and self reflection, we are responsible for what we do and how we participate

in local and global systems. The environmental movement, then, is a call to ecological responsibility. The better we understand ecosystem processes and functions, the better able we are to connect our whole lives with them. Carson suggested that honoring this responsibility requires a basic shift in the way we see, feel, and value the world. This deep change is often described as a shift in paradigms, values, and basic relationships. We cannot continue to do the same things in the same way for the same reasons, with only modest modifications. We cannot go on with business as usual, if we are going to solve these problems. (For more on shifting paradigms see Drengson, 1980, 2011; Caley, 2011; MacDowell, 2011; Fox, 2011; Schroll & Walker, 2011; Schroll & Greenwood, 2011.)

Carson showed the need for deep changes in human practices and ways of living. Mainstream politicians and other people have acknowledged that there are problems, but they typically believe that mild reforms and improved technology will solve them. Economic growth and increased consumption are still considered central values of the society and so the status quo economy is placed before the environment. Arne Naess called this approach the shallow ecology movement. Carson's book and the writings of other ecology researchers related to it, all implied that a comprehensive and deep change in basic values and patterns of action is needed. In our complex social systems it is basic values, choices, and priorities that determine how the whole system develops and what its effects are. Thus, those calling for basic changes challenged the rest of us to ask deep questions about why and how we act as we do. What are our ultimate values? What do we live for? How do we realize our highest ends? What means shall we adopt to realize these aims?

The 1960s was a decade of vigorous social activism in the United States, Canada, Western Europe, and Australia. Some activism focused on war and peace and the issue of nuclear weapons. A well-known early environmental organization started with a focus on nuclear tests and their environmental hazards. Some people in British Columbia, Canada, were opposed to the test of a nuclear weapon by the US government on Amchitka Island in the Aleutians off of Alaska. They hired a fishing vessel and sailed towards the nuclear test site in protest. This action led to the founding of Greenpeace, which became more identified with environmental issues as time went by.

The name Greenpeace, then, is associated with two of the three great social movements, the conservation (or environmental) movement and the peace or antiwar movement.

Many environmental organizations, such as the Sierra Club in California, were originally more local in focus. They concentrated mainly on preserving special spectacular scenic areas, but shifted and widened their focus in the 1960s and 1970s. Additional research and knowledge eventually led to a deeper, more comprehensive approach to environmental problems. The U.S. Wilderness Act was passed in 1964, as well as many other conservation measures. By the early 1970s the National Environmental Policy Act (NEPA) was passed. This act created the Environmental Protection Agency (EPA) in the US. Similar efforts were going on in other countries such as Canada and in Western Europe. The first Earth Day was held in 1970. The environmental movement was strengthened by the more widespread social responsibility movement; it worked cooperatively with the peace and social justice movements. Martin Luther King, Jr.'s civil rights message was embraced as an essential human right, and led to the implementation of policy that living and working in hazardous conditions violates these rights. Moreover, those with financial means can avoid being subjected to the worst environmental pollution, which raises questions of fairness.

These three great movements were further catalyzed by the now iconic images of the whole Earth floating in space taken during the return of the Apollo space missions from their journey to the moon. Among the astronauts that witnessed seeing the whole Earth firsthand was Edgar D. Mitchell, who in 1971, during the return mission of Apollo 14, had an epiphany that what is needed to solve the eco-crisis "is a transformation of consciousness" (Roberts, 2011). In response, the criticism many have had regarding the hypothesis "we need a transformation of consciousness" is that a specific operational definition of what this actually means is lacking (Schroll, 2011b). Humanistic and transpersonal psychology have an important role to play in offering support to this hypothesis, because these schools of psychology have focused more than others on motivational techniques and methods to change consciousness.

Shallow-Deep Distinction

Norwegian philosopher Arne Naess first used the shallow-deep distinction in a talk at the World Future Research Conference in Bucharest in 1972. Naess

The Deep Ecology Movement

regarded his presentation as a preliminary account of the environmental movement. It was based on empirical studies, questionnaires, and an examination of texts and documents. During the 1980s and 1990s, Naess continued to revise the points of characterization that he had introduced in his talk and its published summary. Thus, he coined the terms deep ecology movement and ecosophy in, *The Shallow and the Deep, Long-Range Ecology Movement: A Summary* (first published as Naess, 1973, now reprinted in Naess, 2005, Vol. 10, and online as Naess, 2008d). He contrasted the mainstream shallow ecology movement with the deep ecology movement, which stresses the need for extensive changes in values and practices, especially in industrial nations.

Naess said that supporters of the deep ecology movement embrace its principles as a result of a deep questioning of mainstream values, beliefs, and practices to arrive at intuitions that are at the level of ultimate norms and hypotheses. By comparison, the shallow movement does not go to the ultimate level in values and conceptions of the world. It is concerned primarily with pollution and resource depletion in industrialized nations, and only with minor reform of the system without fundamental changes in values and practices. It is concerned with the health and affluence of industrial nations. Of the deep approach Naess wrote, "Ecologically responsible policies are concerned only in part with pollution and resource depletion. There are deeper concerns which touch upon principles of diversity, complexity, autonomy, decentralization, symbiosis, egalitarianism, and classlessness" (Drengson & Inoue, 1995, p. 3; Naess, 2008a).

In his detailed discussion, Naess used terms such as "biocentric egalitarianism in principle" to try to articulate the underlying intuitions that supporters of deep changes felt are needed in industrial societies, in relation to the way natural and built environments are treated. Later, for a variety of reasons, he dropped this egalitarian terminology when he articulated the Platform Principles for the deep ecology movement. As will be seen, the first two principles approach the essence of some of these intuitions, since they recognize the intrinsic worth of all living beings (Platform Principle No. 1) and the intrinsic worth of diversity and richness (Platform Principle No. 2).

Joseph Meeker's Role

in the Development of the Deep Ecology Movement

Joseph Meeker's role in the development of the deep ecology movement is important because it was he, in

1973, who told George Sessions “about the Norwegian philosopher Arne Naess, whom Meeker knew personally” (Fox, 1990, p. 63). As Warwick Fox related:

One of the things that initially interested Sessions about Naess was Naess’s strong interest in, and innovative approach to, the work of Spinoza. Sessions says that he had himself “arrived at Spinoza as the answer to the process of teaching history of philosophy by about 1972 and independently of being in contact with Naess.” Sessions therefore wrote to Naess at this time, and their association has continued ever since. (p. 63)

Meeker’s (1972, 1997) book, *The Comedy of Survival*,³ emerged through the work of scholars seeking an environmental ethic. *The Comedy of Survival* represents Meeker’s founding work in literary ecology and ecocriticism, which demonstrates the relationship between the literary arts and scientific ecology, especially humankind’s consideration of comedy and tragedy. It reminds that adaptive behaviors (comedy) promote survival, whereas tragedy estranges from other life forms. This thesis rests on Meeker’s study of comparative literature, his work with biologist Konrad Lorenz, and his work as a field ecologist in the National Park service in Alaska, Oregon, and California.

Similar to Meeker, John Tallmadge is another representative of ecocriticism. While serving as president of the Association for the Study of Literature and the Environment (ASLE) in 1997, he shared this account:

In the early 1990s a group of scholars began to address this necessary relationship and promoted the inclusion of environmental perspectives in literary studies. The movement grew and developed in a new area of study: ecocriticism (Tallmadge, 1999, pp. 15-16).

