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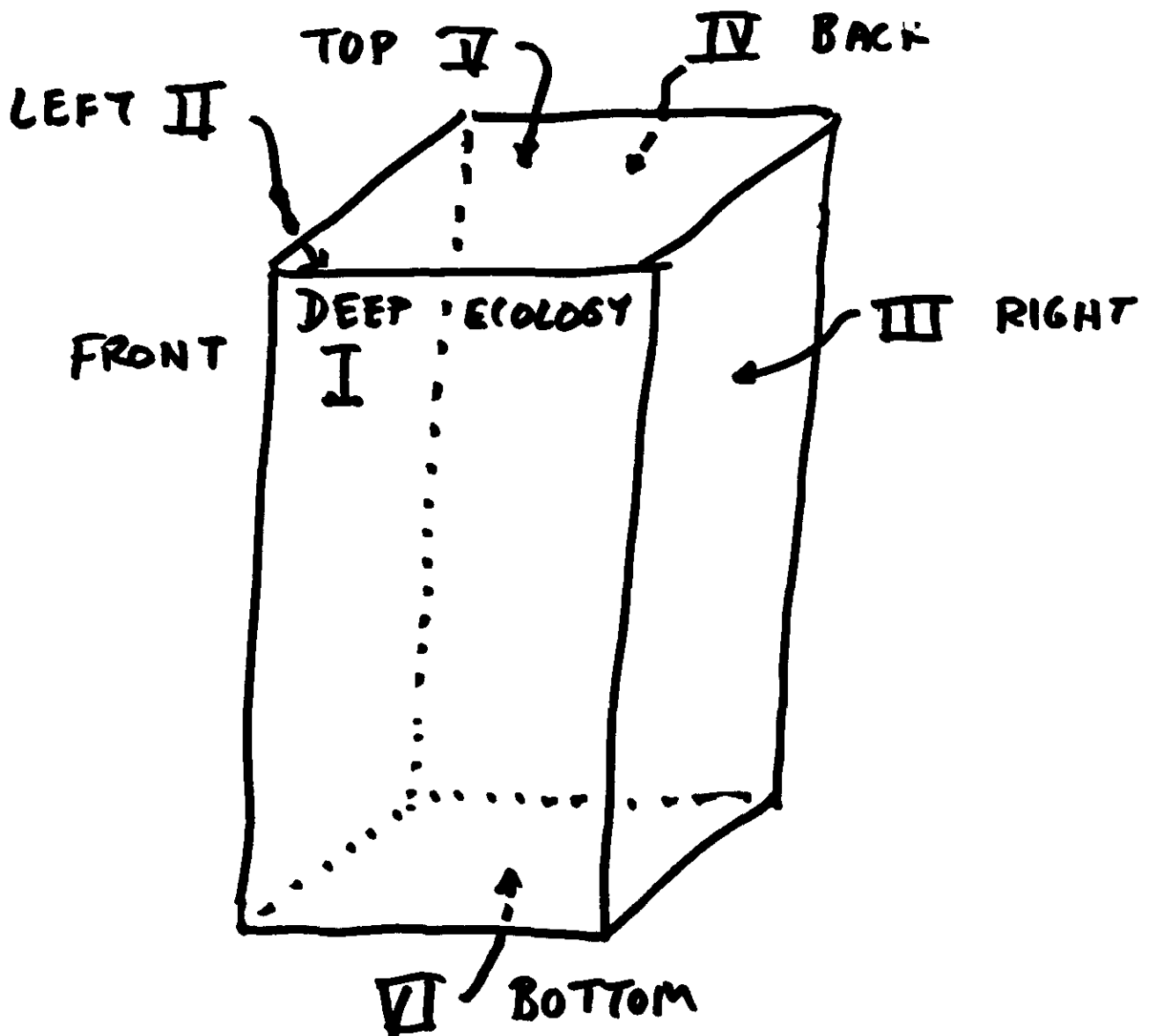
CUBE of PERSPECTIVES ON DEEP ECOLOGY.

