Confrontational Environmentalism

An Honors Thesis (HONRS 499)

by

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The environmental movement has grown significantly since the 1960's. From its early beginnings with the formation of the Sierra Club in 1892 to such recent organizations as Earth First!, the movement has recovered much of its original enthusiasm. Environmentalists once again fight with a religious zeal to protect the land they love so well.

Before one can hope to understand the modern beginnings of confrontational environmentalism, it is necessary to know about its origins. To understand this it is important to examine two significant figures: Henry David Thoreau and John Muir. These two men found solace in their respective mountains and helped to influence others about the spiritual qualities which can be derived from such places of wonder.

Henry David Thoreau drew his inspiration from areas such as Mt. Katahdin and from groups such as the Penobscot Indians. In 1853 and 1857, Thoreau traveled to Maine. It is here that he encountered the Penobscot Indians. He saw their respect for a harmonious relationship with nature and believed that no one interacted better with their environment. Upon his return, he decided that he wished to live a similar life.

As a young boy Thoreau fished and hunted just as other boys did,
later he would never fish or hunt again. This he felt detracted from his deep feelings toward nature. To simply engage nature was all he wished.

He was also interested in all types of learning. This was more apparent after his graduation from Harvard in 1837. His interest in learning lead quickly to the outdoors. Thoreau said, “I wanted to live deep and suck all of the marrow out of life...”2 The learning he sought did not directly involve science. For example, Thoreau had great difficulty killing a species for study. When asked about holding a bird for study he responded, “I would rather hold it in my affections”3

To Thoreau nature was a means toward a fuller life. Once when addressing the Concord Lyceum he said, “I wish to speak a word for Nature, for absolute freedom and wildness, as contrasted with a freedom and culture merely civil – to regard man as an inhabitant, or a part and parcel of Nature, rather than a member of society”.4 He went to Walden not to escape civilization but to discover true civilization. Historian Roderick Nash described Thoreau and the transcendentalists as believing in man’s basic goodness and moral perfection. They were people who thought that by entering the
wilderness, they could enhance their understanding of God. To them natural objects assumed importance because, if seen correctly, they reflected universal spiritual truths. Thoreau felt the finest thing a man could do was, as he stated, “simplify your life.”

Aside from advocating an early appreciation for nature and wildness, Thoreau also practiced civil disobedience when he believed that the cause was just. Thoreau thought that the Mexican-American war would result in the addition of a slave state. Slavery was an institution which he opposed. As a result, he refused to pay his poll tax and was therefore jailed for one night. His love of nature and his commitment to principles set an example for modern environmentalists.

The writings of Thoreau also inspired another great lover of nature. John Muir read Thoreau’s *The Maine Woods*, and eventually his complete works. This helped inspire Muir to disparage man’s superiority over life.

Several decades after Thoreau, John Muir would experience the love of nature that he read of. Muir was born in Scotland and later moved to Wisconsin at the age of eleven. As Muir once stated, “When I was a boy in Scotland I was fond of everything that was wild, and
all my life I’ve been growing fonder and fonder of wild places and wild creatures”. He was raised in a staunch Calvinistic home which he later left for the temples of God in the wild. Before venturing off he spent four years taking a variety of courses, in no particular order, while at the University of Wisconsin. He would later describe his departure as leaving this university for the “University of the Wilderness”. His next adventure would take him to Indianapolis. There he put his technical creativity to work. After an accident in which he nearly lost his sight, he vowed that if it returned he would seek out the wilderness. This he did promptly with his walks throughout the country which ultimately led him to the Sierras.

During this time he maintained a spiritual and physical well being through his surroundings. Muir stated “... going out I was really going in”. He was far happier to be in the wilderness than in any other environment. “No American wilderness that I know of is so dangerous as a city home ‘with all the modern improvements’. One should go to the woods for safety, if for nothing else”. It is obvious that Muir did not enjoy himself in a city.

