

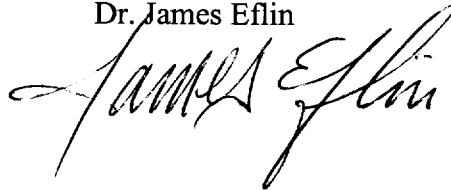
The Pluralistic Connection:
The Philosophies of Deep Ecologist Arne Naess and Ecofeminist Karen Warren

An Honors Thesis (HONRS 499)

by

Colleen M. McColl

Thesis Advisor:
Dr. James Eflin

A handwritten signature in black ink that reads "James Eflin". The signature is written in a cursive style with a large, sweeping initial 'J'.

Ball State University

Muncie, Indiana

December 21, 1999

Graduation:
December 1999

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Acknowledgments:

Thank you to James Eflin, my thesis advisor, for his guidance in my topic development, as well as for his patience and understanding during my various surgeries over the course of the semester. Thanks to my family for their support and for going out of their way to make working on my thesis more convenient. Thanks also to Alex Merrill for his reassurance and compassion on those "high stress" occasions.

Abstract:

Deep ecology and ecofeminism are two environmental ethics that question modern, mainstream environmental values. Deep ecologist Arne Naess addresses how modern environmental thought may be shifted from the “shallow” (human-centered), to the “deep” (where all of nature has intrinsic value). Ecofeminist Karen Warren sees a connection between the domination of women and the domination of nature and argues against the “logic of domination.” Although there is disagreement between many deep ecology and ecofeminist philosophers, Naess and Warren hold positions that seem to be compatible. Pluralism is key in the compatibility of the philosophies of Naess and Warren.

**The Pluralistic Connection:
An Analysis of the Philosophies of Arne Naess and Karen Warren**

Humans experience the byproducts of their domination over nature everyday. Some face a burning in their lungs at night after a full day of breathing polluted air. Others suffer from pain in their stomachs that have been without food because soil is too poor to sustain growth, or because the population is too high to provide sustenance for everyone. There are areas where drinking water is unacceptable for consumption, and fish cannot be eaten due to water pollution. There are many negative consequences stemming from human activities (air pollution, water pollution, soil erosion, deforestation, species extinction, etc.). Some of these effects are more noticeable than others, but none the less, they are there.

Various uncertainties encompass environmental issues. Humans are concerned about what the earth will be like with continued pollution and depletion of finite resources. What happens when all fossil fuels have been consumed? There is debate about what should be left for future generations. Consumerism/materialism need to be addressed to ensure a healthy environment for forthcoming generations. It is imperative to evaluate the toll of environmental destruction at the ecosystem level. Can what is left be salvaged? As biodiversity decreases, the ecosystem is less able to sustain itself through change. In other words, as biodiversity decreases, the adaptations of species through natural selection also decrease. These issues must be dealt with in a way that will appeal to people's morality.

The dominant characterization of environmental problems in the past has been how the consequences of destruction relate to humans (Naess, in Pojman, 1998, pp. 134-

136; Palmer, 1997, pp. 15-17). Human attitudes concerning the environment play a significant role in the formation of values. Is it possible to attain a culture of people who are holistic (all of nature has intrinsic value) in their ideology as opposed to anthropocentric (human centered, only humans have intrinsic value)? The question is how to shift mainstream environmental thought from the shallow (human centered) to the deep (ecocentered/holistic). Specific environmental ethics address these questions but deviate from mainstream thought (Palmer, 1997, pp. 13-19; Pepper, 1996, pp. 35, 106-107). Among these are deep ecology and ecofeminism. Although each maintains a different opinion of the root of the domination of nature, both deep ecology and ecofeminism introduce important ideas concerning the modern environmental crisis and how it should be addressed.