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by Fred B. Wood, Sr.

WHAT ARE THE NEXT STEPS, IF WE ARE TO
TAKE ACTION TO IMPLEMENT THE PRINCIPLES OF
DEEP ECOLOGY.

The "cube" illustrates six perspectives on DEEP ECOLOGY. The perspective studied in the Spring 1992 course at the First Unitarian Church of San Jose is shown on side I of the six sides of the "cube." A review of the impact of the other five sides is needed to develop effective action to implement Deep Ecology.



OUTLINE of DEEP ECOLOGY

Deep Ecology
 Native American Spirituality
 Feminist and Process Theology
 The New Story of Science
 Creation-Centered Spirituality
 The Gaia Hypothesis
 Animal Rights
 Transcendentalism
 The Spirituality of Green Politics
 Bioregionalism
 Service & Ritual, Understanding & Action

In the book: Deep Ecology by Bill Devall & George Sessions
 Salt Lake City: Gibbs M. Smith, Inc. (1985) p. 70

The basic principles of Deep Ecology are stated:

1. The well-being and flourishing of human and nonhuman life on Earth have value in themselves (synonyms: intrinsic value, inherent value). These values are independent of the usefulness of the non-human world for human purposes.
2. Richness and diversity of life forms contribute to the realization of these values and are also values in themselves.
3. Humans have no right to reduce this richness and diversity except to satisfy *vital* needs.
4. 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.
5. Present human interference with the nonhuman world is excessive, and the situation is rapidly worsening.
6. Policies must therefore be changed. These policies affect basic economic, technological, and ideological structures. The resulting state of affairs will be deeply different from the present.
7. The ideological change is mainly that of appreciating *life quality* (dwelling in situations of inherent value) rather than adhering to an increasingly higher 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 try to implement the necessary changes.

Principle 8 in the above list implies that those who subscribe to the principles of "deep ecology" have an obligation directly or indirectly to implement the necessary changes.

The purpose of building the cube is to focus on the different perspectives needed to apply the principles of deep ecology.

<u>Perspective</u>	<u>Short Description</u>
I	An organization of material for an introductory course of 12 weekly sessions, developed by the Unitarian Churches in the Northwest Region.
II	An outline of the major academic fields from which information is needed to support deep ecology work. (Note that the spirituality aspects of perspective I can get lost in relating to perspective II)
III	A perspective called "Phases" is developed to recognize that much more than "science" is needed to support I with the technical information and tools. Note that I, scientist Fred Bernard Wood, have recently changed my concept of "Perspective III" to include a "phase" for spirituality (and mythology.)
IV	Evolution and Cycles. Perspective IV is included to provide: (1) A view of the goal of evolution of deep ecology, and (2) An understanding of sociological cycles and geophysical cycles that could cancel

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out our work to attain the principles of deep ecology. 6000 to 5000 years ago Patriarch Enoch had a glimpse of the impending flood related to the 100,000 year glacial cycle and urged Noah to hurry up and build the ARK. Enoch was also concerned the knowledge developed by the patriarchs would be lost in the Flood. Enoch built two monuments called the "keys to knowledge" to assist future generations after the flood to reconstruct the lost knowledge.

V Major Types of Consciousness an Individual needs to make successful progress toward applying "Deep Ecology."

VI Historical trends that need to ^{be} balanced or integrated to achieve the goals of deep ecology.

(A) The Goddess supported philosophy of a just organization of society that was suppressed about 6000 years ago.*

(B) The male god patriarchal drive for knowledge that was characteristic of Enoch and carried through the secret Jewish Qabala, symbolized by the Holy Sephiroth.

* Revised by Riane Eisler as the "Partnership Way."

