

The Deep Ecology Movement: Origins, Development & Future Prospects

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Overview

We trace the development of the deep ecology movement beginning with Arne Naess' introduction of the term in 1972. We give a detailed account of the movement comparing it to other movements for social responsibility that developed in the 20th century. We discuss 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. We explain Naess' use of "ecosophy." We describe his personal philosophy Ecosophy T, and note that some erroneously conflate it with the deep ecology movement. We present an account of his Apron Diagram that uses four levels of discourse to analyze social-political movements, which are: ultimate values in life philosophies, platform principles, policy formulations, and specific actions. Finally, we reflect on the future of the movement given widespread concern about global warming and destruction of cultural and biological diversity.

Key Words: 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 and Self-Realization

Three Great Movements of the 20th Century

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, we can support all three movements, but we might focus our actions mostly on one of them, recognizing their complementary nature and our limited energy.

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 our energies in responsible education and business, and a deeper, longer term approach that uses deep questioning to get to our ultimate values and the roots of the problems, which lie deep within ourselves and our 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 us to see how complex food webs and networks of biotic relationships function. Since humans are at the top of many food chains, our exposure to the chemicals we use gets more concentrated as they move up the chains. The chemicals also can be stored in our tissues and gradually accumulate over time, adversely affecting our health.

Carson helped us to grasp that caring for some animal populations, such as birds, requires that we care for the health of the whole system they live in. Because we are interrelated, we must respect all forms of life as part of our whole biotic community. In human 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.)

Carson showed the need for deep changes in our practices and ways of living. Mainstream politicians and other people acknowledged that there are problems, but they believed we only need mild reforms and improved

technology to solve them. Economic growth and increased consumption are still considered central values of our society and so the status quo economy is placed before the environment. Arne Naess calls 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 our basic values and patterns of action is needed. In our complex social systems our basic values, choices, and priorities determine how the whole system develops and what its effects are. Thus, those calling for basic changes challenged 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 U.S. government on Amchitka Island in the Aleutians off 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 they 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 U.S. 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. It was widely recognized that a basic human right is to be safe in

your person; 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.

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 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 in *Inquiry*, 16, 1973, now reprinted in Naess 2005 Vol. 10 and also online in 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 and Inoue, 1995, p. 3).

In his detailed discussion Naess used terms like "biocentric egalitarianism in principle" to try to articulate the underlying intuitions that supporters of deep changes felt we need in industrial societies, in relation to the way we

treat the natural and built environments. He later, for a variety of reasons, dropped this egalitarian terminology when he articulated the platform principles for the deep ecology movement. As we will see, the first two principles approach the essence of some of these intuitions, since they recognize the intrinsic worth of all living beings (platform principle #1) and the intrinsic worth of diversity and richness (platform principle #2).

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 more often characterized by fairly general goals and aims which 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.

While there have been several articulations of the deep platform by different philosophers and activists, we will focus on Naess’ version. His articulation of these principles distills what to us 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 of us can do in our own place to support all three.

The first complete articulation of the platform principles of the deep ecology movement was by Arne Naess and George Sessions in 1984 while hiking in Death Valley. This version was published in *Deep Ecology* (Devall and Sessions, 1985). A more recent and elegant version of this Platform was published in 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, 2002, pp. 108-109. An expanded version of the Platform is proposed by Bender, 2003, pp. 448-449.)

The application of these 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.

We stress that those who follow Naess' lead agree, we should welcome a great diversity of personal views and cultures that support the local and global movement for ecological responsibility. We stress that Naess, and other supporters of the deep ecology movement, avoid using words like "shallow ecologist" and "deep ecologist." They prefer to say "supporter of deep ecology," which is short for "supporter of the deep ecology movement." In this way we recognize that one can be a supporter of social justice, world peace and the deep ecology movements, as well as of many other movements. If you support the social justice and peace movements, you are not thereby called a "social justicist" or "peaceist", since your reasons for supporting these movements are based on your philosophy of life or on a spiritual tradition such as Buddhism or Christianity. This is made very 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. Most shallow ecology supporters 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 calls total and complete views, could be consciously articulated to aim for ecological harmony and wisdom. He calls 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 thinks 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:

“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, reprinted in Drengson and 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 suggests 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 calls norms (N!). Naess uses the exclamation point to distinguish between norms and hypotheses in 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 uses his Ecosophy T to exemplify how we can articulate our unique personal philosophy that aims for ecological harmony.

