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Intimacy with the natural world: A humanistic perspective

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INTIMACY WITH THE NATURAL WORLD
A HUMANISTIC PERSPECTIVE

BY

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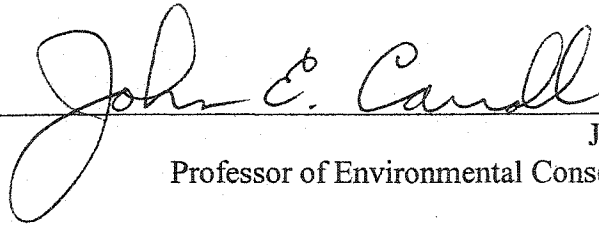
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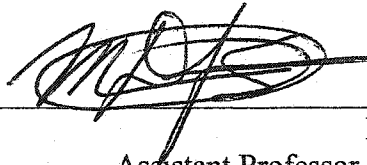
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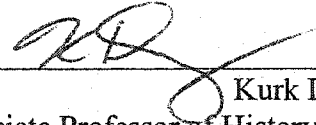
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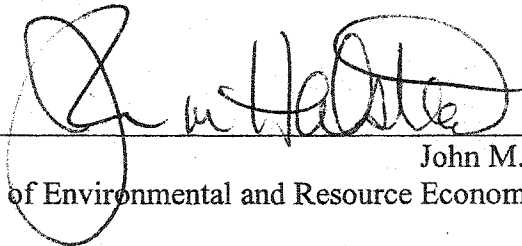
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ABSTRACT

INTIMACY WITH THE NATURAL WORLD

A HUMANISTIC PERSPECTIVE

by

Gabriel F. Bautista

University of New Hampshire, December, 2003

Thomas Berry's "intimacy with the natural world" is not an alternative to the anthropocentric-biocentric dispute, which belong to the same rationality. The frontier story and environmentalism are both part of the same rationality because they ignore people. While anthropocentrism is focused on the utilization of natural resources, biocentrism is focused on nature's conservation. The frontier and environmental narrative provides the explicit genealogy of intimacy-alienation, which are always in counterpoint with each other. Further still, if intimacy means only "intimacy with the natural world", then it is a hypostatization of "wilderness" that indicates more alienation. Nevertheless, in my interpretation, intimacy has become inherently

humanistic. Because intimacy and alienation represent the dialectical naturalization of humans and humanization of nature, they configure more an oppositional polarity than an oppositional dualism. If intimacy is taken out from its biocentric encasement and moved to a humanistic perspective, then it seems to be a plausible normative concept. Since the evolution of humanism coincides with the three hermeneutical cycles (Renaissance humanism/frontier story: 1500-2000; Enlightenment humanism/Industrial Revolution: 1800-2000; Existentialism/Environmentalism: 1960-2000), I retain its major tenets, such as autonomy, moral choice, thinking, the search for meaning, and virtues. The critique on Western tradition should not be centered on being humanistic as in its distorted anthropocentric capitalist drive. Capitalism is oriented to satisfy itself rather than people's needs. Economy depends on politics, which depends on ethics. As such, they are oriented to care for human life in first place and subsequently to preserve and sustain the production and reproduction of all life. Hence, population growth and the development of human life is the only source of meaning. Rather than an obstacle, it should be the variable through which we should program any project. Malthusianism is axiologically eliminated from this analysis. Transformed urban, rural, and natural landscapes are "normative and moral landscapes" that ought to support life in general and humane life in particular. The ethics of liberation has life as guiding principle and opposes to alienation. Intimacy has finally acquired a new meaning as the liberation of the victim's oppression.

INTRODUCTION

Why does Thomas Berry matter enough to deserve a dissertation, and why do his thoughts about “intimacy” matter in particular? Thomas Berry is a historian of cultures who taught history of religions for many years at Fordham University and a past president of the American Teilhard Association for the Human Future. He became widely known in the last fifteen years through *The Dream of the Earth* (1988), *Befriending the Earth* (1991), *The Universe Story* (1992) -in collaboration with Brian Swimme, and *The Great Work* (1999). He has synthesized historical and natural knowledge and translated successfully a vision of history into a vision of the whole universe based upon current consensus of the evolution of the cosmos, the stars, the earth, the plants, animals, and humans. His voice sounds different within the broad spectrum of environmentalism, for he has developed a distinctive view of the relationship between society and nature.

In *The Great Work*, Berry essays a proposal into the future; “the great work” is to develop a new intimacy with the Earth and prepare *our way into the future*. According to Berry, “the great work” consists in moving from the Cenozoic era into the Ecozoic era; an era in which Berry envisions a mutually enhancing human dwelling on Earth. This is a conscious shift and the transition should be accomplished under the guidance of society’s

institutions. Berry's proposal is undoubtedly influenced by Giambattista Vico, whose thought he explored as an historian of cultures. Vico's 'new science' proposed a theory of historical cycles. Berry is proposing the introduction of a new Era. "Intimacy" is the normative condition to accomplish the transition from the old Era into the new one, 'the Ecozoic era'. Humans have lost intimacy with the natural world and it needs to be restored.

Although Thomas Berry has entered into George Sessions and Bill Deval's canonical anthology on deep ecology, *Ecology for the 21st Century*, his concept "intimacy with the natural world" has not been studied. Quintessentially human, it is taken for granted; we use it almost without giving a second thought to it. We speak of intimate friends and intimate places without any further need to explain what these concepts mean. Why does such a common subject merit a doctoral thesis? Berry employs the term as the opposite of alienation. Alienation has indeed a pedigree in Western culture. Yet Berry has employed the term without making any further comment. Alienation has personal and social dimensions. It is related to our daily lives whether in a big city, small town, or a farm. So does intimacy. "Intimacy with the natural world" is a concept that Berry uses in a systematic way. **This systematic use of intimacy is unique in the deep ecology literature**, which has been employed rather incidentally until this moment, providing a wide range of intuitive uses. Yet my claim is that it is a **thick** concept that Berry employs as a condition, a result, a goal, a process, and a historical condition of the Native Americans (1). This concept was employed in his earlier works. However, it is in *The Great Work* that it is carefully and systematically developed; its roots are to be found in the universe story. The leap from intimacy to alienation is related to modern times,

industrialization, corporations, and the extractive economy. Intimacy is a strict and necessary condition in order to accomplish successfully our transition into the future, the Ecozoic era, so that all life on Earth can be kept alive. Thus, the concept has a sense of urgency as well.

My main assumption is that, whereas “intimacy with the natural world” intends to be biocentric, it would allow us to think about our environment from a humanistic perspective, and move beyond the anthropocentric-biocentric divide.

This topic interests me because I, myself a Catholic priest, the same as Berry, have always thought of the good life as a life with intimacy, intimate friends, intimate places, books, and thoughts. Is there any thing more intimate than a diary? It is an essential dimension of every body’s life; a “given”. Nevertheless, I have usually found “intimacy” in my relationship with God: “you are married to God”, my friends would remind me. Thus, intimacy with God is almost a common place in spiritual teachers, such as Julian of Norwich, John of the Cross or Therese of Lisieux. I have to admit that maybe I was naturally inclined to identify and pay closer attention to this concept.

Yet, as a scholar devoted to geography and philosophy, “alienation” has also been an important concept in my curricula; and Berry makes it the opposite of “intimacy”. Besides, Thomas Merton, a Trappist monk I have enjoyed reading, spoke about alienation in his last conference, just before dying in 1967. On that occasion, he said that the concept of alienation was developed by the young Marx and that Christianity is a struggle against alienation. Christianity revolts against an alienated life. As an Argentinean, coming from the semi-periphery of the current world order, I have a particular experience of alienation, particularly with regard to the subjugation of my country to the US and

European corporations and international financial institutions. So, I might say that “intimacy” came to me from heaven, and “alienation” from earthly experience; and both intimacy and alienation are part of my daily struggle in life. May this clarification of our intimate rapport with the Earth make our dwelling place on it more just and peaceful, for without justice, there is no peace (2).

This thesis is an essay on navigating “the Northwest Passage” -the dangerous sea passage through the Arctic regions of North America, connecting the Pacific and Atlantic oceans- Serres’s metaphor to describe the transdisciplinary intent. In the following chapters, first, I will make clear the different uses of intimacy in *The Great Work* and I will introduce its counterpoint, alienation (Chapter I). In Chapter II, I will construct its genealogy through the narrative of the frontier story and environmentalism that give meaning to it, and, once again, consider how it converges with its counterpoint alienation. Chapter II is an interpretive narrative based on three hermeneutical cycles: long duration (1500-2000), medium duration (1800-2000), and short duration (1960-2000). In Chapter III, I will consider some of its possible and plausible philosophical nuances, especially as a normative concept. I will present intimacy-alienation from a humanistic perspective, and construct its development departing from ethics as environmental ethics, followed by politics as political ecology, and finally economics as ecological economics. Chapter III is the intent to dismantle the hegemonic economic thought and ends with a reflection on moral geography, which serves as introductory to the final chapter. Finally, in Chapter IV, I will consider intimacy-alienation applied to Argentina as a particular way of reading the actual process of the rural expansion of the soybean crop parallel to the fragmentation

of the Buenos Aires Metropolitan area. The concluding remarks are a brief philosophical essay that tries to ponder about utopianism in connection with some of the thesis' points, and man's search for meaning.

CHAPTER I

INTIMACY WITH THE NATURAL WORLD

This chapter introduces a preliminary analysis with some brief comments on Berry's concept "intimacy with the natural world" as it is articulated especially in *The Great Work*. It is here where the concept is employed in its full content. Berry boldly opposes alienation to intimacy. I will argue that **alienation is intimacy's counterpoint**. In musical sense, this means the **sounding together of melodies**. Intimacy and alienation sound together as if they were two melodic lines in a piece of music, each of which displays an individual and differentiated melodic contour and rhythmic profile. Yet both intimacy and alienation are considered not as metaphors but as concepts. I will also make some brief comments about intimacy's use in Berry's previous major works.