Cube Side II - Relationship to
ACADEMIC KNOWLEDGE:

SOCIOLOGY
PSYCHOLOGY
BIOLOGY
CHEMISTRY
PHYSICS

Relationship to organizing
PRINCIPLES:

CYBERNETIC SYSTEMS
GENERAL SYSTEMS THEORY
LIVING SYSTEMS THEORY

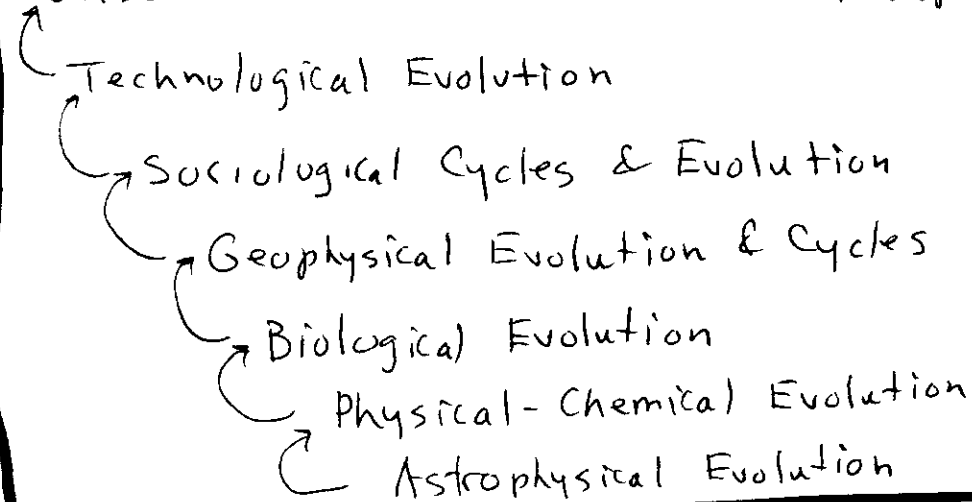
Cube Side III - Different PROJECT
PHASES:

1. **PHILOSOPHY**
2. **SPIRITUALITY & MYTHOLOGY**
3. **SCIENCE**
4. **DECISION THEORY**
5. **ENGINEERING**
6. **PRODUCTION OF TOOLS &
MATERIALS.**
7. **EMERGENCY ACTION**