Here are a couple of examples of Naess' 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 states this first and then organizes the subsequent norms and hypotheses in chains of derivation. Here is how he presents these in *Ecology, Community and Lifestyle* (Naess, 1990; see also Naess, 2005, Vol. X):

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)

Later in the same chapter he offers 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! (Naess, 1990, p. 199)

Naess also uses 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 articulates a systematic outline of the basic elements in his ecosophy. We stress that ecosophies are not just theories; they are ways of life actively engaged on a daily basis.

Naess explains what he means by Self-realization in a many places, but especially in his influential paper "Self-Realization: An Ecological Approach to Being in the World." (This was first a lecture delivered in Australia. See *The Trumpeter* 1987 4 (3) for the full text.) In this paper, and in his daily life, Naess explores the ecology of the self in a world of deep ecological relationships, not just to other humans, but also to other living beings. He notes that selves relate to others on many levels, from physical and emotional, to psychological and spiritual. He also observes that there are many kinds of selves, human and nonhuman.

As we mature we go through different developmental stages that have been described by Abraham Maslow and by 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 maybe an ontological self that Naess calls Self using a capital S. This type of self-Self distinction is made in Hinduism and in some forms of Zen Buddhism. Whereas Maslow writes of self-actualization, Naess uses the more Gandhian and Spinozan terminology of Self-realization. This ecology of self-Self is not part of the deep ecology movement. 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. They thought that his Ecosophy T with its Self-realization norm was 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 emphasizes 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 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 is 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 treat one another with mutual respect.

Because of these misunderstandings Naess introduced an Apron Diagram to clearly illustrate these subtle distinctions. We have collective cooperation on global concerns, and yet a great variety of ultimate premises from which we each locally act. 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 stresses that his Ecosophy T is not meant to hold for everyone, since it is tailored to his very modest lifestyle suitable to a place like 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 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 we consider what Naess says about Ecosophy T and the Self-realization! Norm, we can appreciate better what he means by asking us to consider how we feel and what we think we should do. In striving for Self-realization we might see how our sense of self develops through time and experience. As we mature, we become concerned with our relationships to other people, and to other beings with whom we are interconnected. We come to identify with a larger community, and so the sense of who we are is more expansive. Naess thinks that we can actually increase our feelings for those around us by extending our care, but not by expanding our egotistical control. To be nonviolent in relationships, we must practice nonviolent communication. This is a systematic practice that we learn with effort through direct action. We avoid making negative judgments about others, and we try to appreciate where each person is coming from. An assumed enemy can become a friend and ally. For Gandhi and Naess this relates to the ecology of self-Self, that is, the particular self in its relations to a universal Self or Atman.

As we mature, we each have unique feelings for the world and how we 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 we reach a certain level of maturity, we are secure enough in our own philosophy and spiritual way that we are not frightened or angered by others whose views are different from our own. We are not reluctant to discuss or share our views. We do not want everyone to agree with us or hold the same views as we do. Even within specific religions and traditions, there is considerable variety. This is a great benefit, as Naess observes. We should respect the integrity of each person, and of each being, 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.)