Muir found not only comfort but a spiritual calm in wilderness. “In the mountains, free, unimpeded the imagination feeds on objects
immense and eternal. Divine influences, however invisible, are showered down on us as thick as snowflakes."\textsuperscript{14} He found life and beauty in all he saw. In addition to his spiritual influence he also had assumed a biocentric view, believing that he was a part of nature, not apart from nature. In expressing this early biocentric view Muir said, "Pollution, defilement, squalor are words that never would have been created had man lived comfortably to Nature".\textsuperscript{15} Many of his views appeared in articles he wrote for \textit{Century} magazine. This was made possible through his association with Robert Underwood Johnson, a man who also loved the wilds of California.

John Muir is perhaps most famous for founding the Sierra Club along with twenty-seven other men, on June 4, 1892. This was an idea Johnson had proposed to Muir three years earlier. Muir thought this the perfect opportunity for a Yosemite protection group. This would become necessary for the now famous battle over Hetch Hetchy between 1906 and 1913. During the original hearings, no Sierra Club member testified against the proposed dam. These hearings occurred at the same time as the Club's summer outing, and was the first major battle waged over the environment. Although the Club and its supporters eventually lost this battle, it was important
that the debate could become a national issue. Never again would land in our Parks be destroyed without a fight. Muir’s work and the symbol of Hetch Hetchy helped to lay the groundwork for today’s environmental activism.

The final part of the foundation for modern environmentalism was laid by Aldo Leopold who was born in 1887. Leopold did not engage in civil disobedience or organize protests, but his thoughts and writings would be invaluable to the “deep ecological” underpinnings of the confrontational environmental movement.

Leopold grew up in Iowa and acquired much of his love of the outdoors from his father. As a boy he accompanied his father on their hunting trips. At prep school in New Jersey Leopold spent a great deal of time outdoors. He mapped the surrounding area and studied its birds. After this he attended the Yale School of Forestry. Upon graduation he worked in the southwest for the United States Forest Service. Like any good forester of this time, he followed forestry plans as gospel, including predator control. It is at this time his views would change.

Leopold and other foresters believed that predator control meant more prey for hunters. By killing all of the predators, deer
would provide for a hunter’s paradise. Leopold would write how his views changed in Thinking Like a Mountain:

My own conviction on this score dates from the day I saw a wolf die. We were eating lunch on a high rimrock, at the foot of which a turbulent river elbowed its way. We saw what we thought was a doe fording the torrent, her breast awash in white water. When she climbed the bank toward us and shook out her tail, we realized our error: it was a wolf. A half dozen others, evidently grown pups, sprang from the willows and all joined in a welcoming melee of wagging tails and playful maulings. What was literally a pile of wolves writhed and tumbled in the center of an open flat at the foot of our rimrock.

In those days we had never heard of passing up a chance to kill a wolf. In a second we were pumping lead into the pack, but with more excitement than accuracy: how to aim a steep downhill shot is always confusing. When our rifles were empty, the old wolf was down, and a pup was dragging a leg into impassable slide-rocks.

We reached the old wolf in time to watch a fierce green fire dying in her eyes. I realized then, and have known ever since, that there was something new to me in those eyes—something known only to her and to the mountain. I was young then, and full of trigger-itch; I thought that because fewer wolves meant more deer, that no wolves would mean hunters’ paradise. But after seeing the green fire die, I sensed that neither the wolf nor the mountain agreed with such a view.

It is this new view he retained for the remainder of his life.

Leopold said, “a thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise.” It is important to remember that Leopold was a scientist. He used this formal training to his advantage believing that people would accept scientific evidence over barefoot nature lovers. He felt that wilderness was indispensable for science and for survival. Leopold is one who could easily determine cause and effect in natural environments.

Leopold did, however, do more than just write and talk. He was
instrumental in creating the Gila Wilderness Area in 1924, later to be renamed the Aldo Leopold Wilderness Area. This predated the National Wilderness Preservation Act by forty years. He was also involved in the beginning of the Wilderness Society in 1935.