As a first approximation, we can ask what intimacy means in everyday language and if these meanings apply to Berry's concept. Intimacy is a common expression. It is usually employed in terms of human relationships, especially in familial and personal relationships. It is also related to places of one's own, where there is comfort and rest. In

this sense, intimacy is deeply linked to our sense of being at home (1). Intimacy is also a process. We become intimate to someone or somewhere after a frequent engagement with the person or place. This frequent relationship requires time and attachment. Intimacy is the affective link to place and community without ruptures. However, Berry's intimacy is a thicker concept that has other characteristics.

Analysis and Comments on the Text

Berry's *The Great Work* stresses the importance of intimacy. Actually, 'the great work' that must be accomplished can be interpreted as becoming intimate with the land (2).

What does "intimacy with the natural world" mean in Thomas Berry's discourse? Is it an ecological value? Is it a goal? Is it a process? Is it a result? Is it an attitude? Intimacy is a concept that has different uses.

In the introduction, intimacy is presented as an ecological value. After stating that the 'human presence on the planet earth in the opening years of the twenty-first century is the subject of this book', he says that in order 'to appreciate our immediate situation we might also develop a new intimacy with the North American continent' (3). He remarks that 'future can exist only when we understand the universe as composed of subjects to be communed with, not as objects to be exploited. And finally, 'intimacy with the planet in its wonder and beauty and the full depth of its meaning is what enables an integral human relationship with the planet to function'. He adds that 'nourishment of both the outer body and the inner spirit will be achieved in intimate association with each other or not at all'.

In the first chapter, Berry accepts the current theory of an exogenous population of America from Asia through the Bering Strait when the climatic conditions were suitable for the survival of humans. The Great Work is to introduce the Ecozoic Era and achieve once again the intimacy that was achieved by those settlers as they dwelt within the evolving ecosystems of the North American Continent. He establishes three stages of losing the intimacy with the natural world: first in the Greek civilization, second in the Middle Ages, and third in the modern times. Intimacy is a relationship achieved in the past: "in America the Great Work of the First Peoples was to occupy this continent and establish an intimate rapport with the powers that brought this continent into existence in all its magnificence." (4)

In the second chapter, he speaks about earlier times, before the European settlement, a time when the universe was meaningful:

the numinous dimension of the universe impressed itself upon the mind through the vastness of the heavens and the power revealed in the thunder and lightning, as well as through the springtime renewal of life after the desolation of winter. Then too the general helplessness of the human before all the threats to survival revealed the intimate dependence of the human on the integral functioning of things. That the human had such intimate rapport with the surrounding universe was possible only because the universe itself had a prior intimate rapport with the human as the maternal source from whence humans come into being and are sustained in existence. (5)

On the contrary, now 'we have more scientific knowledge of the universe than any people ever had', but 'it is not the type of knowledge that leads to an intimate presence within a meaningful universe'. However, intimacy has now become something lost: "so completely are we at odds with the planet that brought us into being that we have become

strange beings indeed” because “we live in cities, in a world of concrete and steel, of wheels and wires, a world of unending work” (6). Here strange is opposed to intimacy and parallels alienation: “the world of mechanism has alienated us from the wild beauty of the world about us.” (7). Intimacy is also a strong condition: “the proposal has been made that no effective restoration of a viable mode of human presence on the planet will take place until such intimate human rapport with the Earth community and the entire functioning of the universe is reestablished on an extensive scale. Until this is done the alienation of the human will continue despite the heroic efforts being made toward a more benign mode of human activity in relation to the Earth.” (8) This condition of intimacy has to be reestablished not only in a local scale, but also in a global, extensive scale. Nevertheless, intimacy has certain ambiguity. In effect, excessive intimacy with the place seems to have some negative aspect: “we seldom think about the Earth itself in its distinctive aspects; we are enclosed so intimately within its fields and woodlands or lost amid the commercial frenzy of our cities.” (9) Hence, Berry fails to recognize that **intimacy can also be alienating, and that alienation can lead to intimacy**, such as Virginia Woolf, who alienated herself from the outer world, becoming intimate to her own place, but finally committing suicide.

In chapter three, he speaks about the Earth story. He remarks that in modern times “we think of the Earth more as the background for economic purposes or as the object of scientific research rather than as a world of wonder, magnificence, and mystery for the unending delight of the human mind and imagination. Earlier, Earth was a more intimate reality than it is at present. Animals and humans were relatives.” (10)

In chapter four, speaking about the North American Continent, he says that the indigenous peoples achieved spiritual intimacy with the land. As related to ceremony, liturgy, poetry, and celebration: “some sense of indigenous relation with the land can be gathered from the First Peoples’ ceremonial lives, for it is in the celebrations of a people and the designs on their dress that they participate most intimately in the comprehensive liturgy of the universe.” (11) He mentions several rituals and celebrations that would express this intimacy. Yet the European-derived anthropocentrism was the ‘insuperable difficulty inhibiting any intimate rapport with this continent or its people” (12).

In chapter five, the concept itself is not mentioned, but it is considered obliquely in relation to the wild and the sacred. The contact with the wild is a numinous world that merits **reverence** (Chapter III). The Ecozoic Era will be the human way into the future. It is a human construction, because the entire earth system has become more and more dependable on human choices. The Ecozoic Era is the end of alienation from the natural world. As this Era is introduced, humans will be present on the earth in a more mutually enhancing manner.

In chapter six, intimacy is related to the creative capacity of humans: “some ancient force in Western psyche seems to perceive limitation as a demonic obstacle to be eliminated, rather than as a strengthening discipline. Acceptance of the challenging aspect of the natural world is a primary condition for creative intimacy with the natural world.” (13) Berry says that the natural world has a challenging aspect to humans because it poses limits. If we were able to develop a powerful industrial economy, now the discipline of the limits should emphasize our creative capacities to re-inhabit the land respecting those limits. Berry asks why there is in the western psyche such a drive

towards progress and growth. By telling the stories of the corporation and the extractive economy associated with the petroleum interval, he tries to explain this addiction to progress and growth. There are also cultural reasons rooted in Western philosophy, especially after Bacon and Descartes. Berry's proposal as well as that of bioregionalism is to accept the limits' discipline, and learn from it.

In chapter seven, about the university, which Berry considers as one of the most important establishments together with the corporative, the religious, and the political, he states that we, as humans, have moved from an intimacy with the natural world as evidenced by earlier peoples to the alienation of the modern civilization. He remarks that this orientation of Western consciousness is rooted in the fourfold tradition of the Greek culture, the biblical-Christian religion, the English political-legal heritage, and the economics associated with the vigor of the new merchant class. Berry says that "the university prepares students for their role in extending human dominion over the natural world, not for intimate presence to the natural world" (14). After six centuries since the great plague and three centuries from Descartes the aversion to the natural world has increased. However, employing those **instruments of intimacy**, as Berry calls them, the microscope and the telescope, humans perceive through scientific analysis a unifying principle -a soul- in the midst of the vast complexity from the microscopic to the macroscopic levels. Berry says forward that "my generation has been an **autistic generation in its inability to establish any intimate rapport with the natural world**"; that is to say that his generation was alienated in a subjective-psychological sense. Nonetheless, the universe is an intimacy – producing process, so that we can perceive it as a communion of subjects rather than a collection of objects (15).

In chapter eight, Berry links bioregional geography with the Earth Science System, he moves from the local to the global and from the global to the local:

in these opening years of the twenty-first century we need **to renew our intimacy with our local bioregion and with the North American continent but also with the planet Earth itself**, in its comprehensive extent and in the diversity of its component regions. To accomplish this intimacy in some integral manner we require study that would fulfill the ideal of a “total earth science” that was spoken of so frequently by Robert Muller, a former adviser to several secretaries-general of the United Nations from the 1950s until the 1970s. This phrase, total earth science, seems to have the comprehensive extent and the precision in statement needed in designating an area of understanding that has never been given its proper identity or its proper place in our educational program. (16)

In chapter eleven, Berry describes the “corporation story” in terms of the European westward expansion at the beginning of the 16th century, and its subsequent phases. “This control by the corporations had its beginning in the period when the colonial powers of the European world assumed the right to invade, possess, and exploit the entire planet for the benefit of the religious, political, and economic powers then in control of the nations of Europe.” (17) Their attitude towards land was as a commodity. From then on there has been a tension between “the utilitarian approach to the natural world on which the later corporations based themselves and the more aesthetic and cultural intimacy with this continent that gave rise to the environmental movements throughout the 19th and 20th centuries.” (18) Berry identifies two other phases in the American corporative story: the second one is the canal and railroad phase, and the third one began after the Civil War with the development of electrical, petrochemical, and automotive industries. Berry notes that the corporative powers oppressed their working people as well as devastated the natural world. This was not only because of “personal

drive for power and possession but also because of a mythic sense that the industrial process under corporation control, driven by the doctrine of the survival of the fittest, was the predestined means for fulfillment of the historical destiny of humans.” (19) Progress was understood as control over nature. This phase is “the story of continued expansion by appropriating the wealth of the continent and the labor of the people for private gain and limitless possessions.” (20) There is a fourth phase after WW II, the Cold War era with the development of nuclear power and the interstate highway system. The actual phase is the globalization process, where national economies are becoming inadequate: t

the nation-states have become subservient to the economic corporations. The corporations now function on a scale beyond any national boundaries. They have drawn the entire human community project as well as the entire Earth into their control. The globalization of the human project as well as the globalization of the Earth economy is now reaching limits that will define the future in a new and decisive manner, for beyond the Earth no further expansion is possible in any effective manner. (21)

How does the corporation story relate to intimacy? In this process, intimacy with the land was lost (Chapter II) However, Berry states that there are persons such as the British economist E.F. Schumacher, whose statement ‘small is beautiful’ means that “the deepest answers and the most viable economic programs into the future are those that have an intimate relation with the land” because “only among a limited range of persons can true intimacy exist.” (22) “It belongs to any people to be intimately related to the region of their dwelling. This includes mutual nourishment. The land and all its living components nourish each other under the all-sustaining guidance of natural forces that bring us together, sustain us in being, and guide us to fulfillment of our diverse roles in the larger pattern of the planet on which we live.” (23) This bioregional perspective is

opposed to the corporative aim of feeding the world, reducing biodiversity and eroding the traditional knowledge of farmers in different latitudes, bringing a dangerous homogenization with the large scale monoculture (cf. Chapter IV, Argentina's soya).