Levels of Discourse in the Apron Diagram

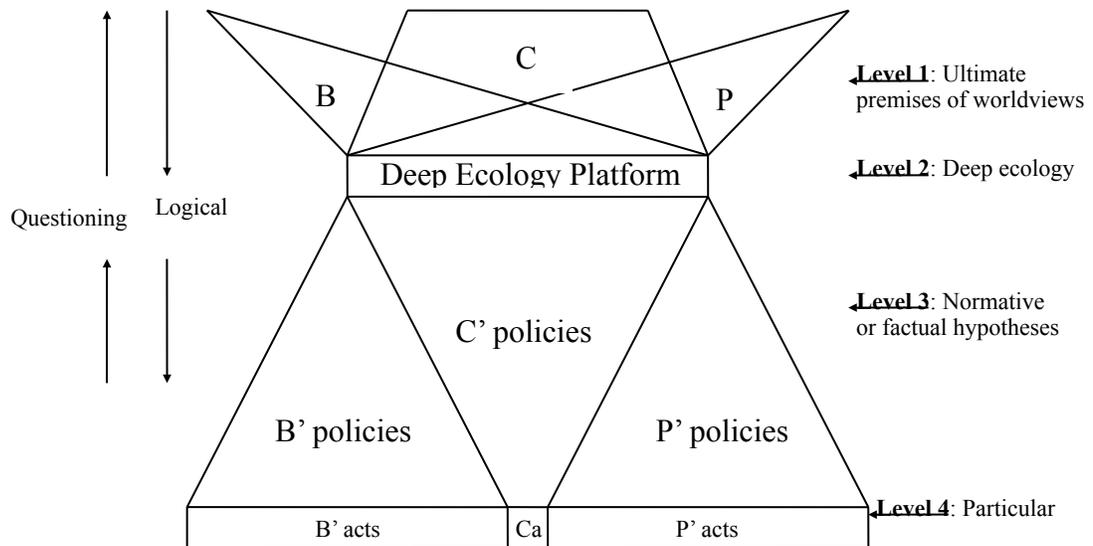
As noted above, in later writings Naess uses an Apron Diagram to explain how people who hold very different religious and philosophical views can support and be activists in the long-range deep ecology movement, because they support its platform principles from their deep personal views and feelings. 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, we have to recognize four levels of discourse in articulating our views and their implications, as in questioning and deriving our ultimate hypotheses about the world and our ultimate norms. Thus, it is possible to see how we can have great cultural, religious, philosophical and personal diversity, while at the same time we have 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, believe that this diversity is a great treasure of the Earth. Hence, one of the platform principles (#2) recognizes support for the intrinsic value

of diversity. Diversity and complexity support resilience and also enrich our lives. Global monoculture impoverishes us by destroying diversity and places.

Apron Diagram

(B is Buddhist, C Christian and P personal philosophy)



We stress that we must take the four levels of discourse into account. They 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.

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” we mean 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 describes the diagram in a passage quoted and to some extent paraphrased in *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. C’ might be inspired by a sort of Christianity, and B’ by a sort of Buddhism: or, again, P’ may be Spinozan” (Drengson and 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 for the place they live and their tradition. Their place becomes an *ecostery*, a place where ecosophies are lived. (See Ecostery.org website for details.) Their practices (Level 3) 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.

We can each contribute to improving the *quality of life* (platform principle # 7) on all levels all at once, since once we shift to quality of life, rather than mere quantities (we no longer think “bigger is better,” e.g.) 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.

Importance of Levels of Discourse to Depth and Diversity

From what has been said above, and by looking at the Apron, we can see that the long-range deep ecology movement is 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, try 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 our Western context, we 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 think 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. The situation reminds us 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 we all dwell. 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.

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, 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 the weapons of war.

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

While bioregional communities might be one form of adaptation to rapid changes in the natural environment, the framework discussed in this article provides readers with 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 we identify our personal worth with our views and culture, the more we can appreciate others and the diversity found all around us. To allow all beings and humans to flourish is to honor and care for diversity, and this supports the second platform principle of the deep ecology movement. The deep movement finds depth in all dimensions and directions, in nature, in our selves, in our texts, in our

practices, and in our inquiring spiritual nature as self-transforming, creative processes and activities.

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This paper was finished in late November of 2008. 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.