Leopold's most important work came while living in Wisconsin. Forced to leave the southwest for health concerns, he came to Wisconsin for various studies and later became a Professor at the University of Wisconsin, where John Muir once studied. Outside of Madison, Leopold purchased an old chicken coop surrounded by depleted land, and used this shack as a subject to write of. One of his main themes was this story of a raped and logged over land recovering. Indeed, this subject would inspire A Sand County Almanac, published posthumously in 1949, a work which included perhaps his most famous essay, The Land Ethic.

The Land Ethic is Leopold's biocentric viewpoint. He suggested that caution in the use of land was an ethical proposition rather than an economic one. He even went so far as to say that it was unnatural to manage any species in its environment. These ideas were heretical in 1949. Leopold also realized years before others that tourists and recreational users could be a danger to the
environment.24

As a result of The Land Ethic, new environmental groups devoted to a biocentric view, a number of them militant, developed. Dave Foreman of Earth First! said that A Sand County Almanac was “not only the most important conservation book ever written, but it is the most important book ever written”.25 It is this legacy Leopold left to today’s environmental movement. People believed themselves to be simply members and citizens of the biotic community and not above it.26

Now that a foundation was laid for a confrontational environmental movement time was still necessary for it to develop. It was necessary for individuals to adopt and believe the ideas espoused by Thoreau, Muir, and Leopold. These men were decades ahead of others in their thoughts. It is for this reason that the fringe of society was the first to adopt their ideas. It was the more radical free thinkers who would accept the concept of a biocentric view.

After World War II, two causes helped to encourage the environmental movement. First was the ushering in of a nuclear and scientific age. People believed, and many still do, that science could make all of life better; when, in reality, our desire for convenience
and power created most of today's environmental problems. The second cause was a result of the sixties. As Blacks were achieving rights others began to see how these same rights could be applied to nature. This need to liberate the oppressed minority from tyranny paralleled the original liberal thought of our country's founders. The American idea of liberty could be applied to nature. Old style conservationism met with ethics in a liberal tradition and radical environmentalism was born.

The first major confrontational group was formed in Canada in 1971. They were known as the Don't Make a Wave Committee. It was founded by three men and named after a border demonstration between Canada and the United States in 1969. This demonstration was a protest of a nuclear test on the island of Amchitka in Alaska. These men were Jim Bohlen, a member of the United States Navy during World War II, Irving Stowe, who introduced Bohlen to the Quaker religion, and Paul Cote. Both Stowe and Bohlen were members of the Sierra Club in Canada. Stowe's spreading of Quaker philosophy was important for one of its tenets; the concept of "bearing witness", or registering one's objection by being there.

This Quaker philosophy was set in two principles. The first was
brought from a seventeenth century Quaker woman named Mary Dyer. She was hung as a witch in 1660. Before she died she is remembered for saying, "My life not availeth me in comparison to the liberty of the truth...".31 The second principle was simple: just be in the way.

The plan the three men developed was to secure a vessel to protest the scheduled test on Amchitka Island in 1971. They met with local people to discuss the idea. In this meeting a man named Bill Darnell proposed a new name for the group. It is here that Greenpeace was born, a group that would link the symbols of ecology and peace.32 Their only task now was to charter a vessel and secure the funds to do so.

Just a short time later the ship Phyllis McCormack was chartered and renamed Greenpeace for the voyage. The money came from a benefit concert by Joni Mitchell and James Taylor which raised $17,000. Another $6,000 was given by the Palo Alto Society of Friends in California. Additional money arrived in small sums from around Canada.33 Twelve men set off on September 15, 1971 for Amchitka Island to protest the scheduled nuclear test of the United States. "World War III"; the battle to save the earth from environmental ruin, was underway.34
Bohlen was the only founder on board the ship. He was accompanied by four journalists including Robert Hunter. Hunter is significant for a book that he brought on board. The book was *Warriors of the Rainbow*, an Indian tale of the earth being poisoned and polluted. The Indian would teach the white man reverence for the earth before it was too late. Together they would rise and become *Warriors of the Rainbow* to save the earth from environmental ruin. While this did not inspire the older members of the crew, it did inspire Hunter and the younger members.