In chapter twelve, intimacy is a condition to accomplish the transition and the great work ahead: "The greatest of human discoveries in the future will be the discovery of human intimacy with all those other modes of being that live with us on this planet, inspire our art and literature, reveal that numinous world whence all things come into being, and with which we exchange the very substance of life." Berry insists that "even as regards this planet we need to esteem this planet and its functioning in the depths of their mystery." (24) There is a spiritual approach to intimacy as well as ecological or natural. Words such as 'numinous' and 'mystery' convey a sense of the sacred intertwined with the natural dimension of intimacy. This mystery has its bonds with the origin of being and beings, not only in terms of an evolutionary process, but in terms of ontological origin, the source from where reality comes to existence as such. This 'mystery' has its bonds in the future as well.

The final paragraph of the final chapter of the book, "*Moments of Grace*", is a teleological commentary that can't be proved from a strictly scientific point of view. He ends saying that "... even as we make our transition into this new century we must note that moments of grace are transient moments. The transformation must take place within a brief period. Otherwise it is gone forever. In the immense story of the universe, that so many of these dangerous moments have been navigated successfully is some indication that the universe is for us rather than against us [as if the universe had a design and a "Designer"]. We need only summon these forces to our support in order to succeed.

Although the human challenge to these purposes must never be underestimated, it is difficult to believe that the larger purposes of the universe or of the planet Earth will ultimately be thwarted” (25). How can a scientist prove that there are ‘larger purposes of the universe’ or larger purposes of the planet Earth? What are these purposes? Since intimacy and alienation are opposites and complementary (appositional) as a musical counterpoint, I will roughly introduce alienation.

Alienation, Intimacy’s Counterpoint

A brief comment about alienation’s story must begin considering that alienation has been developed in the last 150 years of the history of philosophy (Hegelianism, Marxism, and existentialism) as well as in the social sciences, in political philosophy, and psychology (26). Alienation (from the Latin *alien*, other) in social sciences is, from a personal point of view, the state of feeling estranged or separated from (i) one’s milieu, (ii) work, (iii) products of work, or (iv) self. This might be also socially applied to any kind of social group, class, ethnic group, or nation. It is an ambiguous concept with elusive meanings. The most common are: (i) powerlessness, (ii) meaninglessness, (iii) normlessness, (iv) cultural estrangement, (v) social isolation, and (vi) self-estrangement. However, this is a rough guide because there can be different conceptions within the categories. For instance, self-estrangement varies in different ways from Freud to Lacan. The assumptions underlying them are different as well.

Alienation translates two distinct German terms: *Entfremdung* (*estrangement*) and *En-entausserung* (*externalization*). Both terms originated in the philosophy of Hegel,

specifically in his *Phenomenology of Spirit* (1807). Their influence, however, has come through Marx in his manuscripts of 1844 *Alienated Labor* (published in 1930). Marx's fundamental concern was with the alienation of wage laborers from their product, the grounds of which he sought in the alienated form of their laboring activity. In both Hegel and Marx, alienation refers to an activity in which the essence of the agent is posited as something external or alien, assuming the form of hostile domination over the agent. The German verbs derived from the nouns *Entfremdung* and *En-entausserung* are often **reflexive**, and for Marx, as for Hegel and Feuerbach, alienation is fundamentally **self-alienation**: to be alienated is to be separated from one's own essence; it is to be forced to lead a life in which that essence has no opportunity to be fulfilled or actualized; in this way, alienation involves a lack of self-worth and an absence of meaning in one's life (cf. Frankl, 1997). Alienation, in this sense, is not a matter of whether conscious desires are satisfied, or how someone experiences life, but rather whether life objectively actualizes human essence, especially life with others as a social being on the basis of a determinate course of historical development. It makes a difference, psychologically and socially, whether people actualize their nature, and when they do not, this fact explains what they think, feel and do, and can play a decisive role in historical change. People are alienated from one another when there is an interruption in their mutual affection or reciprocal understanding. People are alienated from political processes when they feel separated from them and powerless in relation to them (globalization). *Entfremdung* and *En-entausserung* portray the situation of modern wage laborers who are deprived of a fulfilling mode of life because their life activity as socially productive agents is devoid of any sense of communal action (*Gemeinschaft*) or satisfaction and gives them no

ownership over their own lives or their products. In modern society individuals are alienated in so far as their common human essence, the actual cooperative activity [Gemeinschaft] which naturally unites them, is powerless in their lives, which are subject to an inhuman power –created by them, but separating and dominating them instead of being subject to their united will. This is the power of the market, which is ‘free’ in the sense that it is an autonomous power beyond the control of its human creators, enslaving them by separating them from one another, from their activity and from their products. Particularly, in modern capitalism Marx distinguishes four aspects of practical alienation: alienation of (i) workers from the product of their labor; (ii) workers from their laboring activity; (iii) individual human beings from their species essence -includes alienation of human beings from nature (“the inorganic body of the human species”)-; and (iv) of one human being from another (Hegel’s master-servant dialectic in 1807 *Phenomenology of Spirit*).

Alienation has also existed in the classical sociological works of Durkheim, Tonnies, Weber, and Simmel in the 19th and 20th centuries. Durkheim and Tonnies offer another perspective of “mass society”. They documented the passing away of traditional society and the consequent loss of the sense of community: modern man was isolated, anonymous and impersonal in the urban environment, controlled by a rational and bureaucratic order. Durkheim exposed his idea of *anomie* or lawlessness, individualism, and disintegration of traditional values (27). Witnessing the alienation and the breakdown of cohesive peasant values due to the rise of industrialization, the German sociologist Tonnies (1855-1936) elaborated two ideal types of societies that can be extremes of a continuum if taken as categories of classification: *Gemeinschaft* and *Gessellschaft*.

Tonnies makes the distinction from *Gemeinschaft* or community in pre-modern times to *Gessellschaft* or society of interests in modernity. He tried to reconcile the organic and social-contract conceptions of society. Tonnies' conception of will was central to his sociological theory. He identified (i) *Wesenwille* or natural will, which involves a judgment of the intrinsic value of an act rather than its practicality and which varies in degree of rationality, and (ii) *Kurwille* or rational will, which is the conscious choice of means to a specific end. According to Tonnies' view, *Wesenwille* –natural and spontaneously arising emotions and expressions of sentiment- develops in simple, face to face relations with each other and is manifested in the communal society or *Gemeinschaft*, i.e., personal relationships are defined and regulated by traditional rules and a universal sense of solidarity (Chapter III) This fits the organic theory of social union. In contrast, *Gessellschaft* or associational society is based in the *Kurwille*. *Kurwille* creates the government bureaucracies and large industrial organizations in which rational self-interest is the stronger element. Modern societies are held together by deliberately formulated prescriptions and calculating conduct that weaken the traditional bonds of family, kinship, and religion. Relations are more impersonal and indirect, being rationally constructed in the interest of efficiency or other economic and political considerations. This is closer to the social-contract theory. While Berry's intimacy responds more to the organic bonding type of society and nature, Serres, Ferri, and Bugallo emphasize more the social contract type of society-nature relationship. As a general appreciation, the former is more suitable in peasant, rural traditional communities, whereas the latter seems to be more suitable to the urban, modern, cosmopolitan societies. Nonetheless, since man's conduct is neither totally instinctive nor

totally reasoned, in practice, all societies show elements of both kinds of will. The frontier story (chapter II) and the processes of industrialization, urbanization, colonialism, imperialism, and lately globalization have strengthened this ideal distinction all over the world. At the same time, the differences have become more blurred, and hard to tell how much of each there is in any given community and/or society.

Agenda 21 -the global environmental program and statement of principles agreed to at the Earth Summit in Rio de Janeiro in 1992- emphasizes local development as well as Bookchin's municipalism. Both tend to strengthen the *Gemeinschaft* or community type, but combined with the *Gessellschaft* type, because municipalism does not depend on kinship, but in a rational contract process that is constructed by the citizens or neighbors. The inclusion of the environment in the social contract is becoming more and more evident; Berry postulates the Earth as norm, but this sort of natural contract is alienating if it does not take into account the social contract (28).

Max Weber (1864-1920) emphasized the drift toward rationalization and formalization, weaker and fewer personal relations and larger impersonal bureaucracy. Georg Simmel (1858-1918) emphasized the tension between the subjective and personal against the objective and anonymous. All these meanings are present in Berry's alienation, but transferred to as alienation from the natural world. Mumford (1967) employs the term 'megamachine' to describe the political, institutional, architectural, and military devices employed to alienate a person, group, community, society and even a country.

More recently, in the psychological field, alienation has been understood more as a powerful feeling of isolation and loneliness in response to events in society or one's

personal life; it is also a disharmony with one's self. This is a different feeling from the intense loneliness felt by the worker in the factory since the Industrial Revolution.