In the years leading up to the formation of ASLE and ecocriticism, Tallmadge’s personal journey was guided by the question: “how should human beings relate to the world?” (p. 15). Tallmadge came to a deeper understanding of this question through his realization that wilderness is actually a state of consciousness (Tallmadge, 1981, 1987). Drengson has referred to this as the human need for the Way of Wild Journeying, or simply the Wild Way, pointing out that an example of the Wild Way is expressed in Thoreau’s (1862) essay, *Walking*. It is Drengson’s discussion of the Wild Way

orientation in the work of Thoreau where it is possible to see a further connection between the deep ecology movement and ecocriticism:

Thoreau appreciated Emerson’s work, but felt it stopped short. He recognized that Emerson’s spiritual culture was still European in some respects. There remains a sense of separation from Nature with a nostalgic longing for something beyond this continent. Thoreau seemed to feel that Emerson’s transcendentalism welled up from a lack of literary, experiential and physical grounding in wild places in North America. To see nature as it is depends on access to wilderness and to our own inner wild nature. *Identity, awareness and place are network webs of reciprocal relationships*. When we are ecologically aware, we know that we need wild places in Nature to help us realize our wholesome wild energies. This is what completes us as human Earth dwellers. When we are aware beings, we are self realizing and creatively changing within a home space.... Thoreau’s way to wholeness—his prescription—was to walk at least four hours [in wild nature] every day. (Drengson, 2010, p. 2010, emphasis supplied)

This helps to raise an interesting question: in order to maintain a healthy psyche, what is the minimum time of nature exposure that a person needs each day? (See Drengson’s [2010] *Wild Way Home* for outlines of such efforts.) To the authors’ knowledge, this is a question that still needs investigation as we are unaware of any specific data to answer it. A related question would be: does exposure to nature expand one’s sense of self identity and how one treats the world? This is the focus of Robert E. Hoot and Harris Friedman’s (2011; this volume) article, *Sense of Interconnectedness and Pro-Environmental Behavior*. Similarly, one might ask if all places in nature are equivalent, or if it might be that certain places tend to be more influential? Jim Swan has been collecting data on what he has called the study of place, or, more specifically, sacred places in nature as triggers that produce transpersonal states (Swan, 1988, 1990, 2010; Schroll, 2011b). This discussion, however, exceeds the limits of the present article. Finally, Thoreau’s method to wholeness brings to mind a walk with Meeker, David Spangler (a major theoretician of the New Age Movement), and others through his private forest (his backyard; Meeker, 1997a). Those close to arboretums at university campuses or a public park also have a way of practicing the Wild Way.

Toward a Vision of Sustainable Agriculture

Returning to Mitchell's hypothesis that what is needed to solve the eco-crisis is a transformation of consciousness, Meeker has summarized this suggestion as:

An image of human adaptation to the world and [an] acceptance of [its] given conditions without escape, rebellion, or egotistical insistence upon human centrality. (Meeker, 1972, p. 182)

In other words, those urging a transformation of consciousness do not support the belief that humanity will be saved by supernatural forces from the consequences of mistreating nature. This is not to suggest that those urging a transformation of consciousness are in favor of totally abandoning humankind's relationship with the sacred, or a total and complete overthrow of the status quo. What is being suggested is the need to transcend the narrow piety of the established social order, whose governance is predicated on idealistic platitudes far beyond the reach of the common citizen. Humankind is being invited to participate in the fullness of nature as a wilderness, not a well-manicured garden that is dominated and controlled for human use. This does not require giving up gardening and agriculture in the practical sense, but an end to the treatment of nature as an object that exists only for instrumental use: an idea whose goal, according to Wes Jackson (1992), is to "seriously begin to build a science of agricultural sustainability, where nature is the measure" (p. 92). The goal of sustainable agriculture is to move away from monocultural farming techniques and seasonal reliance on herbicides and pesticides to control weeds and insects.

Jackson (1992) and his colleagues at the Land Institute in Salina, Kansas, have already begun developing perennial strains of grasses, legumes (peas, beans, clover, alfalfa, etc.), sunflower family members and miscellaneous others that not only imitate nature's structure, but are bred "for high seed-yield and resistance to seed shatter and pests" (p. 93). Speaking about his work at the Land Institute, Jackson stated:

Though some of the work features diversity over time (crop rotation, in order words), it is not necessarily succession. Nevertheless, by featuring diversity, maintaining ground cover, and relying on internal sources of nutrients, better control of weeds, diseases, and insects is possible. Nearly all

of the good examples of traditional agriculture have employed what we now recognize as sound ecological principles (p. 93).

Still, new methods of plant breeding and the reinstatement of traditional farming methods will not, by themselves, create the means to develop sustainable agriculture. In addition, Jackson (1992) suggested the need "for a less extractive and polluting economic order," based on what he referred to as "sustainable human communities" (p. 93). Jackson (2009) clarified what he meant by sustainable human communities, pointing out:

Our greatest achievement is not being able to say "we saved this place," but being able to say, instead, "you belong here. You are home." Land conservation can become the story of how the soul of the land became the soul of our culture, signaling over and over our place in the world. (p. 262)

The achievement of this goal is the most radical suggestion that Jackson (1992) proposed:

If we are to look at nature to inform us about sustainable structures and functions in a human community, we must have the courage to shift our attention back to the Paleolithic and even earlier in order to help define what the human being is as a social creature. (p. 94)

Evolution as a Comedy of Survival: Remembering Right Relationship with Nature

Jackson's suggestion that modern humans shift their attention back to the Paleolithic will truly require a transformation of consciousness. Meeker (1972) has suggested one way humankind could begin to transcend its present worldview is for us to see evolution as a comedy of survival. Why comedy? Because, as he explained, comedy "is a celebration, a ritual renewal of biological welfare as it persists in spite of any reasons there may be for feeling metaphysical despair (p. 24). Moreover, Meeker suggested that "evolution itself is a gigantic comic drama, not the bloody tragic spectacle imagined by the sentimental humanists of early Darwinism. ... Like comedy, evolution itself is a matter of muddling through" (p. 33). "In modern terms, comedy is systemic rather than hierarchical (Meeker, 1995, p. 22). Still—with the possible exception of socially and politically conscious satire—it is hard to shake the image of comedians as

people who earn their living making light-hearted jokes. How would comparing life to a comedy help anyone care more about the world in which they live?

Unlike the heroic warrior image found in tragic literature, the comic perspective is non-confrontational. Thus, instead of fighting nature, the comic perspective attempts to establish a right relationship with nature. The phrase “right relationship” may suggest to those unfamiliar with the terminology of Eastern and transpersonal psychology, an ideological creed similar to “my country right or wrong!” Additional reasoning along this line might lead one to assume it means a political mandate for correct behavioral conduct. In actuality right relationship refers to humankind’s coherent, co-evolutionary, sustainable orientation with nature. Right relationship suggests the need for a psychic reorientation with the personal and collective unconscious that, according to Metzner (1992), will require “re-thinking the relationship of humankind with the animal kingdom, the plant kingdom and the elemental realms of air, water and earth/land” (p. 1). Drengrson (2010) referred to right relationship or “right actions with integrity and honesty, honoring others” (p. 244) as an essential value in the Wild Way.

Deep Ecology Movement Platform Principles

Supporters of the long-range deep ecology movement mostly agree on the general Platform Principles of the movement. This is true for supporters of other movements as well. Social-political movements often unite people with different religions and personal philosophies. Such movements cannot be precisely defined, but are often characterized by fairly general goals and aims that are stated in something like a platform. There will be variations in applying such principles within a broad movement, since in specific places different direct actions might be required; people live in quite different ecosystems and cultures, and they have different personal philosophies (Devall, 2006).

While there have been several articulations of the deep platform by different philosophers and activists, this paper will focus on Naess’ version. His articulation of these principles distills what seem to be the shared principles in the movement from a wide, cross-cultural literature, and also as gleaned from activists’ statements. The gist of the original principles is now incorporated in many documents and agreements. Similar distillations of platform principles have been done within the social justice and peace movements. Naess and others see the

three great movements as compatible and complementary. Each does important work and should remain focused on its own platform. The front of all these movements is very long and deep. There is something each individual can do in their own place to support all three.

The first complete articulation of the Platform Principles of the deep ecology movement was by Naess and Sessions in 1984, developed while hiking in Death Valley, and published in *Deep Ecology* (Devall & Sessions, 1985). A more recent and elegant version of this Platform was published by Devall (2002).