During the trip they docked at the Kwakiutl Indian village. Here they received sacred blessings for the trip. Unfortunately, even this would not help the voyage to succeed. They would be forced to return for customs violations. The bomb, however, had not yet been detonated, and the ship *Greenpeace Too*, with twenty-eight men on board, set off. On board was Paul Watson who would later start his own more radical group. *Greenpeace Too* was stalled by bad weather and never made Amchitka Island. However, thanks to the public relations battle they waged at home, the AEC announced, three months after the test, an end to all further tests on any of the Aleutian Islands.
The next major battle was the atoll of Moruroa, a French nuclear testing site. Greenpeace would enlist the help of David McTaggart, later to be the first President of Greenpeace International, and his ketch, the Vega. In June of 1972 the Vega reached the forbidden waters around the test zone. After being followed and watched by four French ships, they were eventually rammed by the ship La Paimpolaise, for the delay they caused. France repaired the Vega only sufficiently for it to return to its home port of New Zealand and the test was carried out.

After complete repairs to the Vega, it would return to Moruroa. There they were boarded by French commandos in international waters. McTaggart was beaten badly and cameras and film were confiscated. However, one roll of film did survive the boarding and it contained the necessary evidence against the French for their act of piracy. France agreed to stop all atmospheric testing after 1974. Meanwhile, McTaggart was in the process of suing France for damages and piracy.

In 1975 Greenpeace adopted a new and perhaps its most famous cause. Robert Hunter was approached by Dr. Paul Spong, a whale research scientist, about an idea to put people in front of whaling
ships. Hunter was unsure if Greenpeace would leave its singular antinuclear stance. The death of Irving Stowe, the strongest antinuclear advocate, just months earlier allowed the group to adopt another cause. With a gift of $5,000 from Canadian singer Gordon Lightfoot, they were able to kick off the campaign. Before the confrontation, Dr. Spong was to produce a movie to raise additional funds and to promote awareness for the whales in Canada and Japan. When this failed to extract the desired results, the Phyllis McCormack was chartered again, this time to confront whalers. They would go to where the whalers were and then would navigate next to the whales in Zodiac inflatables. This would put man between the harpoon and the whale. Paul Watson and Hunter were the earlier confrontationalists. Japan and Russia were the first targets.

By 1976, Greenpeace claimed 10,000 members. In reality there were only about thirty. They were forced to reorganize in order to cope with a rising debt and increased factionalism. Robert Hunter became the President. Soon thereafter the seal campaign was underway in Canada. By March of 1976, they were spraying printer's dye on harp seal pups which made their white coats worthless without harming the seals. Canada soon outlawed this practice of
spraying the seals. Greenpeace then resorted to shielding them with their bodies. This publicity severely impacted the seal fur trade. By the end of 1976, the official membership of Greenpeace was 8,000 worldwide.45

However, dissension again struck Greenpeace and, in April of 1977, Robert Hunter resigned. He was succeeded by Patrick Moore and Paul Watson was removed for his over-zealous activities. At this point the Rainbow Warrior was born and became the flagship of Greenpeace until 1985.

The Rainbow Warrior set out after the Icelandic whalers. It also protested the dumping of toxic and nuclear wastes at sea.46 Despite success at sea, factionalism still existed. Different chapters in various countries were struggling for control. To combat this problem, Greenpeace International was formed in 1979, with its charter in the Netherlands. All countries maintained their own group such as Greenpeace USA, but they are now all united in spirit and in resources.47

In 1981 and 1982 the Vega was back in Moruroa, where France was now testing underground, and another ship was in the Arctic Circle protesting Soviet nuclear testing.48 The best news of 1982
arrived when the International Whaling Commission voted to end all commercial whaling within three years. Their hard work had paid off. With this accomplished the new campaign became toxic and nuclear discharge at sea.

1985 became the “Year of the Pacific”. This was a time of the greatest publicity and tragedy for Greenpeace. It began simply when the *Rainbow Warrior* set sail for Rongelap Island, in the Marshalls, on what was known as “Operation Exodus”. Rongelap was an island dusted by radioactive fallout. In four trips over ten days the three-hundred residents were evacuated to an island 120 miles away.