Literary reviews of deep ecology and ecofeminism provide a basis for drawing conclusions about what steps should be taken to shift modern environmental thought from anthropocentric thinking to holistic thinking. Philosopher Arne Naess has made significant contributions to the deep ecology movement. Through Naess' analysis of "shallow" versus "deep" thinking, his seven main goals for the deep ecology movement, the development of the deep ecology platform, and his "Ecosophy T", Naess presents eloquent arguments for the adoption of holistic thinking. Karen Warren, an ecofeminist philosopher, is also concerned with current trends in modern environmental thought. Warren gives arguments concerning the importance of including a feminist perspective in environmental ethics. Warren attests that the domination of women and the domination of nature are connected by the logic of domination. In comparing these two philosophers, a common ground is discovered. Although there is considerable disagreement between

many deep ecologists and ecofeminists, Naess and Warren have developed theories that seem to be compatible.

Deep Ecology

Philosopher Arne Naess first used the term “deep ecology” in print in 1973 (Palmer, 1997, p. 15). Naess argued that the environmental movement could be broken up into two main schools of thought, the shallow and the deep. Naess reasoned that the shallow movement was primarily concerned with how environmental problems related to human welfare and resource exhaustion. The deep movement, on the other hand, “was concerned with fundamental philosophical questions about the ways in which humans relate to their environment” (Palmer, 1997, p. 16). Specifically, deep ecology was concerned with modern sciences (physics and ecology) which gave evidence that humans were not separate, isolated objects, but rather are interconnected with each other and with all of nature (part of the web of life). Although many different forms of deep ecology have arisen since 1973, the common goal of all deep ecologists is to change the fundamental way in which humans look at the world. The request is for a more “holistic” outlook, one in which humans are incorporated into nature, not above or separate from it. This worldview change would also require a change in human values.

In Naess’ 1973 article, “The Shallow and the Deep, Long-Range Ecological Movement,” he addresses seven main goals of this “deep ecology” movement. These seven goals are represented in Table 1.

Table 1: Naess' Seven Main Goals for the Deep Ecology Movement

1. A total-field image.
2. Biospherical egalitarianism.
3. Diversity and symbiosis.
4. An anti-class posture.
5. Pollution and resource depletion.
6. Complexity-not -complication.
7. Local autonomy and decentralization.

According to Naess, the first goal of the deep ecology movement would be a, “rejection of the man-in-environment image in favour of the *relational, total-field image*” (Naess, in Pojman, 1999, p. 134). The “total-field image” is an appeal for a holistic view of nature where humans no longer separate themselves from the interconnected “web of life.” This step is essential. In order for humans to abandon the practice of dominating nature, and change the nature-human symbiotic relationship from a parasitism to a mutualism, humans must understand that they are not separate from nature.

Naess' second aim is the adoption of biospherical egalitarianism (in principle). Also known as bioegalitarianism, biospherical egalitarianism argues that “the lives of all living organisms are of equal worth,” and therefore humans have no justifiable ethical privilege to nature/natural resources (Palmer, 1997, p. 106). In other words, all living things have intrinsic value, “and human beings are no more intrinsically valuable than any other living thing but should see themselves as equal members of the Earth's community” (Pojman, 1998, p. 98). By accepting biospherical egalitarianism, humans would agree that there is an equal right to live and blossom shared by all things. Quality of life is partially dependent on human partnership with these other forms of life.

Naess' third point deals with principles of diversity and symbiosis. According to Naess, “...the so called struggle of life, and survival of the fittest, should be interpreted in

the sense of ability to coexist and cooperate in complex relationships, rather than to kill, exploit and suppress” (In Pojman, 1998, p. 135). It is important to understand that diversity strengthens the chances of survival and by living together in a symbiotic relationship (especially a mutualism), all parties may benefit. Naess introduces the ecological principle of “Live and let live” as opposed to “Either you or me” which seems to be right on the money. Humans must understand that the “Either you or me” principle is dangerous because humans are dependent on nature. If humans destroy nature, or “bite the hand that feeds them,” eventually there will be nothing left to feed them. Biodiversity is what will keep humans and all of nature healthy. A mutualistic relationship is the key to biodiversity.