Thoreau himself (1817-1862), a witness of the early industrialization process in the US, retreated to a solitary, simple life on the banks of Walden Pond because he felt less isolated there than surrounded by people and doing things that did not reflect his true desires. Many sociologists have commented upon an increase of alienation among young people and minorities since the 1960s, caused by rapid changes, alcohol and drug abuse, mass media, lack of communal values, and impersonal bureaucracy. Communitarianism is a movement begun early in the 1990s by Amitai Etzioni, who advocates a return to family and community values and enforcing strict anti-crime measures. His book *The Spirit of Community* and movement was criticized by civil libertarian groups because certain rights could be restricted for the good of community.

Since alienation can take a personal or a social dimension; there are two contrasting assumptions that underlie the idea: (i) the normative, and (ii) the subjective. Alienation is central to Marcuse's philosophy (1898-1979). He treated alienation as a **normative concept**, as an instrument for criticizing the establishment, and as an objective condition independent from individual consciousness. He says that "the irreconcilable conflict is not between work (reality principle) and Eros (pleasure principle), but between **alienated** labor (performance principle) and Eros." (29) He explains that a society governed by alienated labor must be trained for its alienation at its very roots, which is the pleasure ego, regimented by clock-time as a commodity, as leisure time (not in Pieper's Greek sense, but as recreational time). On the other hand, Robert Merton (1910) and Talcott Parsons (1902-1979) emphasized alienation as a

social-psychological fact. It is an experience of powerlessness, a sense of estrangement between the self and the objective world (30). **Berry has employed alienation and its counterpoint intimacy as both normative and subjective.** This use is more related to the problem of **subjectivity**, and how it is produced and reproduced. In this sense, **Berry's "community of subjects" can be as alienating as "collection of objects" (31).** Berry's intimacy means communion of subjects. It is opposed to alienation or human's estrangement from nature as a mere collection of objects, which only has an instrumental value for industrial purposes. Four institutions are involved in the alienation process: corporations, universities, religious and political institutions. **Apparently, Berry's statement that intimacy, as merely contrary to alienation, was reduced throughout the frontier story, whereas alienation increased in such a way that was conducive to the environmentalism, is not fully correct.**

Berry uses intuitively alienation as the opposite of intimacy. While intimacy doesn't appear in the index, alienation does. It appears in relationship with economics, economy, exploitation and capitalism -the corporation story, the extractive economy, and the petroleum interval in Berry's terms. It means the lack of consciousness of oneself as an individual person and not as much as member of a community of humans (*Gemeinschaft*), but mainly as a member of an enlarged ecological community: a stranger dwelling in a wasteland. Alienation is a process as well. It emerged throughout the story of capitalism. Berry says that corporations

have obtained the natural rights of individual citizens without assuming responsibility in proportion to their influence on public concerns. They have devastated the natural endowment of the North American continent. They have corrupted the government. They have relentlessly harassed the public

through newspapers, mail, and magazines, through signs and billboards on the highways, through telephone and television, through sponsorship of sports and cultural events, through exploitation of the wonder of children, of the female form, of the sacred seasons of the year. They have even used the sky as a billboard for advertising. In the social order they have not given the working people their share of the profits earned through the effort of these same people. Through all these impositions the corporations **have taken possession of human consciousness.** (32)

Berry brings together as opposites both intimacy and alienation: “earlier human traditions experienced a profound intimacy with the natural world in all its living forms and even a deep spiritual exaltation in the religious-spiritual experience of natural phenomena. We have moved from this intimacy of earlier peoples with the natural world to the alienation of modern civilization.” (33) Intimacy and alienation are in tension. Alienation from the natural world as opposed to intimacy means that humans have become strangers to nature and vice versa. It means that humans have become an intrusion in nature. However, humans are part of nature because they have evolved within it. Berry’s *The Universe Story* is the narrative that enhances humans within nature. According to Berry our ‘intimacy with the natural world’ is based upon the universe story, where social evolution is an emergence of natural evolution. Berry’s biocentric position is determined by this vision: humans are intimate to the natural world because we have shared 15,000 million years of evolutionary process. Berry says that our foundations and meaning as humans are not to be found in spirituality, economics or politics, but rather in nature. This intimacy is a de-centering of the anthropos and its privileges, constructed by a hierarchical vision of society. Man is not at the center, but the universe itself. The universe as a whole will keep evolving with or without us. Berry thinks of the Earth as the first sacrament itself, of nature as a source of grace and renewal.

The universe story is a process that is unfolding with both randomness or chance and necessity or order. This magnificent evolutionary process has finally continued in the human story, and lately in industrialization and urbanization. How is it possible that in such a small fraction of geological time we, humans, have become so destructive, so arrogant that we have considered ourselves as the center of nature, and its whole fabric ordained to satisfy our needs? This is the question raised by biocentrism. Berry uses the word 'addictions' to specify the western drive towards progress, growth, development, and endless consumption. If this process has brought alienation, then the universe story is the story of our intimate rapport to the natural world, the universe, the earth, the minerals, plants, and animals that integrally compose us.

Berry is basing his discourse in a hermeneutics of continuity. Moreover, intimacy is normative because humans ought to willingly decide to become part of nature:

[that] the universe is a communion of subjects rather than a collection of objects is the central commitment of the Ecozoic. Existence itself is derived from and sustained by this intimacy of each being with every other being of the universe. We might even suggest that the earth functions as an organism provided we understand that we are using the term *organism* as an analogous expression since the earth is not simply an enlarged organism at the same level as a tree or a bird. Yet there are similarities between the unity of the earth functioning and the unity of functioning of any other living being that justifies the use of the term *organic* to describe the inner coherence and integral functioning of the planet Earth. Indeed the Earth is so integral in the unity of its functioning that every aspect of the Earth is affected by what happens to any component member of the community. (34)

He also adds that food chains mean intimacy rather than competition and that the general balance is preserved by virtue of reciprocity:

While it is true that the various members of the natural community nourish each other, and that the death of one is the life of the other, this is not ultimately an enmity, it is intimacy. The total balance in this process is preserved. If there is a taking there is a giving. Without reciprocity the Earth could not survive. Failure to understand this is one of the reasons for the devastation of the late Cenozoic era by its human component ... This lack of reciprocity has been due to the treatment of the nonhuman world as object of exploitation rather than as subject to be communed with. (35)

However, Berry does not deny the sacrificial dimension of it: “the universe as a community of diverse components rings with a certain exultation and joy in being, while experiencing the sacrificial dimension of a natural world that tears at every leaf on a tree that enables only a few seeds to mature out of millions cast abroad.” (36) Ultimately, Berry links intimacy to the Greek philosophy:

In Dionysius the Areopagite, the culminating Neo-Platonism of Greek philosophy and the Christian mystical tradition join in the teaching that because of their unity of origin all things are bound together in the intimacy of ‘friendship’, the intimacy that justifies the use of the word ‘universe’ to indicate that the diversity of things exists not in separation but in a comprehensive unity whereby all things are bonded together in inseparable and everlasting unity. (37)

This connection of intimacy with the universe story is not accidentally employed. It is reinforced if we consider the *The Dream of the Earth* (1988), an earlier essay, where the concept is already emerging in Berry’s thought. For instance, after describing the encounter between Dante and Beatrice in the *Purgatorio*, he states that “something of this feeling of intimacy we now experience as we recover our presence within the earth community” (38); or commenting about Farley Mowat and Barry Lopez, he says that they “have come to an intimate understanding of the gray wolf of North America” (39).

Mowat studied and interacted with wolves. He mentions that he knew the voice of one of them, for he had heard it before. He recognizes George the wolf, but for him it was a voice which once spoke of the lost world. He nostalgically acknowledges that **we, humans, have chosen the alien role** (40). Once we were intimate with wolves. But now we have become strange to each other. Intimacy is becoming more relevant since we are giving individual names to animals: “what is fascinating about these intimate associations with various living forms of the earth is that we are establishing not only an acquaintance with the general life and emotions of the various species, but also an intimate rapport, even an affective relationship, with individual animals within their wilderness context. Personal names are given to individual whales.” (41) Berry says that we are recuperating a sense of enchantment that was lost because of the industrialization process: “this re-enchantment with the Earth as a living reality is the condition for our rescue of the earth from impending destruction that we are imposing upon it. To carry this out effectively, we must now, in a sense, reinvent the human as species within the community of life species. Our sense of reality and of value must consciously shift from an anthropocentric to a biocentric norm of reference.” (42)

Therefore, this systematic use of intimacy is opposed to alienation that has been induced by industrialization. Berry has made an effort to translate some of his theological and scholarly background into a new narrative. Intimacy is a theological and mystical concept in the Catholic tradition. It is related to the knowledge and love of God; how the human soul is related to Christ and the Holy Spirit. There is also an analogical knowledge of the Trinity. The Image of the Father and the Son and the Love of these two persons as Love, the Holy Spirit is an image of intimacy, an image of intimate knowledge in a

superlative grade. The mystical experience is to enter into this relationship and become intimate to the Trinitarian dynamics of love and knowledge. This God's image as a family is the mystical experience of becoming one with God, in an intimate friendship with God, as part of his family and community of love (Edwards, 1995).

Next Chapter II traces the genealogy of intimacy and alienation with the natural world. The frontier story and environmentalism converge and they are dialectically intertwined. This interpretative narrative, which reflects upon the tension intimacy-alienation, may indeed be considered as another aspect of regarding to the naturalization of humans, and the reciprocal process of the humanization of nature under Western hegemony (Pepper, 1993). Chapter II is based in the hermeneutical cycles: 1500-2000, 1800-2000, and 1960-2000.