The tragedy occurred while the *Rainbow Warrior* was docked in Auckland, New Zealand after its mission to Rongelap. At least ten French secret service agents, including one who infiltrated Greenpeace, plotted to sink the ship. On July 10, 1985 two bombs ripped through the *Rainbow Warrior*. Fernando Periera, who was along as a photographer, died in the incident. France denied all involvement after their own seventeen-day investigation. Then on September 22, France found two agents guilty of the bombing and sentenced them to seventeen years in prison. This unquestionably harmed France’s international credibility.
Since this unfortunate incident Greenpeace has adopted many new causes. The concept of a "World Park" in Antarctica is one of the leading campaigns. This idea would establish wilderness, wildlife protection, and a land free of weapons. In 1986/87 Greenpeace was able to establish a scientific base on Antarctica.

In the tradition of Gordon Lightfoot and James Taylor, Greenpeace has continued to receive support from musicians. Greenpeace has accompanied R.E.M. on their last three tours and lead singer Michael Stipe joined in a protest in South Carolina.

Incineration of toxic wastes, nuclear free seas, clean inland waters, and continued opposition to nuclear weapons mark much of their current campaign. The nuclear campaign at Rocky Flats, Colorado has angered many environmentalists. Greenpeace is using billboards in their campaign which is something they are ordinarily opposed to. Except for this oversight, they have achieved remarkable success and support.

Since 1971, Greenpeace has grown to unimaginable proportions. Greenpeace USA now has 2.3 million members and a budget of 50.2 million dollars. This is the largest conservation organization in the United States and is over four times the size of the Sierra Club.
Despite this phenomenal growth, they remain as activist in nature now as they were in 1971.

After being expelled from Greenpeace in 1977, Paul Watson set off on his own course. He formed the group Earthforce, with financial backing from the wealthy Cleveland Amory who supports animal activists. Watson had been an animal advocate and against hunting since serving as a member of the Kindness Club as a boy in Canada. At age fifteen, he left for the sea and financed his way through Simon Fraser University by working in the Canadian Coast Guard. He became a part of Greenpeace when it was still the Don't Make a Wave Committee. He was also an Indian advocate and, in 1973, he was involved in the Sioux protest at Wounded Knee. But, his heart and conviction lie at the sea.

Shortly after the formation of Earthforce they changed the name to the Sea Shepherd Conservation Society, named after the first ship used by the group. Their most famous battle occurred in 1979 when Sea Shepherd sank the pirate whaling ship Sierra. This landed Watson an appearance on the talk show Good Morning America. By 1983 Sea Shepherd had a far reaching reputation. Ships would often turn rather than be rammed after receiving warning from the Sea Shepherd.
Canada even went so far as to spending 2 million dollars to pursue this vessel.61

In November of 1986, Sea Shepherd scuttled two of Iceland's whaling ships and destroyed their whale oil plant. It was believed by Sea Shepherd that Iceland was not following the current ban on whaling.62 Paul Watson possesses a warrior mentality which he brought to Sea Shepherd. His tactics have produced results, but in a vastly different way than Greenpeace. Sea Shepherd now has about 15,000 members and an annual budget of about one-half million dollars. Their greatest achievement may be making the radical Greenpeace appear to be a moderate group.63

After growth in sea preservation organizations, it was time for a return to dry land. The mentor of this confrontational group, second in name recognition only to Greenpeace, was Edward Abbey. Abbey was a man who loved the American west with the same passion that Watson loved the sea. After World War II, Abbey attended the University of New Mexico. He is most famous for writing a story of four environmentalists who destroy billboards, construction equipment, and blow up Glen Canyon Dam. They were known as The Monkey Wrench Gang and this novel, based on their exploits, inspired
many. Dave Foreman of Earth First! compared Abbey to Muir, Thoreau, and Leopold for inspiring lovers of wild things.

A group formed five years after The Monkey Wrench Gang with desire and tactics similar to the foursome in the novel. Earth First! was created in 1980 to provide an honest and non-compromising position towards maintaining and creating American wilderness. They would provide the fringe view which, they hoped, could then spread to the middle.