In his fourth principle, Naess calls for an anti-class posture. “Diversity of human ways of life is in part due to (intended or unintended) exploitation and suppression on the part of certain groups” (Naess, in Pojman, 1998, p. 135). In a classless society, humans would be able to overcome the adverse affects of being an exploiter or one of the exploited and in turn would attain self-realization. This same principle can be assumed with respect to nature. In order for humans to attain self-realization, the exploitation of nature must be stopped. If a balance is achieved where humans and nature are equal, all things will flourish.

The fifth target of Naess’ article is the fight against pollution and resource depletion. The fight against pollution and resource depletion may be seen as a positive if policies take into consideration “deep” reasoning, as opposed to “shallow” reasoning. This is not to say that “shallow” environmental protection is a negative. Many of the people dedicated to protecting nature have considered all life forms. However, “In order

to be heard they have had to argue almost exclusively in terms of human health and well being, even though their motivation has been both broader and deeper” (Naess, in Witoszek & Brennan, 1999, p. 121). Naess points out that anti-pollution and resource depletion projects should not, “increase evils of other kinds” (Naess, in Pojman, 1998, 135). For example, certain anti-pollution controls may cause higher prices on products of necessity, yielding a growing gap between classes. If there are strict limits on the amount of particulate matter, and sulfur dioxides released from a coal burning power plant, higher prices will be charged for electricity. This higher price may mean that some people will not be able to afford to heat their homes to the same degree of comfort as others with more money. This would represent a growing gap between classes. Social implications of environmental policies need to be kept in mind. This growing gap between classes is not consistent with Naess’ fourth point of an anti-class posture, which seeks human relationships that would endorse self-realization. It is important to play out all of the cause-effect situations before actions are taken. Humans must try to correct the evils already in place, but must attempt to make sure in doing so they are not replacing those evils with other negative consequences.

Naess’ sixth principle addresses the idea of complexity, not complication. It is understood that the earth is made up of complex interconnecting relationships. “Such complexity makes thinking in terms of vast systems inevitable” (Naess, in Pojman, 1998, p. 135). Naess conceives that the complexity-not-complication principle, when applied to humans, calls for division of labor, not fragmentation of labor. This division of labor would yield a complex system with complex economies and an integration of a variety of

means of living. In effect, by modeling human societies/systems based on the complexity of natural ecosystems, a more efficient and less destructive society would be born.

Naess' final principle is a call for local autonomy and decentralization. "The vulnerability of a form of life is roughly proportional to the weight of influences from afar, from outside the local region in which that form has obtained an ecological equilibrium" (Naess, in Pojman, 1998, pp. 135-136). In order to reach ecological equilibrium, self-sufficiency must be reached throughout all communities. For mental and material self-sufficiency to be realized, strengthening of local self-government must be accomplished, as well as decentralization of government in general. The earth's large ecosystem is a combination of smaller interconnecting ecosystems. For example, people who live in a rainforest have a better understanding of/connection to how that system works, than people who live in a desert. Communities should be self-sufficient and reject large importation of materials. To accomplish this, local governments must have more power.

With these seven early ideas, Naess had laid a foundation for deep ecological thinking. Naess articulated the importance of contemplating nature outside of its utility/relation to humans. By arguing that humans are an interconnected part of nature, giving equal value to all living things, and showing the importance of diversity and symbiosis, Naess presents ecological principles that are necessary in addressing the modern environmental crisis. Naess' anti-class posture, his ideas about addressing pollution and resource depletion, his theory of complexity, not complication, and his call for local autonomy and decentralization give the basis for necessary social change. Naess considers these ideas a necessary part of the modern environmental movement.

To characterize the deep ecology movement, Arne Naess and George Sessions, another prominent philosopher in the deep ecology movement, developed the deep ecology platform that consisted of eight principles. The eight principles are represented in Table 2.