CHAPTER II

GENEALOGY OF INTIMACY AND ALIENATION

The narrative of the frontier story and environmentalism is the subject of this chapter. I shall assume that **although environmentalism, especially radical ecologies –Berry included, is the intent to elicit a different vision of nature, as a reaction it remains attached to the same logic. They are part of the same narrative; they reach the same point coming from different directions; they become gradually less different and eventually the same. The anthropocentric frontier story and the biocentric environmentalism converge in the same rationality** (1). Berry would agree that since intimacy-alienation is tied to anthropocentric-biocentric discourses, a rough hypothesis would suggest that intimacy is gradually lost along the several stages or phases that compose the anthropocentric frontier story: Manifest Destiny, Turner’s thesis, Mahan’s geopolitics, the Earth becoming enframed in the capitalistic system through the industrial revolution and urbanization, colonialism, imperialism, globalization, the articulation of an Empire (Hardt, 2000), and the “Project for the New American Century” (PNAC, known as “the

The narrative will not follow an exact chronological order; however, it can be

coordinated in three ideal hermeneutical cycles: 1500-2000, 1800-2000, and 1960-2000. anthropocentric frontier story of capitalistic accumulation. If the frontier story is about anthropocentrism -the capitalist, industrial, bourgeois, patriarchal, white, Western European dominion over nature- environmentalism is the reaction to this pattern of dominion. In this context, Berry's "intimacy with the natural world" appears as introductory to a new era, the Ecozoic Era. The transition from a geological-biological bound era, the Cenozoic, to an ecological-philosophical era, named the Ecozoic era, is quintessential to Berry's proposal. However, the Ecozoic Era is the highest stage of environmentalism (1960-2000) and the frontier story (1500-2000); it is an outcome of capitalism in its biocentric normative, the other side of the anthropocentric normative; yet **the same rationality**. The narrative will not follow an exact chronological order; however, it can be coordinated in three ideal hermeneutical cycles: 1500-2000, 1800-2000, and 1960-2000.

Frontier, Manifest Destiny and Geopolitics

There are two categories of frontier: geopolitical (closed) or the Turnerian frontier that exists in an open condition. Turner affirms: "the American frontier is sharply distinguished from the European frontier –a fortified boundary line running through dense populations. The most significant thing about the American frontier is that it lies at the hither edge of free land." (2) By the end of the 19th century, the world had become distributed to the dominant imperialisms and the geopolitical frontier is the only relevant

one. Still, capitalism requires constantly re-opening new frontiers, thus it moves as if the world is in a Turnerian condition.

Two main sciences were central to the European powers: Geography and Anthropology. Anthropology is a science that acquired its status at the same time when the 'Metropolis' (Europe) was establishing its colonies overseas. After the Berlin Conference (1884), Africa and other parts of the world were divided on a map by the military and diplomatic advisors at the negotiation table. In the conquering of free available land during the open frontier world (1500-2000), anthropology acknowledges the existence of a high diversity of cultures: James Frazer's classic *The Golden Bough* remains as a witness of this diversity. By the mid 1800s, the German geographers Humboldt and Ritter had already published *Kosmos* and *Die Erdkunde*. The westward expansion of Europe at the beginning of the 16th century reached its peak in the 19th century. By this time, geography became an academic science in every European university. It was used to train every colonial officer sent over seas. Geographers and explorers were sent everywhere to collect information. Science is not a totally autonomous endeavor; although it has its own criteria of truth and implementation, it cannot be totally separated from the major context within which it emerges and becomes articulated by the scientific community. In this sense, science's "paradigm shift" is an arguable concept, if considered totally autonomous from the socio-political context within which it occurs.

The personal drive for power and possession was taken over by the mythic sense that the industrial process under corporation control, driven by the doctrine of the survival of the fittest, was the predestined means for fulfillment of the historical destiny

of white Europeans. Darwin's "survival of the fittest" was translated from the biological to the social. This could not have been possible without the reduction of humans to mere nature. Colonialism and imperialism were based upon this doctrine in broader terms of civilizations. The myth of progress was understood as control over nature. Progress is the story of continued expansion by appropriating the wealth of the nations and the labor of the people for private gain and limitless possessions. Paz comments how this progress was accomplished in the North American continent:

the utopian character of America is even more marked in the Saxon part of the continent. There no complex indigenous cultures existed [compared with the Aztecs, Mayas, Chibchas or Incas], nor did Catholicism erect its vast intemporal structures: America was –if it was anything- geography, pure space, open to human action. Lacking historical substance –old classes, venerable institutions, inherited beliefs and laws- reality presented no obstacles except the natural ones. Men did not struggle against history, but against nature. And where there was a historical obstacle –for example, the indigenous societies- it was erased from history and, reduced to a mere natural fact, it was therefore actualized. The North American attitude can be summarized as follows: everything that does not partake of the utopian nature of America does not properly belong to history; it is actual fact and, therefore, it does not exist; or it exists only as inert obstacle, not as alien consciousness. Evil is outside: it is part of the natural world –like the Indians, the rivers, the mountains, and other obstacles that must be domesticated or destroyed- or it is an intrusive reality (the English past, Spanish Catholicism, the monarchy, etc.). The United States Revolution of Independence is the expulsion of the intrusive elements, alien to the American essence. If the reality of America is to be a constant invention of itself, everything that in some way shows itself to be an irreducible or inassimilable is not American [the other as other]. In other places the future is one of man's attributes: because we are men, we have a future; in the Saxon America of the last century, the process is reversed and the future determines the man: we are men because we are a future. And everything that has no future is not a man. Thus, there is no room in reality for contradiction, ambiguity, or conflict. (3)

Limerick shows the ideological character of the free available land, which in terms of Paz means history reduced to mere natural fact:

The word 'frontier' was the essential term for Western historians in earlier generations. In 1893, Turner wisely passed up the opportunity to pin down the term, but its meaning was, in fact, quite clear. If historians were willing to merge their point of view with that of English-speaking white people, heading into the interior from the Atlantic coast ... the frontier was the edge of civilization, the area where white domination had not yet been consummated. Saturated with nationalistic pride, the emotional and ideological associations of the frontier had the curious effect of exempting US history from world history. In popular understanding, places like South Africa, the Belgian Congo, Algeria, New Zealand, and Australia had unmistakably undergone invasions and conquests, and the US, meanwhile had a frontier, an ever-expanding zone of freedom, opportunity, and democracy. (4)

Turner unveiled his thesis in 1893 in Chicago's celebration of the 400 years of the arrival of Columbus to America. During the 19th century, Chicago had grown from a frontier post in the 30s to an industrial and financial city in the 90s; a city that controlled a vast hinterland to the Pacific, the Atlantic, and the South. It became the knot of the railroad system. Since the frontier is closed, Turner asks what will happen to values such as democracy, free enterprise spirit, and individualism that had been constantly recreated by the westward expansion that made the settlers new men independent from the "old Europe". The answer to the question of the closed frontier was already going on in the annexation of territories and expansionism overseas, articulated by Manifest Destiny and Mahan's Geopolitics.

Turner's frontier ideology is organically articulated with the previous vision of the Manifest Destiny of American expansionism. John L. O'Sullivan coined the phrase in 1845: the plenitude of the US manifest destiny was to populate the continent allotted by God's Providence. Manifest destiny is the assumed inevitability of the continued territorial expansion of US boundaries westward to the Pacific and beyond. The

annexation of Texas, Oregon, New Mexico, and California; and later US involvement in Alaska, Hawaii, and the Philippines are organically connected. Although it is argued that it was a case of piracy (according to the dominant power, there is “good and bad piracy”) as early as the beginning of the 19th century, the *U.S.S. Constitution* was engaged in bombing Tunisia because the Arabs were an obstacle to American merchant ships in the Mediterranean (Barbary Wars, 1805-1807) (5). By the mid century, the U.S. whaling ships were hunting in every whaling ground of the world. In 1820, settlement of Texas began. After making war, it was finally annexed in 1845. The next year California, New Mexico, Nevada, Arizona, and Utah (1848) were annexed. In 1855, the mercenary William Walker tried to conquer Nicaragua. In 1857, James Buchanan positively affirmed that U.S. expansionism is part of the destiny of the race, the realization of the Manifest Destiny. It was a racist belief in the U.S. people as chosen and having a divinely inspired mission to spread the fruits of their democracy to the less fortunate, Native Americans and other non-Europeans. This idea of a religious manifest destiny was a common discussion in the speeches and newspapers of the time. It was applied later to the Caribbean and Pacific expansion. In 1867, Alaska and Midway were incorporated.

The “Passage to India” geopolitical construct will be completed with Mahan’s geopolitical control of the ocean. From the very beginning of the settlement, the idea of a “passage to India” was part of the British mind. It was the route that would lead to the Pacific and from there across the Pacific Ocean to India as a symbol of the Asian markets and natural resources. This idea was articulated with the idea of Manifest Destiny, according to which the territories of the North American continent were prepared for the new race. In 1890, one year before the census declares that the frontier is officially

closed, Mahan publishes *The Influence of Sea Power upon History*. US dominion over Cuba, Hawaii, and the Philippines takes place when the frontier is closed. Although it still is a debatable topic whether it was or it was not arranged the war with Spain in 1898; the case is that the US occupied Cuba, Puerto Rico, Philippines, and other Pacific islands.

Oceania was the bridge to the Asian markets. Samoa is a group of islands in the South Pacific Ocean, about half way between Hawaii and New Zealand. It was settled as early as 1000 B.C., and "discovered" by European explorers in the 18th century. International rivalries in the latter half of the 19th century were settled by an 1899 treaty in which Germany and the US divided the Samoan archipelago. The US formally occupied its portion - a smaller group of eastern islands with the excellent harbor of Pago Pago - in 1900. Finally, in 1907, Theodore Roosevelt sends the navy to Japan. Under the influence of Alfred Mahan, the navy will develop its power, the aircraft carriers, and the merchant marine as well. Roosevelt applies the Monroe doctrine of 1823 as the policy of the Big Stick to control the rest of the American continent. Cuba is occupied in 1906-1909, Dominican Republic in 1916-1924, and Nicaragua in 1909-1910 and 1912-1933. The U.S. supports Panama's segregation from Colombia to build the Canal, in order to move its ships rapidly from one ocean to the other. Manifest destiny, the frontier thesis, colonialism, and imperialism are inherent to the logic of capitalism, the constant drive to expand itself in order to recycle itself, without changing drastically the sociological pattern upon which it has evolved: the appropriation of surplus value through the exploitation of labor and natural resources (*Raubwirtschaft* or rapine economy, Chapter III). Although this is a linear sequence of events -I accept that there are other factors-, by the beginning of the 20th century, competition and the need of colonies as sources of raw

material, led to WW I and, according to Hardt and Negri, to the beginning of the Cold War, when the US became involved in the conflict synchronically with the Russian Bolshevik Revolution. This could also be the reason for Western financial support and rambling opposition to Nazism in Germany.