Earth First!’s most influential founder was Dave Foreman. He had grown up as a staunch conservative, had campaigned for Barry Goldwater, and had led a chapter of the Young Americans for Freedom. Foreman attended the University of New Mexico, where Abbey studied. Upon graduation he joined the U.S. Marines, where he spent thirty-one of his sixty days of training in the brig. In 1971, he began conservation work in New Mexico and, in 1978, left for Washington D.C. to become the wilderness affairs coordinator for the Wilderness Society. There he coordinated the lobbying efforts for RARE II. When there were only fifteen million acres, of the possible sixty million acres, proposed for wilderness, Foreman had enough and quit. He threw his sleeping bag in his van and headed for New
Mike Roselle and Howie Wolke had backpacked together since 1975. Wolke was the Wyoming representative for Friends of the Earth, an environmental group. Roselle had read *The Monkey Wrench Gang* and billboards began to fall around Yellowstone National Park.69 Roselle felt “mainstream environmentalists were out of touch”.70 Bart Koehler who was the Wyoming representative for the Wilderness Society met up with Roselle and Wolke. Together they headed for New Mexico to meet Foreman and Susan Morgan, the educational director for the Wilderness Society. They all then headed for Mexico.

In Mexico, Earth First! was formed as a “disorganization”. They would have no officers, no constitution, no incorporation, and no tax status. This, they felt, would prevent them from becoming like other environmental organizations.71 Their symbol was a clenched green fist and their motto was “No Compromise in Defense of Mother Earth”. This motto was borrowed from the abolitionists “no compromise with slavery”.

Foreman summed up the group’s desire: “It is time to act heroically and admittedly illegally in defense of the wild, to put a monkey wrench into the gears of the machinery destroying natural
diversity”. Their first major act occurred in March of 1981. Seventy-five Earth First!er's traveled to Glen Canyon Dam. There they unrolled three hundred feet of black plastic down the side of the dam which appeared to be a crack from a distance. This would have made “The Monkey Wrench Gang” proud. They merged the ecological vision of Muir and Leopold with the tactics of Abbie Hoffman.

The vision Foreman saw for Earth First! was all-American, beer-drinking, cowboy-booted outdoorsmen in covert defense of western wilderness. In 1983 S.W.A.T. was organized. They would Save Wilderness at Any Time. Tree spiking, removing survey stakes, and disabling machinery was their specialty. This is how Earth First! continued until disaster struck in 1989.

On May 31, 1989, Foreman was arrested by the F.B.I. Arrest was nothing new to Earth First!, Roselle and Wolke had spent six months in prison, but the involvement of the F.B.I. was. The previous night Mark Davis and Marc Baker were arrested near a transmission tower outside Phoenix. Margaret Millet was arrested the same morning as Foreman. Baker nor Davis were members of Earth First!. Foreman was charged with conspiracy to destroy the Rocky Flats Nuclear Facility in Colorado, the Palo Verde Nuclear Generating Station in
Arizona, and the Diablo Canyon Nuclear Generating Station in California. Davis, Baker, and Millet spent two months in jail before being released on bail. The F.B.I. claimed that this foursome made up EMETIC, the Evan Meecham Eco-Terrorist International Conspiracy. Evan Meecham was the recently impeached Governor of Arizona. EMETIC recently attacked Canyon Mine in Arizona. This foursome is still awaiting final resolution of their case.

1990 was “Redwood Summer” in Northern California, named after the “Mississippi Summer” of the civil rights movement. In May 1990, Judi Bari and Darryl Cherney were the victims of a car bombing. Just months earlier Bari was rammed by a Redwood Coast Trucking semi. The F.B.I. tried to blame Bari for the bomb, but these charges were soon dropped. Before the bombing, Bari received a threatening letter from the “Committee for the Death of Earth First!”. There was also a letter after the accident from someone claiming to be the “Lord’s Avenger”. No arrests have yet been made.