Table 2: The Deep Ecology Platform

1. The flourishing of human and nonhuman life on earth has intrinsic value. The value of nonhuman life forms is independent of the usefulness these may have for narrow human purposes.
2. Richness and diversity of life forms are values in themselves and contribute to the flourishing of human and nonhuman life on earth.
3. Humans have no right to reduce this richness and diversity except to satisfy vital needs.
4. Present human interference with the nonhuman world is excessive, and the situation is rapidly worsening.
5. The flourishing of human life and cultures is compatible with a substantial decrease of the human population. The flourishing of nonhuman life requires such a decrease.
6. Significant change of life conditions for the better requires changes in policies. These affect basic economic, technological, and ideological structures.
7. The ideological change is mainly that of appreciating life quality (dwelling in situations of intrinsic value) rather than adhering to a high standard of living. There will be a profound awareness of the difference between big and great.
8. Those who subscribe to the foregoing points have an obligation directly or indirectly to participate in the attempt to implement the necessary changes

Reprinted from Witoszek & Brennan, 1999, p. 8.

The deep ecology platform is important because it is a foundation. Deep ecologists believe that all human and non-human life has intrinsic value. This yields important consequences for how humans treat nature. The platform shows the importance of diversity and attests that humans do not have the right to reduce this diversity except to serve vital needs. With this, there is an appropriate depiction of current consumerism/materialism and petition for its cessation. Principles four and five affirm that there is excess in the interference with the non-human world that continues to

worsen, and as the population of humans continues to grow the interference with the non-human world will continue to grow as well. In order for the non-human world to flourish, human population growth must be curbed and a decrease is necessary. The only way for life condition changes to be accomplished is to change policies that affect economic, technological, and ideological structures. There is a need to appreciate life quality and a need for humans to be aware of the differences between what it is to be big and what it is to be great (bigger is not always better, so to speak). By endorsing these points, there is an obligation to be a part of the change that is necessary for health of human and non-human life.

There is a great divergence of views within the deep ecology movement, yet most deep ecologists accept this foundational set of principles (Palmer, 1997, p. 183).

Although deep ecology is an umbrella term, these eight principles are the origin of deep ecology as an environmental ethic. Naess calls for humans to examine the principles and develop their own “ecosophies”, or “philosoph(ies) inspired by the deep ecology movement” (In Pojman, 1998, p. 137). Naess refers to his personal ecosophy as “Ecosophy T” (using the letter T to emphasize that others in the movement may form their own ecosophies “A”, “B”, “C”, etc.). Naess realizes that humans are individuals and therefore have different value priorities, attitudes, and opinions (Naess, in Pojman, 1998, p. 137). Because of this, some people may feel comfortable with his ecosophy, Ecosophy T, while others would place value differently, therefore providing different ecosophies. Naess feels it is possible for humans to hold different ecosophies, yet share a core set of underlying beliefs. The deep ecology platform holds this core set of convictions.

Furthermore, this pluralistic thinking is exactly what allows Naess to escape the criticism of some ecofeminist philosophers, as will be addressed later.

One of the major concepts in Naess' ecosophy is self-realization and how it relates to identification (Naess, in Pojman, 1998, pp. 138-140). According to Naess, self-realization at its maximum would include, "the mature experience of oneness in diversity" (In Pojman, 1998, p. 139). In other words, the highest form of self-realization is when one can see one's self in all things and all things in one's self; one would see the same in all things. Some interesting quotes describing this were given in Naess' 1985 essay, "Ecosophy T: Deep Versus Shallow Ecology." For example, from the translation of a Sanskrit verse, Radhakrisnan says, "He whose self is harmonized by yoga seeth the Self abiding in all beings and all beings in the Self; everywhere he sees the same" (Naess, in Pojman, 1998, p. 139). This vision of the self requires an increase in maturity from minimum self-realization. Naess attests, "The minimum is the self-realization by more or less consistent egoism-by the narrowest experience of what constitutes one's self and a maximum of alienation" (In Pojman, 1998, p. 139). The narrowest version of the self would therefore be strictly based on the individual.

Naess asks the question, "How do we develop a wider self?" The answer: through the process of identification. "There is a process of ever-widening identification and ever-narrowing alienation which widens the self. The self is as comprehensive as the totality of our identifications" (Naess, in Pojman, 1998, p. 139). Through identification, especially of humans with non-human objects, the minimum self may grow into the maximum self. When a person identifies with something, that person reacts as if the interests of another were the interests of that person. For example, one may feel as if an

attack on a family member is a personal attack. The key is to widen identification to being other than humans so as to feel an attack on nature is a personal attack. Through identification, a greater level of unity is achieved.