Enlarging Turner's Thesis: Walter P. Webb and Beyond

Webb states that by 1900

the first phase was over because the Metropolis had in effect eaten up the Frontier [parallels the conservationist movement of John Muir and Guilford Pinchot]. The challenge to the Metropolis prior to that date was the challenge of the open frontier; the challenge since that date is that of a closed frontier. The Metropolis has destroyed the Frontier and now for the first time in several centuries must stew in its own juice. There is no longer the dramatic interaction to which I have attributed such power and influence. There is no longer the dynamism to which we were accustomed, no longer the free migration of people or the return cargoes of windfall wealth. Many practices, ideas, and institutions which arose and served well when the interaction was going on have been discarded, and all –even democracy and capitalism- are being modified. The precious metals no longer serve as a medium of exchange; *laissez faire* has been discarded and slavery abolished; the free-wheeling individual, the pampered pet of the frontier era, is being brought under control and required to reassume some responsibility to the society in which he lives. (6)

Webb's enlarged use of Turner's thesis is simplistic. Western values have evolved under the condition of the 'west'. The metropolis are the 'east', and western values depend upon colonial expansionism, the same as Turner's democracy, individualism, and competitiveness were dependent upon the moving frontier that engendered these values.

Webb doesn't explain the metropolis-periphery relation as developed-developing

(oppressor-oppressed; Chapter III); his “west-east” relation is chemically pure in terms of Western capitalist values. Nonetheless, Potter says that Webb is more ample than Turner, for ‘free land’ becomes any other type of ‘commodities’; however, he doesn’t acknowledge the cornucopian view of the technological frontier (7). Turner’s thesis, according to Potter, is very pessimistic, because he makes democracy and other traits dependent on the frontier, and once the frontier is closed, these characteristics will not be reproduced any more. Thus, Turner promotes ‘environmental determinism’. There is also a contradictory pattern with the epoch, since progress is not in the urban environment and the complexities of civilization, but rather in a regression to more simple forms of dwelling in the land. This will become the future bioregionalism and Berry’s form of intimacy.

Potter’s *People of Plenty* poses the question in the ‘50s, about American distinctiveness and reviews Turner’s hypothesis by replacing the ‘available free land’ with the concept of ‘abundance’. Potter argues that Turner was dependent on agrarianism and couldn’t acknowledge other types of frontier. He says that ‘abundance’ is the character of America. He has a ‘cornucopian’ vision, for in the ‘50s USA was a colossal superpower. The consumption rates were the highest: cars, refrigerators, television, movies, highways, suburbanization of the cities, idyllic houses and neighborhoods are part of this ‘abundance’. Contrary to Turner, Potter breaks through environmental determinism. Democracy is not dependent on available free land, since abundance can be multiplied by technology, science, and industry.

Smith’s *Virgin land* is based on symbolism and myth. He is trying to identify what’s so peculiar to America. When the US is an industrial colossus, he states the myth

of the garden and Turner's dependence on agrarianism. He notes that "brilliant and persuasive as Turner was, his contention that the frontier and the West had dominated American development could hardly have attained such universal acceptance if it had not found an echo in ideas and attitudes already current." (8)

The 1960s are a turning point. The US was in the peak amidst an abundance of goods. Fromm and Marcuse warn about the alienation of consumerist society. Webb asks what is going to happen to Western culture, for the "metropolis" (core) has no "available free land" (periphery) left to expand its dominion, On the contrary, the decolonization process and the Marxist hope are going on and relentlessly the Cold War seizes the world. Leo Marx's *The Machine in the Garden* edited in 1964 states that the idyllic agrarian vision of America has been deeply changed by the industrialization process, which in fact had begun as early as the mid 19th century (9). The consequences of intense industrial development, energy consumption, use of pesticides and herbicides are publicly discussed and issues of the environment and human health become widely advertised. The cities have kept growing and they are places of social injustice. Mumford had already started to criticize this type of development in the '30s (10). The '60s are contradictory because of the arising environmental concern and, at the same time, the space race will end with a human being stepping on the Moon. Kenneth Boulding publishes his essay about the shift from frontier economics to spaceship earth economics. The astronaut's vision of the planet Earth as a single unity, a small blue drop of water and land amidst the darkness of space brought the consciousness of the definitive ending of the 'frontier era'. The sense of 'unlimited resources', equal to Potter's 'abundance' or Turner's 'available free land' was coming to an end. Finally, in 1972 the first UN

Conference on the Environment was prepared by the UNESCO Program Man and Biosphere. As a result, in 1974 the 'Limits to growth' strikes the consciousness of developed industrialized democracies (along with the oil crisis of 1973). However, this environmental concern was also a concern with overpopulation and the aspiration of the newly independent countries -the ex colonies of the British, French, and Portuguese- to enjoy a similar standard of living of the metropolis. In this sense, the limits to grow pose a constraint to the aspirations of the peoples of the South (11).

Cronon's *Under the Open Sky* shows a very different vision of the 'West' and the 'frontier'(12). He stresses in regionalism in the sense of local, the construction of regional identity, in multiculturalism: Africans and Asians are mentioned as forming part of the frontier process, the same as Indians and women. The "available free land" idea is criticized from the perspective of race, Native Americans, class and gender. This vision of the frontier is more accurate, because there is a more complete sociological analysis that includes new topics and questions.

Patricia Limerick's *Something in the Soil* is a postmodern version about the frontier and the West (13). There are not certain truths, the discourses are socially constructed and they can be deconstructed, the context relates to the text, and truth is just a certain inner consistency of the terms; the prefix 're' abounds everywhere. Different interpretations and reinterpretations, cultural diversity, environmental issues, a notion of the conquest rather than natural expansion upon free available land, and complexity, they all are issues that note the end of the 20th century and the beginning of the 21st. However, there is still a kind of nostalgia and faith in the past frontier process in order to construct a present towards a future:

with all these changes under way, the pattern of the Western present and future would simply have to be one of intelligent reckoning and reorientation. Great human diversity was an inarguable quality of the Western past and present; white Westerners would now have to face up to this central quality of their region ... While Turner had told us that the frontier ended in 1890, 19th century attitudes toward nature and toward people of color had lasted all too vigorously into the 20th. But now, one hundred years after that ostensible end of the frontier [1890-1990], the shift was actually happening –away from short-term extraction toward long term and permanent residence and inhabitation, away from hostile dismissals of minorities toward a recognition that we would all have to live together. (14)

Limerick mentions Kennedy's New Frontier discourse, appealing to the American mythical imagination. In fact, he retold the familiar Turnerian story of westward expansion on July 15, 1960, in Los Angeles. He spoke with a sense of Manifest Destiny as well as offering an image of the New Frontier, the problems to be solved in the 60s. Limerick also mentions Reagan employing the Turnerian style in his discourses (15).

Kemmis' *Community and The Politics of Place* has reinforced this idea of the new American frontier as conflict resolution and negotiation process. The 'frontier' is the basic value and attitude supporting freedom, decentralization, civic virtue, public involvement, democratic participation, sustainability, and "placeness" instead of placelessness. Kemmis states that the constitutions of Montana and the U.S. look alike, yet they are different. Because "the People of Montana had something more to say: 'We the People of Montana, grateful to God for the **quiet beauty of our state, the grandeur of its mountains, the vastness of its rolling plains,** and desiring to secure...'" (16). There is an especial mention of the place. Kemmis' 'descending horizon' is an interpretation of how "cheap citizenship" developed. He re-reads Turner's westward expansion as a move from republic to empire and the escape valve that allowed not

facing domestic problems and developing civic culture. The relationship of Americans to place has been ambivalent. Kemmis says that it expresses a need to escape; but now there is no longer any place to escape to. Thus, this impossibility to escape or move forward will force Americans to come to terms with each other. It will force the interplay of scarcity and possibility. No more denial of place, economical or political denial. Wendell Berry's *The Unsettling of America* -mentioned by Kemmis- also stresses the difference between the placeless market and the marketplace. To keep moving further on is different than saying this is the place. The Indians thought of their land as their place. Cobb and Daly's *For the Common Good* remarks the need for place-based economies. The intimacy of a real marketplace, an economy of inhabitation, cooperation, and mutual nurturing is the bioregional goal opposed to the placeless alienating market economy of an ever moving frontier.

New Frontiers

The major cities of the world have been reshaped by globalization, especially by developing services and recycling localities according to world class managers.