Cube Side IV

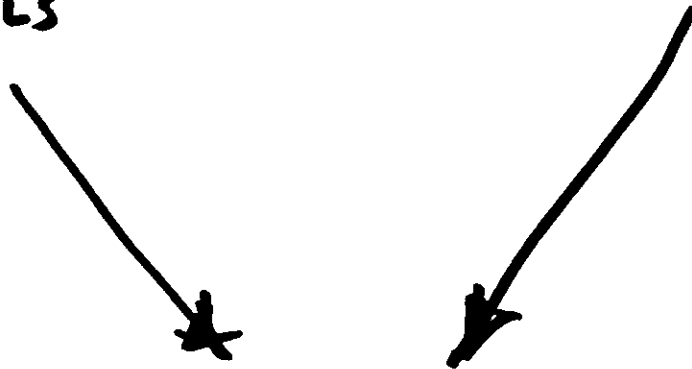
CYCLES & EVOLUTION

Conscious Co-Evolution with the Biosphere



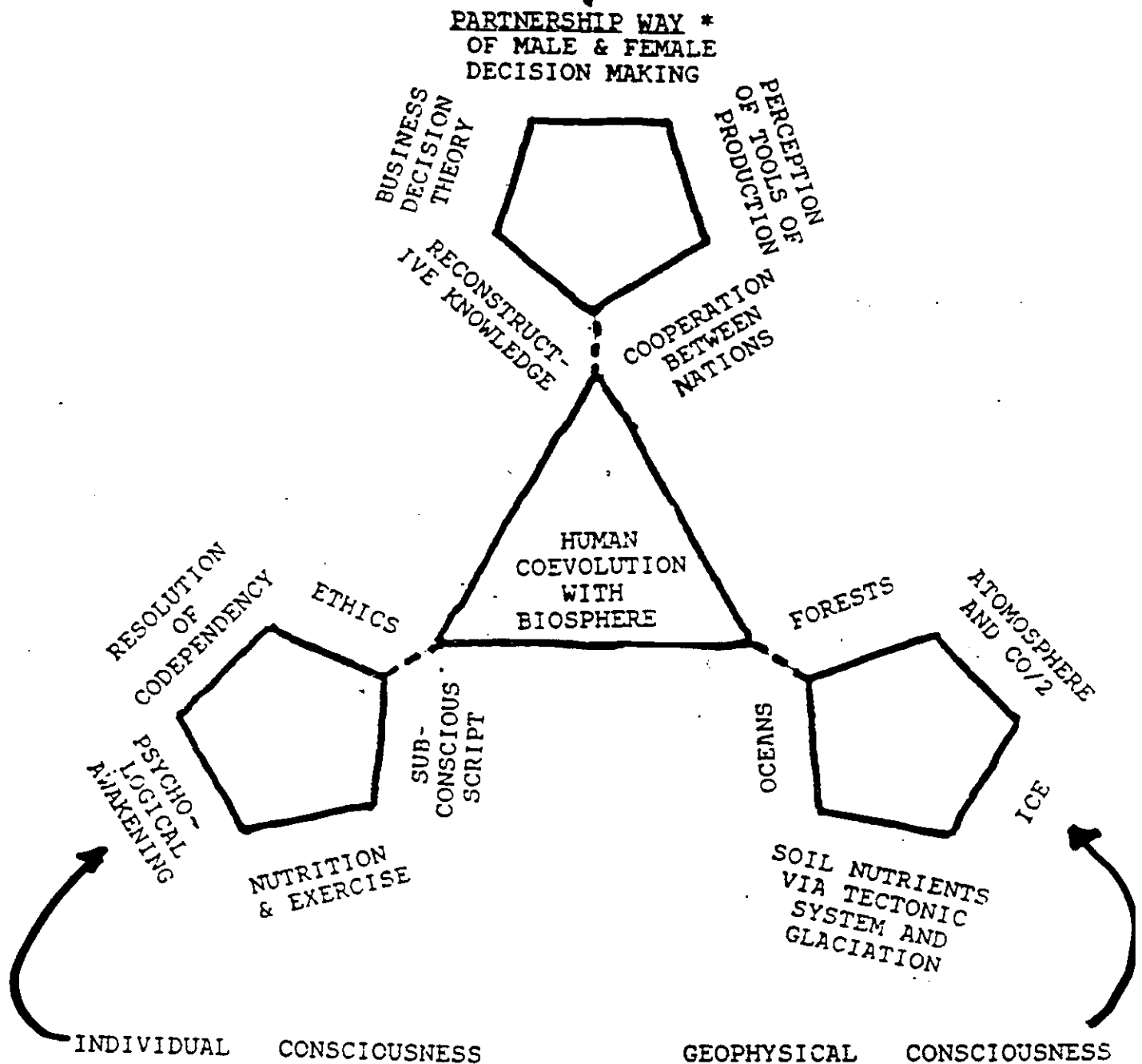
[Side V is on next page]

Cube Side VI

**PATRIARCHAL
GODS****↓
DRIVE FOR KNOWLEDGE
& TOOLS****MATRIARCHAL
GODDESSES****↓
DRIVE FOR A JUST SOCIETY****INTEGRATION FOR
A "PARTNERSHIP WAY"****[MALE & FEMALE CO-OPERATION
IN DECISION MAKING]**

Cube Side IV: SOCIAL CONSCIOUSNESS

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- * Riane Eisler, The Chalice and the Blade (1987)
- Riane Eisler & David Loye, The Partnership Way (1990)

Triple Pentagon for Human Coevolution with the Biosphere.

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