“Redwood Summer” did carry on without its organizer, Judi Bari. She had originally been in charge of the peaceful protest of old-growth logging. In June 1990, Earth First! publicly renounced all tree spiking and announced that they were limiting activities to
marches and sit-ins.78

Mike Roselle now works for Greenpeace on their old-growth forest issue. He also organized a nuclear protest in Nevada for Greenpeace. This led to the first successful delay of a nuclear test on U.S. soil.79 Dave Foreman resigned from Earth First! on August 13, 1990. The group has changed since Foreman’s inception.80 Foreman has been accused of being racist and insensitive for his statement that the African famine was natural and good. He believes overpopulation is a serious environmental problem. The current organization was not pleased with his comments.

Now it looks like a Grateful Dead concert at Earth First! gatherings. Foreman wanted rednecks for wilderness, not the feminists and hippies that California has given to Earth First!. There is now a separate “woo-woo element” of bioregionalists in the California Earth First! Everything of their’s is locally grown and made and they are active supporters of the legalization of hemp. This is not the vision of working class environmentalists that Foreman foresaw.81

Foreman still believes in monkeywrenching. He wants people to monkeywrench alone and be more creative. He also warns against being caught.82 Foreman is committed to the same rabid-poetry of
nature once professed by a wild-eyed radical named John Muir. Earth First! has changed drastically since its inception, but by adopting a Greenpeace style of confrontation, Earth First! may survive and grow from its current 15,000 members.

Taking a even more direct illegal stance than all except Sea Shepherd, the Band of Mercy was created to protect animal rights. They began in 1972 and, in 1976, changed their name to the Animal Liberation Front. They were formed in England and did not come to the United States until 1982. In that year, seven hundred protesters stormed the Huntington Research Center in England. This publicity brought them across the Atlantic.

In April 1982, the Animal Liberation Front raided the University of Maryland. There they rescued forty-two rabbits from the research facility. Later that year they raided Howard University. During the rescue they found a dead cat still in its cage, another with its eyes sewn shut, and still others separated from their mothers to stimulate a nervous disorder.

Despite such tactics they claim to be a non-violent group, stating that the property which they damage suffers no pain. The group simply does not believe that animals should be harmed in any
way. Many members go beyond vegetarianism, and do not use animal products such as eggs, silk, or leather. To carry out such raids the entire group must be wholly dedicated and reliable. Initials are used by the members to further hide their identity and information is given on a strictly need-to-know basis. Membership is very selective and secretive.

It is common in the United States for the group to use such names as the Band of Mercy, Wild Geese, Urban Gorillas, or True Friends. They believe this will lessen the risk of arrest. Members also carry up to $1,000 cash during raids to buy off security guards in the event of discovery.

Since coming to the United States, the Animal Liberation Front raids have grown in size and scope. In April 1985, they raided the University of California at Riverside. There five-hundred animals were rescued and computers and monitoring equipment were damaged. At the University of Pennsylvania, the Animal Liberation Front stole seventy hours of videotape showing grossly unsanitary conditions and severe head injuries inflicted upon baboons without anesthesia. This resulted in the Department of Health and Human Services suspending all funding for research at the University of
Pennsylvania.89

Since then their tactics have grown more destructive. At the University of California at Davis, they set fire to the farm-animal diagnostic lab, causing 3.5 million dollars in damages. Recently they were accused of placing bombs in both Macy's and Saks, in San Francisco, to protest fur sales. Fortunately no one was injured.90

Although many of the acts may appear radical or violent the Animal Liberation Front is achieving results. They have brought attention to many unfit facilities and their membership continues to rise.

Much of the current trend in confrontational environmentalism lies in localized groups. In Washington the Ancient Forest Rescue Expedition is raising awareness and protesting on behalf of the forests. They were even supported by Earth First!. In Indiana PHALS, People Against Hazardous Landfill Sites, continues to grow and become more activist.

PHALS began in 1982 to protest Waste Management's Wheeler, IN Landfill. Now they are strong advocates of recycling, they publish information about pollution, and have even published a book on how to stop landfills.91 There are hundred of groups like these around the
country made up of local citizens who want their children to have a future. They are people who heed the words of Thoreau to “let your life be a friction against the machine”.92

The future shows continued growth for the environmental movement. In the last two years the membership of Greenpeace has doubled.93 Local groups are exploding onto the scene and the media is showcasing their achievements. But is this just a popular fad destined to pass as people become interested in another problem? The answer I propose is a definite no!