Platform Principles of the Deep Ecology Movement

1. All living beings have intrinsic value.
2. The diversity and richness of life has intrinsic value.
3. Except to satisfy vital human needs, humankind does not have a right to reduce this diversity and richness.
4. It would be better for human beings if there were fewer of them, and much better for other living creatures.
5. Today the extent and nature of human interference in the various ecosystems is not sustainable, and lack of sustainability is rising.
6. Decisive improvement requires considerable change: social, economic, technological and ideological.
7. An ideological change would essentially entail seeking a better quality of life rather than a raised standard of living.
8. Those who accept the aforementioned points are responsible for trying to contribute directly or indirectly to the realization of the necessary changes.

From Naess with Haukeland, 2002, pp. 108-109; an expanded version of the Platform has been proposed by Bender (2003, pp. 448-449).

The application of the principles articulated in the Platform occurs at the levels of local households and communities, nation states, and global agreements. It involves actions, policies, laws, and other forms of agreement.

It should be stressed that those who follow Naess’ lead welcome a great diversity of personal views and cultures that support the local and global movement

for ecological responsibility. Similarly, Naess and other supporters of the deep ecology movement, have avoided using divisive terms words such as “shallow ecologist” and “deep ecologist.” Instead, “supporter of deep ecology” is shorthand for “supporter of the deep ecology movement.” In this way it is recognized that one can be a supporter of social justice, world peace, and the deep ecology movement, as well as of many other movements. A person who supports the social justice and peace movements is not thereby called a “social justicist” or “peaceist,” since their reasons for supporting these movements are based on their own philosophy of life or on a spiritual tradition such as Buddhism or Christianity. As is made clear by Naess’ Apron Diagram, social justice, peace, and ecological responsibility are not by themselves complete philosophies, but are supported by a great diversity of people having different philosophies.

The terms “intrinsic value, inherent worth, biocentric equality, egalitarianism, ecocentrism, and non-anthropocentrism” have been used widely in the literature to distinguish deep ecology movement principles from humanism and other forms of narrow anthropocentrism; these philosophies emphasize humans first over all other beings, an attitude characteristic of shallow approaches. Many shallow ecology supporters also place economic values over environmental ones. However, both the Shallow and Deep Movements acknowledge that humans are having a negative impact on the natural world, and that this impact should be minimized for a variety of somewhat different reasons.

Ecosophies in Abundance

In describing the main features of the deep ecology movement in his earliest writings, Naess explained how personal philosophies of life, or what he also called total and complete views, could be consciously articulated to aim for ecological harmony and wisdom. He called such ecocentric personal philosophies *ecosophies*, combining the root words from ancient Greek *ecos* (household place) and *sophia* (wisdom), to mean ecological wisdom or wisdom of place. Naess thought that mature persons know what their life philosophy is, what they stand for, and what their priorities are. Here is his original account of ecosophy (Drengson, 2005):

By an ecosophy I mean a philosophy of ecological harmony or equilibrium. A philosophy as a kind of sofia (or) wisdom, is openly normative, it contains both norms, rules, postulates, value priority

announcements and hypotheses concerning the states of affairs in our universe. Wisdom is policy wisdom, prescription, not only scientific description and prediction. The details of an ecosophy will show many variations due to significant differences concerning not only the “facts” of pollution, resources, population, etc., but also value priorities. (Naess, 1973, as reprinted in Drengson & Inoue, 1995, p. 8)

Each person’s ecosophy can be given a unique name, possibly for the place they live, or for something to which they feel strongly connected. For example, John Muir might have called his ecosophy “Ecosophy M,” where “M” stands for mountains, but also for Muir (Bresnahan, 2007). There can be indefinitely many ecosophies as articulated personal life philosophies that are lived with a variety of different actions appropriate to their unique places.

To simplify the articulation of an ecosophy as a whole personal view, Naess suggested distilling it into two kinds of statements. These consist of (a) ultimate hypotheses (H) about the nature of the world, and (b) ultimate values he called norms (N). Naess used an exclamation point to identify norms in his writing. Since there is an abundance of individuals, languages, cultures, and religions, there will be an abundance of ecosophies in support of the deep ecology movement all over the world, such as Ecosophy Ann, Ecosophy Bob, Ecosophy Chan, Ecosophy Ishu, and so on. Naess used his Ecosophy T to exemplify how one can articulate a unique personal philosophy that aims for ecological harmony.

Here are a couple of examples of Naess’ (1990) use of norms and hypotheses to articulate Ecosophy T (the “T” refers to his hut Tvergastein, a place of arctic extremes, high in the mountains of Norway). His ecosophy’s ultimate norm is “Self-realization!” He stated this first and then organized the subsequent norms and hypotheses in chains of derivation. Here is how he presented these in *Ecology, Community and Lifestyle*:

Formulation of the Most Basic Norms (N) and Hypotheses (H)

N1: Self-realization!

H1: The higher the Self-realization attained by anyone, the broader and deeper the identification with others.

H2: The higher the level of Self-realization attained by anyone, the more its further increase depends upon the Self-realization of others.

H3: Complete Self-realization of anyone depends on that of all.

N2: Self-realization for all living beings!

(Naess, 1990, p. 197; see also Naess, 1992; 2005, Vol. X).

Later in the same chapter (p. 199) he offered the following:

Norms and Hypotheses Originating in Ecology

H4: Diversity of life increases Self-realization potentials.

N3: Diversity of Life!

H5: Complexity of life increases Self-realization potentials.

N4: Complexity!

H6: Life resources of the Earth are limited.

H7: Symbiosis maximizes Self-realization potentials under conditions of limited resources.

N5: Symbiosis!

As noted, Naess used the exclamation point to emphasize and mark that a statement is a value norm. As a norm it entails that he ought to do something. The ultimate norm "Self-realization!" implies that he ought to strive to realize himself and to help others to realize themselves. In the case of "Diversity!" he ought to honor and support diversity on every level (biological, individual, cultural, etc.) in any way he can. Interweaving norms and hypotheses, Naess articulated a systematic outline of the basic elements in his ecosophy. Note that ecosophies are not just theories; they are ways of life actively engaged on a daily basis.

Naess explained what he means by Self-realization in many places, but especially in his influential paper, *Self-Realization: An Ecological Approach to Being in the World* (Naess, 1987; this was first a lecture delivered in Australia). In this paper, and in his daily life, Naess explored the ecology of the self in a world of deep ecological relationships, not just to other humans, but also to other living beings. He noted that selves relate to others on many levels, from physical and emotional, to psychological and spiritual. He also observed that there are many kinds of selves, human and nonhuman.

As an individual matures they go through different developmental stages that have been described

by Abraham Maslow and other humanistic and transpersonal psychologists in their accounts of stages of growth and self actualization. In various ways, the ego self (with a small s) grows to realize a more concerned social self, and then perhaps an ontological self that Naess called Self using a capital "S." This type of self-Self distinction is made in Hinduism and in some forms of Zen Buddhism. Whereas Maslow wrote of self-actualization, Naess used the more Gandhian and Spinozan terminology of Self-realization. This ecology of self-Self is not part of the deep ecology movement; instead, it is part of Naess's theoretical support for his social activism, and his support for the peace, social justice, and ecology movements. This distinction is made at the level of an ultimate philosophy of life; it is not made in all worldviews and ecosophies.

A Misunderstanding to Avoid

Some writers have misunderstood Naess, taking *This Ecosophy T*, with its Self-realization norm, as something meant to characterize the whole deep ecology movement as part of a single philosophy called "deep ecology." Naess was not doing either of these. He emphasized that movements cannot be precisely defined, but only roughly characterized by very general statements. They are often united internationally by means of such principles as found in the United Nations (UN) Earth Charter (1980), and in UN documents about basic human rights.

Thus, Naess was doing something more subtle than many thought. He was not putting forth a single worldview and philosophy of life that everyone should adhere to in support of the international ecology movement. Instead, he was making an empirical claim based on overwhelming evidence that global social movements, from the grass roots up, consist of people with very diverse religious, philosophical, cultural, and personal orientations. Nonetheless, they can agree on certain courses of action and certain broad principles, especially at the international level. As supporters of a given movement, they can treat one another with mutual respect.