Globalization has taken place in cities that control financial capital fluxes at the top of the hierarchy, such as New York, London, and Tokyo; and in those that occupy a second (Milan) and third rank (Sao Paulo) as well (Sassen, 1998, 2000, 2001, 2002). Global cities have specialized services and are centers of control and power over the regions of the world. This system is an active hierarchical net that produces and reproduces the logic of capitalist accumulation. They exert control in a severe hierarchical order of the new

international division of labor and are articulated mainly through the service sector. They articulate the national, regional, and global economy, understood in the logic of maximizing profits rather than attending the needs of population growth, i.e., economy as the human activity oriented to the care of the reproduction of the human life. The control is exerted upon vast geographical regions and generates exclusion and widening gaps between the wealthiest and the poorest, and a shrinking middle class, especially in the emergent or developing economies, such as Argentina, where the population has been increasingly pauperized; yet it followed the recommendations of the IMF (Stiglitz, 2002; Krugman, 2003; Dierckxsens, 2000; Mander, 2002) (17)

Becoming a global city with high class services, from financial to entertainment services, according to the tastes of the wealthiest, causes deep changes in the city's morphology. One of the major changes is urban sprawl and recycling of the old city ports -Buenos Aires, Liverpool, San Francisco, Boston- (Chapter IV; Bautista, 2000).

Worldwide urban sprawl is another type of frontier process that follows the same rationality of capitalist accumulation. It is a vast addition of reduced scale processes that are taking place under different conditions all over the world, transforming the land use patterns, and creating new ecosystems or 'neo-ecosystems' developed in the rural-urban divide (18). Meadows says that neo-ecosystems develop in "prime farmland turning into suburbs while inner cities stagnate. Trophy houses sit proudly on five-acre lawns. Longer commutes, more roads, less nature, polluted air, rising local taxes, miles of ugliness." (19)

Technology is a crucial component of the capitalist rationality. The closed geographical frontier rapidly caused a translation to the outer space and the inner

structure of matter and biological territories. Technology is not a hypostasis that moves by itself. The frontier as technological expansion in the living cell and the outer space are new “free available land”. Georges Balandier (*Clarín*, 1/9/97) says that the new frontier is the cell, the living organism, where the corporative industry has entered as a new place to be conquered, mastered and manipulated:

During various centuries, we were explorers of the geographical world. We made the maps and multiplied the descriptions of the peoples and their geography ... the biological universe is becoming an unknown universe. The more the cellular biology penetrates into the inner cell, the more lost we become in the interior of those worlds, and we react as quasi-colonizers when they captured territories, settled them, and employed their techniques ... today the life world is treated as a geographical territory that has to be colonized. The populations are researched, every component of the cell is studied, and the cell is colonized without exactly knowing the results of the settlement.

In effect, after four decades (1960-2000 cycle) the Human Genome Project was declared finished on April 2003 -James Watson, who won in 1962 the Nobel Prize for the discovery of the structure of the DNA, was one of the leaders of the project. It had started with plenty of advertisement in the White House in 1990. It was sponsored by the National Institutes of Health and the Department of Energy. In these four decades, the spatial frontier was explored (it might be traced back to Galileo, 1500-2000 cycle).

Robert Zubrin's *The significance of the Martian Frontier* emulates Turner and Webb, and begins his essay mentioning Turner in a quasi-mythic tone: “It was 100 years ago, 1893, at the annual conference of the American Historical Association ...” (20). Limerick says that “in the selling of the space as ‘the last frontier’, the aerospace industry, NASA, presidents, the news media, and the entertainment industry collaborated in perfect

harmony". She mentions *Star Trek* as a bold example of pioneer spirit heading towards the frontier. Science fiction has also been directing people's attention towards outer space as the next frontier (21). This process has developed a new intimacy, but at the same time it has alienated us because cities, cells, and space are regarded as commodities. Davis says that technology has evolved as a new kind of nihilism (22).

Ethics, ecology, economics, and politics interact in a dramatic way. Although each one has a particular field, ethics has become environmental ethics; ecology, political ecology; and economics, ecological economics. By the end of the 19th century economy had become political, as imperial countries of Western Europe were finishing the process of industrialization. By the end of the 20th century, ecology is becoming political in every agenda and institutions such as the World Bank. McNeil (2000: 243; cf. chapter III) mentions agro-ecosystems and agribusiness as a main environmental force in the biosphere. Businesses are applying the same logic that whalers applied in the sea:

whalers in the 20th century, as in centuries before, killed the goose that laid their golden eggs because it made economic sense to do so. Whales reproduce slowly, so it was uneconomic to milk the resource and preserve it. Economic rationality required killing all the whales as fast as possible and investing the proceeds in something that grew faster: stocks, bonds, even saving accounts. Even if problems of an open-access resource are solved, whales will never be far from extinction whenever pure economic logic takes precedence.

The shifting relationship between ecology and economics along the 20th century functions as a paradigm of man-nature relationship. The politics of ecology in a closed frontier condition was articulated by Agenda 21, the noosphere or global human consciousness of dwelling in a spaceship Earth.

Intimacy Lost, Intimacy Restored?

As a counterpoint to capitalist alienation (1500-2000), the beginnings of environmentalism as connectedness with nature can be conventionally settled at the core of the Industrial Revolution (1800-2000). The romantics rebelled against the Enlightenment project to understand the natural world and humankind's place in it solely on the basis of reason.

The Enlightenment and Romanticism are intertwined with German Idealism. Herder (1744-1803) developed hermeneutics as a methodology in the Humanities, and he also tried to reconcile the insights of Enlightenment, especially those of modern science, with religion, especially Christianity. He is one of the mentors of this movement. He was influential in Hegel, Nietzsche, and even in J.S. Mill's political philosophy. Schelling (1775-1854) is, along with Fichte and Hegel, one of the most influential thinkers in this tradition. He was close to Hegel and the poet Holderlin. He came into contact with the early Romantic thinkers Schlegel and Novalis. He was also known to Goethe- who deeply influenced the German geographer Alexander von Humboldt (1769-1859), the founder of modern geography, author of *Kosmos*. In Berlin, he took Hegel's chair of philosophy in 1831. His lectures were attended by Kierkegaard, Engels, Bakunin, Ranke, Burkhardt, and Humboldt. Schelling was the leading philosopher of romanticism, which in contrast to reason's Enlightenment, emphasized feeling and the creative imagination. His romantic view of the divinity of nature influenced the American transcendentalist movement, led by Emerson. Fichte had transformed Kant's critical idealism by

eliminating “things in themselves” or external reality and making the self, or the ego, the ultimate reality. Schelling moved further. His absolute idealism assumes things as the works of the imagination and Nature as an all-embracing being, spiritual in character. He supported the ultimate unity of mind and matter in the Absolute, and that history is a series of stages progressing towards harmony from a previous fall. Differences are aspects of this development, and God also partakes of this process of development (Rilke). He supported anti-Cartesianism, criticized Hegelian Idealism, and influenced Kierkegaard, Marx, Nietzsche, Heidegger, and even Derrida.

Enlightenment evolved during the 17th and 18th centuries. Locke, in his *Second Treatise of Government*, proposed a society in which natural law guaranteed men the rights to life, liberty, and property. Rousseau, in his *Social Contract*, claimed that under government people had substituted civic freedom for natural freedom. Adam Smith claimed that individuals freed from government interference would serve their own economic interest and the general good of society as well. Enlightenment and Romanticism have shaped the modern world. In the late 18th century, Romanticism was the revolt against reason, science, authority, tradition, and order, and stressed emotion, inspiration, intuition, and imagination. The dynamics of Romanticism produced a deep and contradictory cultural transformation in art, literature, science, religion, economics, politics, and the self. Early British romantics were Blake, Austen, later Byron, Shelley, Keats and Carlyle (1795-1881). Romanticism partially evolved in the British worldwide empire of the Victorian Age (Queen Victoria’s reign 1837-1901). Natural science, technology, industrialization, urbanization, commerce, trade, and military dominance were ideals presented as progress. Wordsworth (1770-1850) and Coleridge (1772-1834)

are known as the lake poets, because they lived in the countryside close to a lake in the midst of the British Empire.

Nietzsche's "God is dead" synthesized the decay of all traditional values and his "Superman" was the realization of a society free from conventional morality. Nietzsche had nostalgia for the past, common to the Romantics. Nihilism is another facet of the romantics; especially as rejection of the social order and traditions. The Russian anarchist geographer Kropotkin described it as the struggle for the individual freedom against all authority, hypocrisy, and artificiality. Reclus was also an important French anarchist geographer of the 19th century and influential in the radical geography of the 70s. Contradictory as it may seem, the dynamics of the movement also contained the insistence that the old values of family, church, and state could be revived and imposed on society. Fundamentalisms (nationalism, ethnicity, democracy and liberalism, utopianism, conservatism) that advocate the strict adherence to traditional values have received this influence.

The American and French revolutions were part of the Enlightenment movement and the romantic ideal of democracy and individualism. Simplicity of life and closeness to nature as opposed to progress and industrialization were strong romantic ideals. In the US this movement came to be known as transcendentalism. It rejected the Calvinist view of life and the establishment. This movement began in 1836 as the Transcendental Club in Boston. The major claims were individualism, admiration and religious feelings towards nature by a correspondence between the universe or macrocosm and the individual soul or microcosm. Panentheism as a theological position that draws elements from pantheism and deism (theism) is rooted in the transcendentalist view that divinity

permeated all objects, animate or inanimate. Emerson (1803-1882) used to say that God is in every fellow human that has the inner light. The purpose of human life was the union with the Whole. He published *Nature* in 1836. Restlessness led Thoreau (1817-1862) to seek the solitude of Walden Pond, just 2 miles (=3.2 km) away from his Concord home. Close to Emerson, he devoted himself to writing, working sometimes at his father's pencil-making business and surveying. Thoreau did not support a government that permitted slavery and waged an imperialist war against Mexico. Nonetheless, the same Thoreau would celebrate the westward movement as going into the future with a spirit of enterprise and adventure (23). Wordsworth would consider that the perfect way of life was achieved by separating oneself from the corrupting influences of the larger society. This search can be traced back to Thomas More's *Utopia* (1516; 1551), and to ancient Greece as well. The communal experiments flourished from the 1663 Dutch Mennonites colony until 1858 in the US. The Amana colony in Iowa has been one of the longest lasting settlements. Some started for religious reasons, others as utopian socialism, such as Owen's, Fourier's, and Cabet's communes. The countercultural movement of the 60s experimented again with urban and rural communes. More recently, the intents have been in ecological communities with alternative technologies as a rejection to industrialism and to protest against the environmental problems. The ideal is to achieve an important degree of self-sufficiency, by using simple technologies that do not use nonrenewable fuels or harm the environment.