Ecofeminism

In 1974, French feminist Francoise d'Eaubonne introduced the term Ecofeminisme (ecofeminism) in the conclusion of her book *Le féminisme ou la mort* (Feminism or Death) (Paisain, n. d.). It was d'Eaubonne who first articulated the connections between patriarchy and environmental destruction. Ecofeminism, like deep ecology, is an umbrella term that encompasses many different versions of an ethic. Broadly, ecofeminism may be defined as a theory that sees connections between feminism and ecology. Ecofeminism is a theory that finds an intimate connection between the treatment/domination of women and the treatment/domination of nature. Most feel that environmental problems stem from androcentrism (male-centeredness), and in order to address these environmental problems a radical reconstruction/transformation of the present system is needed.

Although all ecofeminists see this common link of domination, many different factions are distinguishable. According to Ecofeminism Now!, anarchist feminism is a social ecofeminist view that is anti-racist, anti-capitalist, and anti-hierarchical (Gaard, 1997). This view seeks to liberate all people to live in harmony with nature. Socialist ecofeminism is a view that exposes the social structures that operate to make sure that women, people of color and the working class receive the fewest amounts of resources and the least amount of power. It associates women and nature to show dual subordination. Another example of the variety of concepts found in ecofeminism is

Womanism. Womanism encompasses spirituality and politics (association with Gaia). Womanists feel social and environmental justices are linked and social and economic reform are needed. An interesting fact that has not taken on ecofeminisms' dominate reconstructive vision is liberal feminism. Liberal feminists feel that the present system needs to be corrected, not transformed (Gaard, 1997). Even with all of these various/specific viewpoints, the foundation of ecofeminism is a constant: There is a connection between the domination of women and the domination of nature.

Karen Warren is an ecofeminist philosopher who has made important contributions to the ecofeminism movement. Warren gives a very interesting argument, divulging the "logic of domination". Warren disagrees with some ecofeminists. She does not see androcentrism as the root cause of the domination of nature. "There is no single root cause of oppression, domination, or exploitation" (Warren, in Witoszek & Brennan, 1999, p. 257). She believes that, in Western society, anthropocentrism has functioned historically as androcentrism. Because of this, no accounts of anthropocentric attitudes toward nature can be made without reference to patriarchy or androcentrism. She feels that if patriarchy were eliminated, then conceptually all other -isms of domination would be eliminated because all the other -isms are tied to patriarchy. "If patriarchy is eliminated, so is the logic of domination, which conceptually and morally glues the various systems of domination together" (Warren, in Witoszek & Brennan, 1999, p. 257). It is this "logic of domination" that explains the "causes" of oppression and domination, including the domination and oppression of women and nature.

In Warren's 1990 article, "The Power and Promise of Ecological Feminism", an argument is given for the expansion of feminism to include ecological feminism, and

Warren insists that ecological feminism provides a framework for the development of a feminist environmental ethic. According to Warren, "...any feminist theory and any environmental ethic which fails to take seriously the interconnected domination of women and the domination of nature is simply inadequate" (Warren, in Pojman, 1998, p. 173).

In her article, Warren argues that, "Environmental degradation and exploitation are feminist issues because an understanding of them contributes to an understanding of the oppression of women" (In Pojman, 1998, p. 174). Feminist philosophers believe that conceptual issues (or the basic beliefs, values, attitudes, and assumptions that reflect how a person views the world) are very important. With this, it is important to examine conceptual frameworks. An oppressive conceptual framework would explain, justify and uphold domination and subordination. An important element in an oppressive conceptual framework would be the "logic of domination". As explained above, the "logic of domination" is what ethically holds different theories of domination together. Warren insists that feminism should be expanded to include ecological feminism if feminism is to address patriarchy adequately.