Because of these misunderstandings Naess introduced an Apron Diagram to clearly illustrate his subtle distinctions. There is collective cooperation on global concerns, and yet a great variety of ultimate premises from which each person or group acts locally. Within global movements there is diversity at the local level because each place and community is different and must adapt to its unique setting.

Ecosophy T, Tailor-Made for Naess

Thus, Naess stressed that his Ecosophy T is not meant to hold for everyone, since it is tailored to his very modest lifestyle suitable to a place such as Tvergastein. The ultimate premises for his whole view might be conceptually incompatible with those in someone else's whole views. But even if this is true, they could both support the Platform Principles of the deep ecology movement and other social-political global movements, such as for peace and social justice. In recognizing the principle that all living beings have intrinsic worth, one acknowledges they are good for their own sake. This does not commit one to biocentric equality or egalitarianism between species. Within the vast diversity of living beings, there are complex relationships the range of which is predation, competition, cooperation, and symbiosis. Many think that symbiosis and complementarity are important values to embrace as they are consistent with global cooperation, community life, and support for the deep ecology movement Platform.

When one considers what Naess has said about Ecosophy T and the Self-realization! Norm, it becomes possible to better appreciate what he means by asking others to consider how they feel and what they think they should do. In striving for Self-realization one might see how their sense of self develops through time and experience. As a person matures, they become concerned with their relationships to other people, and to other beings with whom they are interconnected. They come to identify with a larger community, and so the sense of who they are becomes more expansive (cf. Friedman, 1983). Naess thought that one can actually increase their feelings for those around them by extending care, but not by expanding egotistical control. To be nonviolent in relationships, one must practice nonviolent communication. This is a systematic practice that is learned with effort through direct action. One avoids making negative judgments about others, and tries to appreciate where each person is coming from. An assumed enemy can become a friend and ally. For Gandhi and Naess this related to the ecology of self-Self, that is, the particular self in its relations to a universal Self or Atman.

As humans mature, each person has unique feelings for the world and how they relate to it. These personal lifestyles represent a somewhat complete, whole view—that is, a way of being in the world. We realize that we come from a certain milieu, worldview, and a cultural background with familial and personal elements. There are local and ecosystem factors that are part of who we

are. Once a person reaches a certain level of maturity, they are usually secure enough in their own philosophy and spiritual way that they are not frightened or angered by others whose views are different from their own. They are not reluctant to discuss or share their views. They do not want everyone to agree with them or hold the same views as they do. Even within specific religions and traditions, there is considerable variety. This is a great benefit, as Naess observed. The integrity of each person, and of each being, should be respected as having its own way and story. So, supporters of the deep ecology movement welcome a great pluralism of ultimate views, along with cultural, biological, and individual diversity. Indeed, this is the way of the wild Earth, the source of creativity. (On whole or total views see Naess' insightful paper, Reflections on Total Views, in Naess, 2008c.)

The Deep Ecology Movement's Relationship to Ecopsychology, and Ecopsychology's Roots in Humanistic and Transpersonal Psychology

What is the deep ecology movement's relationship to ecopsychology? This important question has not been fully addressed in existing literature; partial efforts include, *The Relevance of Humanistic Psychology*, by Christopher M. Aanstoos (2003), who pointed out that:

A “deep ecology” movement (e.g., Naess, 1986) has recently been coalescing around the basic vision of radical inter-connectedness. The utter compatibility of this movement with the humanistic vision is just now being comprehended, and an emerging subfield of ecopsychology is being born. Metzner (1999) urges psychology to undergo a “fundamental... revision that would take the ecological context of human life into account” (p. 2). (p. 129)

Likewise James L. Kuhn (2001) discussed the importance of Naess' work in his article, *Toward an Ecological Humanistic Psychology*, endorsing the importance of our developing an ecological self, pointing out that “humanistic psychology can bridge the gap between humanity and nature, between psychology and ecology, to learn to see the needs of the person and the needs of the Earth as interrelated and interdependent” (p. 22). Taking Aanstoos and Kuhn's work a step further, Schroll's efforts to date have focused on investigating the history of ecopsychology (Schroll, 2007, 2009, 2010a) and ecopsychology's roots in humanistic and transpersonal psychology (Schroll, 2004, 2008/2009, 2010b; Schroll, Krippner, Vich, Fadiman, & Mojeiko, 2009).

Ecopsychology is a movement that emerged from Theodore Roszak's (1992) book, *The Voice of the Earth*. Despite its innovation and ability to catalyze a popular movement, since its inception ecopsychology has failed to be integrated with environmental ethics, the deep ecology movement, and various other movements that led to its birth. The remaining discussion in this section seeks to clarify the contributions of humanistic and transpersonal psychology that helped to produce what is now referred to as ecopsychology.

Ecopsychology has its origins in humanistic and transpersonal psychology, as Robert Greenway recalled that one rainy afternoon in late Fall 1962 Maslow was looking out the window, saying, "It's not enough, humanistic psychology is not enough." This initiated Maslow's thinking about the limits of humanistic psychology and it was during this time he became influenced by Aldous Huxley's view of trans-humanism. Greenway later suggested creating what he called a psychoecology (Schroll, 2007). Stanley Krippner recalled in his last conversation with Maslow that Abe spoke of founding a new psychology he was calling trans-human psychology. Krippner added that, "as we talked about it, in retrospect, I now realize he was talking about what we now call ecopsychology" (Schroll, 2008/2009, p. 16). In Krippner's words, this was something that "stemmed from the deep ecology movement... We should therefore extend our concerns—go trans-human—and not make this a human-centered psychology. Unfortunately Maslow never had this dream realized" (Schroll et al., 2009, p. 40); Kripner added the opinion "that ecopsychology is absolutely critical" (p. 46). Greenway's research later rose to national attention through the efforts of Elan Shapiro, a graduate student of Greenway's. In 1989 Shapiro (responding to the first Gulf War) formed an anti-war group at University of California Berkeley whose discussion included psychoecology, later morphing into ecopsychology (Schroll, 2007). In this vision, healing inner and outer conflict becomes the means of healing the person/planet that fosters peace (Metzner, 1997). "Unfortunately few picked up on this thread of the conversation when ecopsychology began to catch on" (Schroll, 2009/2010, p. 6).

Levels of Discourse in the Apron Diagram

As noted above, in later writings Naess used an Apron Diagram to explain how people who hold very different religious and philosophical views can

support and be activists in the long-range deep ecology movement, because they support its Platform Principles from their deep personal views and feelings. The Platform enables them to see how to apply movement principles to design active solutions in their home place, from formulation of local policies to specific actions. The Apron Diagram underscores that in international discussions, it is necessary to recognize four levels of discourse in articulating views and their implications, as in questioning and deriving ultimate hypotheses about the world and ultimate norms (see below and Fig. 1). Thus, it is possible to see how there can be great cultural, religious, philosophical, and personal diversity, while at the same time developing consensus and coordinated actions at the level of cross-cultural and international cooperation, so as to address shared problems and aims.

The planet has a unified ecosystem made up of vast numbers of regional and local systems down to the level of individual beings. The existence of many languages and cultural diversity is a reflection of this ecological and biological diversity. Naess, and others supporting the deep ecology movement, have expressed the belief that this diversity is a great treasure of the Earth. Hence, one of the Platform Principles (No. 2) recognizes support for the intrinsic value of diversity. Diversity and complexity support resilience and also enrich human lives. Global monoculture impoverishes humanity by destroying diversity and places.