To continue this trend people must be continually made aware that there is a problem. It is important to learn that there is such a thing as the “greenhouse effect”. But it is more important to learn what the problem is and how we caused it. Fortunately, large environmental groups are bringing these problems to a better state of public awareness.

Next it becomes necessary for individuals to learn how to correct the damage we are causing. This is the stage where we are now. People want to do their part. Few actually know how or where they can. Greenpeace is now operating in both areas. They are bringing about an awareness of the problems and through their
educational program are showing ways to help.

The reason why these two solutions are occurring is that society is beginning to realize that this is no longer a socialist plot of the left-wing fringe. This is a life or death proposition for our planet. We are, as Dave Foreman recognized, overpopulated and overconsuming. The environmental movement is now made up of liberal and conservative, Republican and Democrat alike.

It is important that this movement does not become too mainstream or lose its radical fervor. People must change their way of thinking to realize that everything one does effects the environment in some way. To make a choice for inaction is simply the choice to be against future life on this planet.

Groups such as Greenpeace will continue to grow, but the real growth will occur on a grassroots level. Families, neighborhoods, or communities must reduce waste, recycle, and confront those environmental problems in their area. It is groups such as PHALS that will probably grow most dramatically. Those who were previously unconcerned will engage in civil disobedience to ensure that life might exist is a manner that is not sterile or technocratic. No one would be truly happy with plastic trees and the absence of wildlife.
People will continue to join mainstream environmental groups, if only as a legislative lobbying technique. Most action will occur on a local level. The prophecy in *Warriors of the Rainbow* will fulfill itself. Just before we destroy ourselves, which we are doing at a rapid pace, we will rise up and save the planet from our own destruction.

When the *Phyllis McCormack* left in 1971, Greenpeace declared World War III: the battle to save the planet from environmental ruin. Our country has yet to lose a world war and we won't lose this one. As long as previously law abiding citizens are willing to protest and to change their lifestyle, we will win.

The future of environmentalism is confrontational environmentalism. Confrontational environmentalism is a powerful tool for the future of our planet. The groundwork laid by Greenpeace and Earth First! is invaluable. But the grassroots level, where individuals can have a direct impact on their local environment, is the key to the future.

So this land of the great plains is claimed by the Lakota as their very own. We are of the soil and the soil is of us. We love the birds and beasts that grew with us on this soil. They drank the same water as we did and breathed the same air. We are all one in nature. Believing so, there was in our hearts a great peace and a welling kindness for all living, growing things.

—Luther Standing Bear
Footnotes


6. Ibid. p 85.


9. Ibid. p 29.


12. Ibid.

13. Ibid.

14. Ibid.

15. Ibid.


19. Ibid. p 17.


23. “Phenomena, Comment, & Notes”. p 44.


28. Ibid. p 10.


30. Ibid. p 8.


33. Ibid. p 10.


36. Greenpeace.


38. Ibid. p 17.

39. Ibid. p 23.

40. Ibid. p 26-27.


42. The Greenpeace Story. p 33.

43. Song of the Whale. p 142.

44. Ibid. p 149.

45. The Greenpeace Story. p 45-46.

46. Ibid. p 54-60.

47. Ibid. p 68.

48. Ibid. p 81-82.

49. Ibid. p 107-108.

50. Ibid. p 112.
51. Ibid. p 112-115.

52. Ibid. p 121-125.

53. Ibid. p 131.


60. Ibid. p 15.


63. "Inside the Environmental Groups". p 84.


69. Ibid. p 100.

70. Ibid. p 98.

71. Earth First!”. p 42.

72. “Mother Nature’s Army”. p 100.


77. “Earth First!, What Next?”. p 77.


80. “Reckoning”. p 137.

81. “If a Tree Falls in the Forest, They Hear It”. p 62.


85. Ibid. p 90.


88. "Inhuman Bondage". p 90.


93. "Inside the Environmental Groups". p 73.