According to Warren, feminism provides a framework for an environmental ethic. Warren relays the significance of using first person narrative in feminism and how it relates to environmental ethics. By using narrative, the importance of personal value is accounted for. Warren feels there are four main reasons why the use of narrative in feminism and environmental ethics is important: 1) "narrative gives a voice to a felt sensitivity often lacking in traditional analytical ethical discourse," 2) "such a first-person narrative gives expression to a variety of ethical attitudes and behaviors often overlooked

or underplayed in mainstream ethics,” 3) “the difference between conquering and caring attitudes and behaviors...provides a way of conceiving of ethics and ethical meaning as emerging out of particular situations moral agents find themselves in, rather than as being imposed on those situations,” and 4) “narrative has argumentative force by suggesting what counts as an appropriate conclusion to an ethical situation” (In Pojman, 1998, pp. 177-178). In other words, narrative has significance not only in feminism, but also in environmental ethics because it allows for sensitivity and caring toward the environment, relative to individual experience, which holds significant argumentative value. This caring attitude allows humans to acknowledge that they are separate, different, and independent, but are in relationship with nonhuman nature. By viewing the environment with a care and concern as, opposed to an arrogance and domination, a person is able to see the differences between oneself and nonhuman nature but respect and regard nature with a loving eye (Warren, in Pojman, 1998, p. 178). This feminist care principle, which attests that care is a basic value that all people should strive to achieve (Tronto, 1995, pp. 141-147), is important not only in feminism, but also in the development of an environmental ethic. “Humans in society should strive to enhance the quality of care in their world ‘so that we may live in it as well as possible’” (Tronto, 1995, pp. 141-147).

Warren makes it clear that there are certain characteristics that make an ethic feminist (In Pojman, 1998, pp. 179-180). For example, nothing can be part of a feminist ethic if it promotes -isms of social domination. A feminist ethic also gives significance to the diversity of women’s voices, therefore is pluralistic. Due to this diversity, a feminist ethic will change overtime and is based on some generalizations. A feminist ethic evaluates claims in terms of their inclusiveness of experiences and perspectives of

oppressed persons. A feminist ethic does not claim to be unbiased or value neutral, but it does claim to be a “better” bias because it is inclusive of so many viewpoints. A feminist ethic also provides a platform for values such as care, love, friendship, and appropriate trust, which are typically overlooked in mainstream ethics. By accounting for what characteristics make up a feminist ethic, it is easy to translate how nature would fit in (Warren, in Pojman, 1998, pp. 180-181). An ecological feminist ethic would therefore reject the domination of nature (naturism), and would hold a pluralistic structure where, although there are differences between humans and differences between humans and nature, these differences are respectfully acknowledged. Ecofeminism should be a theory in process that is inclusive of the different ways that women and nature are dominated and “makes a central place for values of care, love, friendship, trust, and appropriate reciprocity” (Warren, in Pojman, 1998, p. 181). Ecofeminism reevaluates what it is to be human and on what basis human ethical behavior consists. Warren feels that any ethic that does not take these things into account is simply inadequate.

Connections Between Naess and Warren

There has been, and continues to be, debate between many deep ecology and ecofeminist philosophers. In her article, “The Ecofeminism-Deep Ecology Dialogue: A Short Commentary on the Exchange Between Karen Warren and Arne Naess”, Patsy Hallen beautifully characterizes some key disagreements that have arisen between deep ecologists and ecofeminists (Hallen, in Witoszek & Brennan, 1999). Table 3 reveals some of the ecofeminist criticisms of deep ecologist theorists and Table 4 shows some of the deep ecologist criticisms of ecofeminist theorists.

Table 3: Ecofeminist Criticisms of Deep Ecologist Theorists

1. Deep ecology theorists do not recognize, value, or connect in significant ways with feminism, even though the two areas have many insights and aspirations in common.
2. Deep ecology does not explicitly undertake a gender analysis and, because of the ruling ideology, to be “gender neutral” is, in fact, to be gender biased.
3. Deep ecology does not sufficiently integrate theories of gender, race, and class oppression with that of the domination of nature.
4. Deep ecology tends to be foundationalist, to view anthropocentrism as the primary form of domination and to regard deep ecology as an umbrella for ecofeminism. It thus does not see clearly enough the links between the various forms of domination, such as the domination of women and the domination of nature.
5. In its focus on identification, interconnectedness, and the overcoming of separation, it fails to adequately affirm difference and hence inadvertently participates in the colonizing self.
6. In its grand theory making and its sweeping metavision of cosmic self-realization, deep ecology leaves out the individual, compassion, and an ethic of kinship and care.