Naess' Apron Diagram

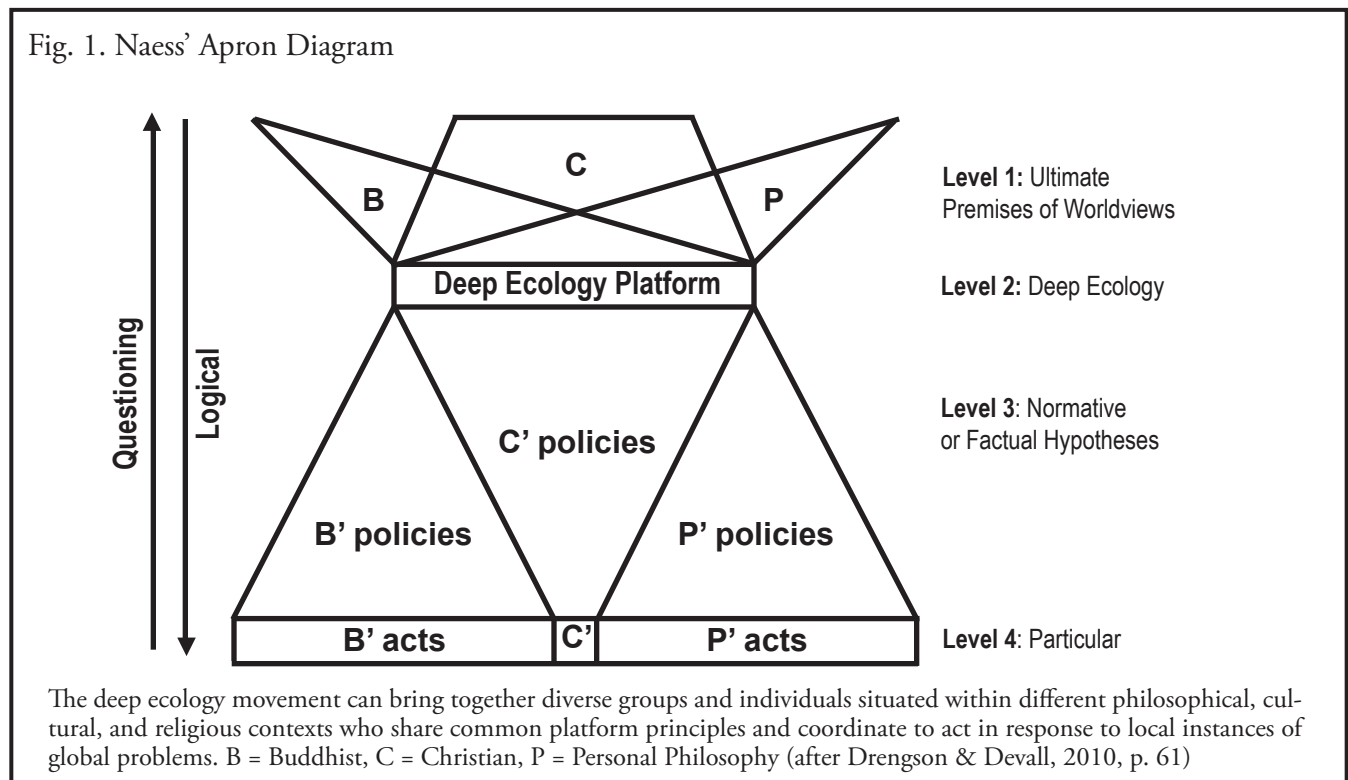
The four levels of discourse that, according to Naess, need to be taken into account, are: (1) verbalized fundamental or ultimate philosophical and religious ideas and intuitions; (2) the Platform of the long-range deep ecology (or other social) movement; (3) more or less general consequences derived from the Platform that involve formulation of policies and (4) concrete situations and practical decisions made to act in them (Fig. 1).

Supporters of the deep ecology movement have ultimate views (Level 1) from which they derive their acceptance of the Platform. These views can be very different from person to person, and from group to group. Likewise, supporters may disagree about what follows from the Platform (Level 3), partly because they interpret the principles differently, partly because what follows does not follow from the Platform alone, but from a wider set of premises that differ from those of other people. This does not prevent cooperative action on a regional, national or international level.

The Apron Diagram is meant to illustrate logical, as distinct from genetic, relations between views and their connection with social movements, policies and practical actions. By “logical relations” this means verbally articulated relations between the premises and conclusions. They move down the diagram in stages: some conclusions become premises for deriving new conclusions. “Genetic relations” refers to influences, motivations, inspirations, and cause and effect relations. They are not indicated in the Apron Diagram. They may move up and down, or anywhere, and they involve time, specific places, and agents. Naess described the diagram

C’ might be inspired by a sort of Christianity, and B’ by a sort of Buddhism: or, again, P’ may be Spinozan. (Drengson & Inoue, 1995, p. 12)

The long-range deep ecology movement thus manifests both plurality and unity. There is unity at Level 2, as is true for many global grass-roots movements, and plurality at other levels. Individuals and communities can articulate diverse ecosophies based on their deep thinking about the principles of the Platform. Hence, a community of monks might have their own unique blend of Buddhist practice, that they view as their ecosophy



in a passage quoted and to some extent paraphrased in the book, *The Deep Ecology Movement*:

The possibility of the Platform Principles being derived from a plurality of mutually inconsistent premises, for example—a B-set and a C-set—is in the upper part of the Apron Diagram at level 1. Let us say that the B set is Buddhism, and C is Christianity, and a P set is Spinoza’s philosophy, or it could be Ecosophy T. Similarly, the lower part of the diagram illustrates how, with one or more of the eight principles as part of a set of premises, mutually inconsistent conclusions may be logically derived, leading to the C’-set or B’-set of concrete decisions.

for the place they live and their tradition. Their place becomes an ecostery, a place where ecosophies are lived (see www.ecostery.org website for details). Their practices (Levels 3 & 4) are in a sense continually adapting to the world as it changes; at the same time they preserve abiding values and bring new values (Level 1) to the fore. These traditions of ecosophic practices are self-learning, self-correcting systems that aim for sustainable dynamic harmony. They are recursive learning systems that continue to grow in positive qualities. Their aim is to create personal, communal and spiritual traditions that are ecosophies with high life quality.

Each person can contribute to improving the quality of life (Platform Principle No. 7) on all levels

all at once, since once a person shifts to quality of life, rather than mere quantities (e.g., no longer thinking “bigger is better”), universes of possibilities are opened. It is possible in principle to have endless growth in quality of life without increasing consumption above a certain life-support level. There are many values related to quality of life that can increase indefinitely. For example, wisdom, love, courage, beauty, harmony and so on can be manifested and appreciated in all degrees. Thus, a very high quality of life is possible even with a low level of material and energy consumption. A large population is not necessary for high levels of cultural diversity and richness of life (Naess, 2008b).

Importance of Levels of Discourse to Depth and Diversity

From what has been said above, and by looking at the Apron, the long-range deep ecology movement can be seen as an example of a grass-roots movement with many variations and local applications, plus some broad points of general agreement nationally and internationally. There are many different social political movements on the Earth. Some have mainly local focus, some have regional concerns, and some include whole Earth problems and needs in their aims. Naess, and other scholars who support the deep ecology movement, have tried to appreciate and understand the diversity of cultures and languages that make up human life on the planet. There is in-depth and large-scale study of languages, cultures, religions, worldviews, and personal philosophies that use comparative systems of typology based on naturalist and ecological concepts. (For some examples see the journal *Human Ecology Review* of the Society for Human Ecology (SHE) and their website.)

For practical purposes, in the Western context, it is possible to appreciate that people in our societies come from a wide variety of backgrounds and have different views about the nature of the world and what is of ultimate value. Naess and others in the deep ecology movement have suggested that each person can have a complete view that comprises many levels of articulation, application of language, and practical action. Global movements, such as the peace, social justice, and ecology movements are supported by a wide variety of people with a diversity of ultimate philosophies and diversity of local practices. Each movement has its own platform principles, so, for example, the principles of other movements such as for social justice or for world peace might appear on Level 2 in the Apron Diagram, and so on.

The Platform Principles of the long-range deep ecology movement can be grounded for supporters in a religious tradition, or in an ultimate personal philosophy such as Spinoza's. There is a great diversity of religions and philosophies from which people can support these and other social movement principles. In a loose sense, the Platform Principles can be derived from these kinds of ultimate fundamentals—a reminder that a set of very similar or even identical conclusions may be drawn from divergent premises. The Platform can be the same, even though the ultimate premises can differ. One must avoid looking for one definite philosophy or religion among all the supporters of the deep ecology movement. Fortunately, there is a manifold richness of fundamental views compatible with the Platform of the movement. Supporters live in different cultures and have different religions. Furthermore, there are manifold kinds of consequences derived from the Platform because of these differences in history, culture, local conditions, and so on (on this diversity and richness see Naess, 1992).

Continuing Importance of the Deep Ecology Movement

The conditions of global warming and its regional impacts are a reality of the environmental situation in which all of humanity dwells. The Fourth Assessment Report of the Intergovernmental Panel on Climate Change (Intergovernmental Panel on Climate Change, 2007) surveyed a range of possible alternatives within which humans and other sentient beings will live during the 21st century (Sessions, 1995).

Some analysts think that the tipping point of global warming and catastrophic weather change is already occurring. Drastic changes in social organization will occur because of the already major changes in these natural processes, as these become manifest in daily life. Even without a pandemic of bird flu or other strain of virus, minor and major disruptions of oil and gas supplies to the United States and Europe due to hurricanes, low-level warfare, or acts of terrorism will disrupt social order and could imperil the survival of millions of people. Global warming will intensify the need for rapid social change.

On a global level, social change is especially urgent in North America, Europe, Japan, China, India, Indonesia, and Brazil because these combined regions have the largest human populations, the largest impact on the planet, and the largest arsenals of weapons of mass destruction. In Indonesia and Brazil the weapons are fires and chainsaws, as the carbon-sequestering

tropical rainforests are destroyed to make way for human settlement. In other industrial nations, damaging impacts include burning coal and other fossil fuels, along with weapons of war (McLaughlin, 1993).

One responsible adaptation to global warming could be a return to bioregional practices. Communities of people living in life regions with arable land could locally produce most of their own food and energy resources. Although these bioregional communities might remain in contact with each via mail, phone, and the Internet, travel between bioregions could be more limited. (On the shortcomings of globalization and the promise of local adaptations see Mander, 2007; Mander & Goldsmith, 1996; McKibben, 2008. For deep design see McDonough & Braungart, 2002, www.mcdonough.com; see also Weston, 2012.)

While bioregional communities might be one form of adaptation to rapid changes in the natural environment, the framework discussed in this article offers readers a way to develop their own ecosophies and worldviews that can lead to different kinds of highly responsible local communities. To have nonviolent communication and collective effort requires cooperation and mutual respect. The less one identifies their personal worth with their views and culture, the more they can appreciate others and the diversity found all around. To allow all beings and humans to flourish is to honor and care for diversity, which supports the second Platform Principle of the deep ecology movement. The deep movement finds depth in all dimensions and directions, in nature, in ourselves as human persons, in our texts, in our practices, and in our inquiring spiritual nature as self-transforming, creative processes and activities.

Toward a Transpersonal Ecosophy

At the 2009 Society for the Anthropology of Consciousness conference, Alan Drengson noted a significant comment by Arne Naess. Speaking of Warwick Fox's (1990) book, *Toward a Transpersonal Ecology*, Naess noted that a better title would have been, *Toward a Transpersonal Ecosophy*.

This is because Naess' view of self-realization embodies a transpersonal perspective that derives from his personal philosophical approach that he called Ecosophy-T. Transpersonal ecosophy also embodies experiential insight derived from techniques of consciousness expansion that liberate us from the "human superiority complex... (Metzner

1999) ... Transpersonal ecosophy represents liberation from the paradigmatic restrictions that... perceive any state of consciousness that is not within the normal range of consciousness as abnormal (Tart 1975). (Schroll, 2011a, p. 4)

Elaborating further:

Many environmental activists have reduced this inspiring vision of wholeness to symptoms (deforestation, acid rain, overpopulation, etc.) whose treatment is now the focus of ecotherapy. But transpersonal ecosophy is more than mere therapy, more than blindly driven social action inspired by frustration and anger. Transpersonal ecosophy is more than a response to the rhetoric of catastrophe, and it seeks to offer more than a rhetoric of shame as a solution, nor is it simply a pedantic list of b-attitudes, or a rhetoric of self-sacrifice [Schroll et al., 2009, pp. 47-48, 2009]. This is not to suggest that Naess' deep ecology movement platform is wrong; I am suggesting that people have gotten stuck on this platform as a moral catechism or a diagnosis of symptoms (Schroll: 6, 2009/2010)... Granted, Naess' platform is a good beginning toward framing the problems we are seeking to consider. However, Naess' ultimate vision was about awakening self-realization and ecosophy, which he recognized was the same as Maslow's self-actualization and transcendence. (Schroll, 2009/2010, p. 6)

In sum, transpersonal ecosophy (which includes ecocriticism, ecopsychology, the deep ecology movement, the anthropology of consciousness, humanistic and transpersonal psychology) is a growing coalition that:

promotes experiential transformation: awakening our awareness of empathy of universal suffering that internalizes a felt self sense of ethics. This code of ethics is also guided by an intellectual understanding of humankind's role in cosmic evolution. (Schroll, 2009/2010, p. 6)

Mark Schroll is therefore calling for the creation of transpersonal ecosophy as special interest group, and once established to merge this group with Division 32 (Society for Humanistic Psychology) of the American Psychology Association.

References

- Aanstoos, C. M. (2003). The relevance of humanistic psychology. *Journal of Humanistic Psychology, 43*(3), 121-132.
- Bender, F. (2003). *The culture of extinction*. Amherst, NY: Humanity Books.
- Bresnahan, C. (2007). John Muir in Canada. (Unpublished doctoral dissertation, University of Alberta at Edmonton.)
- Caley, M. (2011). Commentaries on Drengson's shifting paradigms. *Anthropology of Consciousness, 22*(1), 33-35.
- Carson, R. (1962). *Silent spring*. New York, NY: Houghton Mifflin.
- Chernushenko, D. (2008, July 28). A model for real community energy self-sufficiency. *Times Colonist*, op ed section. (See his project at www.livinglightly.ca/film)
- Devall, B. (2002). The deep, long range ecology movement: 1960-2000. *Ethics and the Environment, 6*(1), 18-41.
- Devall, B. (2006). Living in mixed communities of humans, condors, mountain lions, bears, and wildfires. *The Trumpeter: Journal of Ecosophy, 22*(1), 10-28. Retrieved November 22, 2008, at <http://trumpeter.athabascau.ca/index.php/trumpet/article/view/30/24>.
- Devall, B. & Sessions, G. (1985). *Deep ecology: Living as if nature mattered*. Salt Lake City, UT: Peregrine Smith.
- Drengson, A. (1980). Shifting paradigms: From technocrat to planetary person. *Environmental Ethics, 3*, 221-240. (Revised version published in Drengson & Inoue, 1995; 2010 revision of this paper now available from the author)
- Drengson, A. (2005). The life and work of Arne Naess: An appreciative overview. *The Trumpeter: Journal of Ecosophy, 21*(1), 5-60. (first in a series of five issues devoted to Naess and his work, available free online in the archives at <http://trumpeter.athabascau.ca>)
- Drengson, A. (2010). *Wild way home: Spiritual life in the 3rd millennium*. Victoria, BC, Canada: LightStar Publishing Co.
- Drengson, A. (2011). Shifting paradigms: From technocrat to planetary person. *Anthropology of Consciousness, 22*(1), 9-32.
- Drengson, A., & Devall, B. (2010). The deep ecology movement: Origins, development & future prospects. *The Trumpeter, 26*(2), 48-69.
- Drengson, A. & Inoue, Y. (Eds). (1995). *The deep ecology movement: An introductory anthology*. Berkeley, CA: North Atlantic Books. (Published in Japanese, 2002)
- Fox, W. (1990). *Toward a transpersonal ecology: Developing new foundations for environmentalism*. Boston, MA: Shambhala.
- Fox, K. (2011). Commentaries on Drengson's shifting paradigms. *Anthropology of Consciousness, 22*(1), 37-38.
- Friedman, H. (1983). The Self-Expansiveness Level Form: A conceptualization and measurement of a transpersonal construct. *Journal of Transpersonal Psychology, 15*(1), 37-50.
- Hoot, R. E. & Friedman, H. (2010). Sense of interconnectedness and pro-environmental behavior. *International Journal of Transpersonal Studies, 30*(1-2), 89-100 (this volume).
- Intergovernmental Panel on Climate Change. (2007). *Climate Change 2007: Synthesis Report*. Retrieved November 22, 2008, from http://www.ipcc.ch/pdf/assessment-report/ar4/syr/ar4_syr.pdf
- Jackson, W. (1992). Communities: In nature and at home. *ReVision, 15*(2), 91-96.
- Jackson, W. (2009). Afterword: Where are we going? In A. Drengson & D. Taylor (Eds.), *Wild foresting: Practising nature's wisdom* (pp. 105-119). Gabriola Island, BC, Canada: New Society Publishers.
- Kuhn, J. L. (2001). Toward an ecological humanistic psychology. *Journal of Humanistic Psychology, 41*(2), 9-24.
- MacDowell, K. (2011). Commentaries on Drengson's shifting paradigms. *Anthropology of Consciousness, 22*(1), 35-37.
- Mander, J. (Ed.) (2007). *Manifesto on global economic transitions*. San Francisco: International Forum on Globalization. Retrieved November 22, 2008, from <http://www.ifg.org/pdf/manifesto.pdf>
- Mander, J., & Goldsmith, E. (1996). *The case against the global economy: And a turn toward the local*. San Francisco, CA: Sierra Club Books.
- McDonough, W. & Braungart, M. (2002). *Cradle to cradle: Remaking the way we make things*. New York, NY: North Point Press.
- McKibben, B. (2008). *Deep economy: The wealth of communities and the durable future*. New York, NY: Holt Paperbacks.