Adapted from Hallen, in Witoszek & Brennan, 1999, pp. 276-277.

Table 4: Deep Ecologist Criticisms of Ecofeminist Theorists

1. The term woman is not sufficiently deconstructed by some ecofeminists so that the experience of white, middle class feminists becomes the norm.
2. In its early forms, ecofeminism had a tendency to essentialism implying that women by nature are better nurturers than men.
3. In its preoccupation with social justice issues, ecofeminists can [put the natural world in the background].
4. It can tend to make patriarchy responsible for all the domineering and destructive agendas.
5. It may not problematize sufficiently the twin dominations of woman and nature.
6. Ecofeminism can tend to dump at the door of deep ecology the ills of patriarchy.

Adapted from Hallen, in Witoszek & Brennan, 1999, pp. 277-278.

With all of the disagreement between deep ecology philosophers and ecofeminist philosophers, Arne Naess and Karen Warren seem to escape this “butting of heads”.

Although Naess and Warren are associated with different environmental ethics, their two positions may be shown to be compatible . The key to their compatibility lies in

pluralism. Both philosophers feel that a divergence of attitudes and ideas is appropriate in ethics. Naess stresses this with his call for differing, personal ecosophies, while Warren makes her pluralism apparent in her plea for the acknowledgement of the different attitudes and relationships individuals share with nature. Because of Naess' belief in differing ecosophies, it is conceivable that a deep ecologist could also be considered an ecofeminist. If a person worked into their ecosophy connections between the domination of women and the domination of nature, yet held the core set of beliefs as set up by the deep ecology platform, that person could be considered a deep ecologist also. Naess would even consider himself an ecofeminist (Naess, in Witoszek & Brennan, 1999, p. 273). Ecofeminists in turn may conceivably see themselves as deep ecologists (given Naess' definition of ecosophy). "The deep ecology movement is of singular importance to ecofeminist philosophers not only because of its obvious presence in environmental politics, but also because it seems to have answered the ecofeminist call for a nondominating attitude toward nature" (Warren, in Pojman, 1999, p. 255).

Warren and Naess may also be seen as compatible with respect to self-realization. Warren feels that Naess' Ecosophy T is compatible with an ecofeminist philosophy of the rational self because it does not involve expansion or transcendence, but it takes into consideration the relationship a person has to the world, where that relationship defines that person's self (Warren, in Pojman, 1999, p. 265). Personal relationships are key in ecofeminism and Naess holds "the personal" to have very high value in his ecosophy. This plurality is what has kept Naess from a lot of the critique that ecofeminists have given his colleagues.

Conclusion

Significant environmental problems exist and need to be addressed. Mainstream environmental thought has been centered on how environmental destruction relates only to humans. Both deep ecology and ecofeminism bring new ideas about how to address the modern environmental crisis, so as to move away from “shallow” thinking, and toward “deep” thinking. An analysis of the philosophy of deep ecologist Arne Naess has shown the importance of holding nature as having intrinsic value. With his seven early ideas for deep ecology, the deep ecology platform, and his “Ecosophy T,” Naess has argued for an interconnected relationship between humans and nature. By analyzing the philosophy of ecofeminist Karen Warren, the connection between the domination of women and the domination of nature was argued to be attributed to the “logic of domination.” Naess’ and Warren’s positions have shown to be compatible because Naess allows for the emergence of differing ecosophies, where Warren’s gender analysis of environmental destruction would hold value.

In order for progress to be made in the fight against environmental destruction, new, more radical views in the environmental movement must be examined. Both deep ecology and ecofeminism make important suggestions about what needs to be addressed in the continued struggle for a healthy environment. Ignoring the arguments that each philosophy makes would be detrimental to the plight for a healthy world.

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