- McLaughlin, A. (1993). *Regarding nature: Industrialism and deep ecology*. Albany, NY: State University of New York Press.
- Meeker, J. W. (1972). *The comedy of survival: Studies in literary ecology*. New York, NY: Charles Scribner's Sons.
- Meeker, J. W. (1995). Comedy and a play ethic. *ReVision*, 17 (4), 21-24.
- Meeker, J. W. (1997). *The comedy of survival: Literary ecology and a play ethic* (3rd ed.). Tucson, AZ: University of Arizona Press.
- Metzner, R. (1992). Statement of purpose. Green Earth Foundation Catalog. El Verano, CA: Green Earth Foundation.
- Metzner, R. (1997). *The unfolding self: Varieties of transformative experience*. Novato, CA: Origin Press.
- Metzner, R. (1999). *Green psychology: Transforming our relationship to the earth*. Rochester, VT: Inner Traditions Press.
- Naess, A. (1973). The shallow and the deep, long-range ecology movement: A summary. *Inquiry*, 16, 95-100.
- Naess, A. (1986). The deep ecology movement. *Philosophical Inquiry*, 8, 10-13.
- Naess, A. (1987). Self-realization: An ecological approach to being in the world. *The Trumpeter: Journal of Ecosophy*, 4(3), 35-42. Retrieved from <<http://trumpeter.athabascau.ca/index.php/trumpet/article/view/623/992>> (Reprinted in Naess 2008c)
- Naess, A. (1990). *Ecology, community & lifestyle*. London, UK: Cambridge.
- Naess, A. (1992). The encouraging richness and diversity of ultimate premises in environmental philosophy. *The Trumpeter: Journal of Ecosophy*, 9(2), 53-60. (Reprinted in Naess, 2005, Vol. 10)
- Naess, A. with Haukeland, P. (2002). *Life's philosophy: Reason and feeling in a deeper world*. Athens, GA: University of Georgia Press.
- Naess, A. (2005). Selected works of Arne Naess (SWAN; H. Glasser & A. Drengson, Eds.; Vols. 1-10). Dordrecht, Netherlands: Springer.
- Naess, A. (2008a). Reflections on total views. In A. Drengson & B. Devall (Eds.), *The ecology of wisdom* (pp. 145-159), Emeryville, CA: Counterpoint Press.
- Naess, A. (2008b). The basics of the deep ecology movement. In A. Drengson & B. Devall (Eds.), *The ecology of wisdom* (pp. 105-119), Emeryville, CA: Counterpoint Press.
- Naess, A. (2008c). *The ecology of wisdom: Writings by Arne Naess*. (Alan Drengson & Bill Devall, Eds.). Emeryville, CA: Counterpoint Press.
- Naess, A. (2008d). The shallow and the deep ecology movement. In P. Anker, *Deep ecology in Bucharest. The Trumpeter: Journal of Ecosophy*, 24(1), 56-67.
- Naess, A. (2008e). The three great movements. In A. Drengson & B. Devall (Eds.), *The ecology of wisdom* (pp. 99-104), Emeryville, CA: Counterpoint Press.
- Roberts, D. (2011). Edgar D. Mitchell's noetic vision: The greening of cosmos and consciousness. *Rhine Online: Psi-News Magazine*, 3(1), 6. Retrieved from <http://www.rhine.org>
- Roszak, T. (1992). *The voice of the earth*. New York, NY: Simon & Schuster.
- Schroll, M. A. (2004, June 15). Animism, shamanism, and ethnobotany: Ecopsychology's link with the transpersonal. (Two-hour forum organized and moderated by Schroll that included John E. Mack, Charles T. Tart, and Peter Russell; CD/DVD copies at <<http://www.conferencerecording.com>> (800) 647-1110; A portion of this forum has been printed in Schroll, 2010a)
- Schroll, M. A. (2007). Wrestling with Arne Naess and the origins of ecopsychology. *The Trumpeter: Journal of Ecosophy*, 23(1), 28-57. Retrieved from <<http://trumpeter.athabascau.ca/index.php/trumpet/article/view/940/1353>>
- Schroll, M. A. (2008/2009). Ecopsychology's roots in humanistic and transpersonal psychology. *Association for Humanistic Psychology-Perspective*, Dec/Jan, 16-17. Retrieved from <http://www.ahpweb.org/pub/perspective/dec2008/perspec_dec.pdf>
- Schroll, M. A. (Organizer/Chair). (2009, April 4). The History and Future of Ecopsychology (3-hour symposium that included presentations by Stanley Krippner, Alan Drengson, Nora Bateson, Robert Greenway, Daniela Maffei, and Schroll). Annual Conference for the Society for the Anthropology of Consciousness, McMenamins Edgefield Resort, Portland, Oregon.
- Schroll, M. A. (2009/2010). Merging transpersonal ecosophy with Division 32 (Society for Humanistic Psychology of the American Psychological Association). *Association for Humanistic Psychology-Perspective*, Dec/Jan. Retrieved from <<http://www.ahpweb.org>>

- Schroll, M. A. (2010a). Toward a new kind of science and its methods of inquiry. *Anthropology of Consciousness*, 21(1), 1-29.
- Schroll, M. A. (2010b). Reflections on Naess' humor and ecosophy from two meetings. *The Trumpeter: Journal of Ecosophy*, 26(2), 45-47. Retrieved from <<http://trumpeter.athabascau.ca>>
- Schroll, M. A. (2011a). Editor's introduction: From primordial anthropology to a transpersonal ecosophy. *Anthropology of Consciousness*, 22(1), 4-8.
- Schroll, M. A. (2011b). Editorial introduction: Sacred sites, consciousness, and the eco-crisis. *Rhine Online: Psi-News Magazine*, 3(1), 1-4. Retrieved from <<http://www.rhine.org>>
- Schroll, M. A., Krippner, S., Vich, M. A., Fadiman, J. & Mojeiko, V. (2009). Reflections on transpersonal psychology's 40th anniversary, ecopsychology, transpersonal science, and psychedelics: A conversation forum. *International Journal of Transpersonal Studies*, 28, 39-52.
- Schroll, M. A. & Walker, H. (2011). Diagnosing the human superiority complex: Providing evidence the eco-crisis is born of conscious agency. *Anthropology of Consciousness*, 22(1), 39-48.
- Schroll, M. A. & Greenwood, S. (2011). Worldviews in collision/worldviews in metamorphosis: Toward a multistate paradigm. *Anthropology of Consciousness*, 22(1), 49-60.
- Sessions, G. (Ed.). (1995). *Deep ecology for the 21st century*. Boston, MA: Shambhala.
- Swan, J. A. (1988). Sacred places in nature and transpersonal experiences. *ReVision*, 10(3), 21-26.
- Swan, J. A. (1990). *Sacred places: How the living earth seeks our friendship*. Santa Fe, NM: Bear.
- Swan, J. A. (2010). Transpersonal psychology and the ecological conscience. *Journal of Transpersonal Psychology*, 42(1), 2-25.
- Tallmadge, J. (1981). Saying you to the land. *Environmental Ethics*, 3, 351-363.
- Tallmadge, J. (1987). Anatomy of a classic. In J. B. Callicott (Ed.), *Companion to a Sand County almanac* (pp. 110-127). Madison, WI: University of Wisconsin Press.
- Tallmadge, J. (1999). Engaging the homeplace: Tallmadge searches for nature and finds it in unlikely places. *The Network*, 15(2), 15-17.
- Tart, C. T. (1975). *States of consciousness*. New York, NY: Dutton.
- Thoreau, H. D. (1862). Walking. *Atlantic Monthly*, 9(56), 657-674.
- Weston, A. (2012). *Mobilizing green imagination: An exuberant manifesto*. Gabriola Island, BC, Canada: New Society.
- Zimmerman, M. E. (2010). Reflections on the need for a more complete history of the deep ecology movement and related disciplines. *International Journal of Transpersonal Studies*, 30(1-2), 118-119 (this volume).

Notes

1. **Alan Drengson:** At the end of the original article I had a brief remark saying this was the last essay Bill and I wrote together before his death. Our aim was not to revisit all the twists and turns of discussions of the deep ecology movement or deep ecology, but to focus mainly on Arne's account of it as we learned it from him, from his writings, from working on the 10 volumes of SWAN (Naess, 2005) plus the *Trumpeter* Series on his work. This also includes our anthology drawn from all of these other sources, *The Ecology of Wisdom* (Naess 2008c). Neither of us felt at the time we wrote this article that we could undertake a larger project to discuss all of these other details and the various mistakes in interpreting Naess' work, which we only touched on in the original *Trumpeter* article (Drenson & Devall, 2010).

The current version of the article does bring in other important dimensions and also begins to explore transpersonal ecosophies and this is very important. Bill would have enjoyed reading this version.

2. **Mark A. Schroll:** This paper was finished in late November of 2008, as a collaboration between Alan Drengson and Bill Devall. Since it was written both Arne Naess and Bill Devall have died. Arne died in January of 2009 and Bill died 6 months later in June. I have not changed the tense or discussions in this paper to reflect their deaths. Only minor corrections have been made since Bill died. We discussed its details before their deaths.

In editing the paper, I added some sections, with the agreement of the authors, which were initially identified as editorial changes. Since these were substantial enough that the journal has opted to list me as an author, I wish to identify those sections so that the work of these pioneers stands on its own. My additions to the paper are as follows: (1) the

- final paragraph of the section entitled, Origins of the Deep Ecology Movement, (2) the section, Toward a Vision of Sustainable Agriculture, (3) the section, Evolution as a Comedy of Survival: Remembering Right Relationship with Nature, (4) the section The Deep Ecology Movement's Relationship to Ecopsychology, and Ecopsychology's Roots in Humanistic and Transpersonal Psychology, and (5) the final section, Toward a Transpersonal ecosophy.
3. During a conversation I had with Meeker at his home on December 14, 1997, he acknowledged that I had correctly articulated the central theses in his book; adding that a new edition of *The Comedy of Survival* had been published (Meeker, 1997).

About the Authors

Alan Drengson, PhD, is Emeritus Professor of Philosophy and Adjunct Professor of Environmental Studies at the University of Victoria in British Columbia, Canada. He is currently serving as an adjunct professor in Environmental Studies and also Grad Studies. His books include *Beyond Environmental Crisis*, *The Practice of Technology* and *Wild Way Home*. He published an ecotopian novel *Doc Forest and Blue Mt. Ecostery*, and three poetry books called the *Sacred Journey* series. He is the Associate Editor for the 10 Volume *Selected Works of Arne Naess* published by Springer in 2005. He is the coeditor of five anthologies: *The Philosophy of Society*, *The Deep Ecology Movement*, *Ecoforestry: The Art and Science of Sustainable Forest Use*, *The Ecology of Wisdom: Writings by Arne Naess*, and *Wild Forestry: Practicing Nature's Wisdom*. He is the founding editor of *The Trumpeter: Journal of Ecosophy and Ecoforestry*. In Winter 2008 he was a Visiting Professor at Simon Fraser University in Canadian Studies. He has recently finished two book manuscripts called *Caring for Home Places* and *Being at Home with One's Self*. His email is alandren@uvic.ca. For samples of his work visit: www.ecostery.org and <http://trumpeter.athabascau.ca>

Bill Devall, PhD, died in June, 2010. His bio would have said that he is Emeritus Professor of Sociology at Humboldt State University, Arcata, California. He is the author of numerous books on deep ecology, including *Deep Ecology: Living as if Nature Mattered* and *Simple in Means, Rich in Ends: Practicing Deep Ecology*. He is also the editor-in-chief of *Clearcut: The Tragedy of Industrial Forestry*. He has written numerous articles on

The Deep Ecology Movement

the long-range, deep ecology movement and has been a conservation activist in many wilderness issues. He also was an assistant editor of *Deep Ecology of Wisdom*, Volume X in the *Selected Works of Arne Naess* published in 2005 by Springer, and coeditor of *Ecology of Wisdom*, Counterpoint 2008.

Mark A. Schroll, PhD, Research Adjunct Faculty, Institute of Transpersonal Psychology, Palo Alto, California. He is Co-Editor-In-Chief, *Restoration Earth: An Interdisciplinary Journal for the Study of Nature and Civilization*. He is Founding Editor of *Rhine Online: Psi-News Magazine*; in 2011 he Edited *Rhine Online* 3(1), the special 2nd anniversary issue, Sacred Sites, Consciousness, and the Eco-Crisis. He served as Guest Managing Editor of the special *Anthropology of Consciousness*, 22(1), 2011 issue, From Primordial Anthropology to a Transpersonal Ecosophy, and *Anthropology of Consciousness*, 16(1), 2005 issue, Primordial Visions in an Age of Technology. He served as the 2009 Co-Chair for Bridging Nature and Human Nature, the annual Society for the Anthropology of Consciousness conference co-sponsored by the Association for Transpersonal Psychology. He serves on the Editorial Board for the *Journal of Ecopsychology*, and was invited to serve as Co-Editor of the forthcoming special issue, The Ecosophies of Communication: Exploring the Worldview of Gregory Bateson and Arne Naess, with Michael Caley, Editor In Chief, *The Trumpeter: Journal of Ecosophy* (due out Fall/Winter 2012). He served as Editorial Assistant on the 1st issue of *Goddess Theology* with Patricia 'Iolana (due out in the Fall of 2011). He serves on the Windbridge Institute Scientific Advisory Board, and the Advisory Board of *Alternative Therapies in Health and Medicine*. Schroll is a transpersonal cultural theorist and conference organizer with multi-disciplinary interests ranging from philosophy of science to ecopsychology/transpersonal ecosophy. He may be contacted at rockphd4@yahoo.com.

About the Journal

The *International Journal of Transpersonal Studies* is a peer-reviewed academic journal in print since 1981. It is published by Floragades Foundation, and serves as the official publication of the International Transpersonal Association. The journal is available online at www.transpersonalstudies.org, and in print through www.lulu.com (search for IJTS).