Romanticism has also led to anarchism and other libertarian ideologies. Apart from Kropotkin and Reclus, and the experiments in communal living, anarchism has always been important in shaping society-nature relationships. The civil rights and

antiwar movements of the 1950s and 1960s received inspiration from it. A new radicalism became increasingly critical of the establishment, power structures, materialist values, and industrialism. In the 1970s radicalism became concerned with natural resources, old-growth forests, and other aspects of the environment. The anarchist theory applied to feminism developed the study of women and nature oppression by the cultural legacy of patriarchal structures. Lately, from the 1980s until now, the anarchist movement borrowed theories from several schools of philosophy, literature and politics. Foucault, Chomsky, and the Beat generation are some of its mentors. Apart from the traditional campaigns against capital punishment and police brutality, the movement has supported gay, abortion, and animal rights, vegetarianism, opposed vehemently to globalization and environmental destruction by the corporations. The WTO Conference in Seattle 1999 as well as demonstrations against the World Bank and the International Monetary Fund are the new targets of an awakened romantic sense of liberty and equality.

Environmentalism has also its chapter in John Muir -Emerson influenced Muir; they met in Yosemite in 1871. Muir and Pinchot sometimes supported each other, but they also disputed strongly. According to Dorsey, conservationism existed as a branch of the Progressive movement (24). Worster in *American Environmentalism* shows how the trends that are going to be present in the cycle 1960-2000, are already present in the 1860-1915 formative period of environmentalism. Worster says that "after two centuries of preparation ecology burst onto the international scene during the 1960s." (25) Sale in his *The Green Revolution*, makes explicit the connection of the American environmental movement with the formative period of 1860-1915 (26). Sale's timeline is 1962-1992,

from Rachel Carson to the Rio Conference. That same year of 1962, Bookchin published his *Our Synthetic Environment* under the pseudonym of Lewis Herber. Aldo Leopold's (1887-1949) *The Land Ethic (A Sand County Almanac: And Sketches Here and There, 1948)* does not use the word intimacy. Yet, he speaks about the extension of ethics from the Mosaic Decalogue to the social contract and the third stage is the extension of ethics in the relationship of humans and their environment. Leopold defines conservation as a state of harmony between men and land (27). This succinct narrative about the beginnings of environmentalism gives an approximation of the density of thought that it contains, and how often it has forgotten its own Western roots. Moreover, there has been an early interest of Western tradition in Eastern religions. By the time of German idealism, the world is becoming world in its strict sense, and all these authors, especially Hegel, were well aware of the Eastern traditions such as Hinduism, Buddhism, and Taoism. One of the major movements of Environmental radicalization is deep ecology.

Deep ecology differentiated from shallow environmentalism. Arne Naess made the distinction in 1973. Although it is something from a different period of time, shallow environmentalism -a modern idea placed in a different historical setting- would be the posture of Gifford Pinchot, whose thesis was to protect and conserve nature because of the usefulness to keep the production system operative. Anachronisms are a "deep" mistake of "deep ecology", especially when it introduces "spirituality issues", such as "the ecological Christ". The basic organizing beliefs of this posture were formulated by Arne Naess and George Sessions in 1984 to achieve unity among different groups, peoples, institutions, languages, cultures, and countries. Deep ecology has made clear that it does not rest on a unique set of ultimate premises or axioms, a dogmatic doctrinaire position.

Its major claim is the intrinsic value of nature. Value does not come from any external source either human or divine. Nature is the source of its own value, independent from any human valuation. Every component of the system has intrinsic value as members of the community of life, no matter whether a component has or has not economic value. This comports a strict egalitarian position: human life and non human life have the same right to live and exist. Therefore, the whole system of western ideas about human superiority and progress must be reviewed and criticized. Progress as unlimited growth should be limited in regard of the whole biotic and non biotic community of beings. Deep ecology states that traditional cultures have found harmonious ways to satisfy their needs without compromising the integrity of the ecosystem. Industrial civilization is considered the origin of the ecological crisis. Deep ecology criticizes industrial societies, either capitalist or socialist. Orr says that

all the ideologies of the twentieth century –capitalism, communism, socialism, and fascism- are essentially competing views about how to organize industrial society. For all of the wars and ideological huffing and puffing, the differences between them in historical perspective are quibbles having to do with who owned and managed capital. Otherwise agreement prevailed that humans ought to dominate nature, technology should be unfettered, that we should burn fossil fuels as rapidly as possible, and that economic growth is the supreme value. Politics was reduced to questions having to do with the ownership of the means of production and how to distribute the profits. Political views, accordingly, arrayed themselves along a single axis of left to right denoting the extent to which one favored public or private control of capital. But we have entered a new political era in which the Left/Right dichotomy no longer works, not because questions of ownership are unimportant but because other issues have surged to the forefront. (28)

As this social movement was becoming articulated, enlightened predecessors were found in Thoreau, Muir, Orwell, Roszak, the ecocentric religions of primal peoples, Taoism, St.

Francis, the Romantic movement, Spinoza, Zen Buddhism, Leopold's *Land Ethic*, Carson and Ehrlich. It is also rooted in ecology as a science.

Despite Orr's and deep ecology's opinions, rooted in the Industrial Revolution, and in the struggle between capital and labor, environmental Marxism represents Marxism's reconfiguration to the environmental problems during the last four decades. Environmental Marxism states that capitalism as a system will not be able to solve the ecological crisis, because of its inner logic of commodification of nature and maximization of profits (Foster, 1999; Pepper, 1993). Capitalism inherently deviates from nature, which is considered as mere standing reserve (Heidegger). The socialist perspective is that once social problems are fixed, then the environmental crisis would start to be fixed as well. It supports social justice as different from, but integral with, ecojustice. Since the environmental crisis is a social crisis, and the social crisis has emerged as a result of the inegalitarianism intrinsic to capitalism, the purpose is to achieve social justice in order to restore ecological justice. In its own terms, the liberation of nature will be achieved through the liberation of humans, namely, a change in the relations of production. Labor force is the main component of these relations, because humans transform nature through their work. The environmental crisis is based on the injustice of the exploitation of the labor force of human beings. Labor force means nowadays not only manual work, but also intellectual work, and every other type of work performed through and with the aid of any technological device or facility.

Environmental Marxism also acknowledges the problem of great numbers of people and the demographic trends, yet humans as species are not to be blamed: it is the problem of social relations that must be criticized and transformed. It usually

acknowledges the analysis of the core-periphery in terms of nations, institutions, and social classes and how the frontier process, metropolis' expansion to the West, has exerted its influence upon the periphery (colonialism). Colonialism and imperialism explain the flux of ecological wealth from the periphery to the core area. Imperialism, according to a classical analysis of Lenin is the highest stage of capitalism (29). His analysis was formulated in the context of the end of the 19th and beginning of the 20th century. However, his reflections still shed light over the 21st century as well.

Imperialism has become more complex nowadays because of the complexity of the economy, especially in terms of financial issues and the volatility of the markets. The world nowadays is much more akin to a huge Las Vegas than to the red brick factories of Manchester or Buenos Aires. Capitalism, industrialization, and imperialism go together with the international division of labor and the constant difference in exchange values. There is a financial exposure which has been sordidly executed by the IMF, WB, and WTO, in consonance with the Federal Reserve (Washington consensus). This financial exposure has led to the accumulation of debt in every developing country. The industrialized nations control the financial mechanism and they recycle their domestic debts.

The social critique introduces an awareness that is usually skipped by some environmental perspectives. Technology is not independent. It has been articulated by the capitalist system. A democratic political economy should re-articulate the technological finality, not directed to profit making but to help in the construction of a more harmonious society, and a more harmonious relationship with the environment. Humans have constructed social relations of different types, and among them, social relations of

production. Wealth and power are not equally distributed among individuals and nations. Because of this, humans are not equally responsible. There are specific individuals, corporations, institutions, nations, and regions that are more responsible than others. The environmental crisis is based on relations of production and different social formations, on the construction of the second nature, the cultural and historical enterprise of human agency on earth (Pepper, 1993). We are not only biological beings, but biographical beings as well. Humans can regulate with labor and creativity the interaction with the environment in a non-instrumental way. Humans can allow moral, aesthetic, and even spiritual values and norms to determine their interactions with the natural world in particular and the environment in general. There is a finality in human enterprises that is not naturally given by humanity being part of nature, namely, as a natural or zoological species; this finality is socially created by humanity's cultural and historical beings: to be precise, humans are in the unique position of being both a part of and, at the same time, different from nature. Humans are not the measure of all value on earth; still humans are the only measurers of value.

Following a similar process, social ecology is rooted in the anarchist geographers of the 19th century, Reclus and Kropotkin. It was best articulated by Murray Bookchin. Social ecology is rooted in anarchism and libertarian communism (Cornelius Castoriadis, different from the Stalinist or even early Leninist communism). In the 1960s, the ideal of communal living led to communal experiences related to social ecology's anarchist beliefs. Bookchin criticized hierarchy and centralization as the basic values of the capitalist society that has controlled both nature and humans. Based on libertarian municipalism, it is anti-hierarchical and proposes decentralization, the removal of the

managerial institutions that control regions, cities, and countries. Citizens are the basis to develop municipal governance. This idea of citizenship is close to Kemmis (1990) and Engel (1992). An ecological society is a democratic society at the local level. This point is important if 'intimacy' is considered both as a value and a norm. The environmental left has developed some idea of intimacy with the natural world, or the urban or rural worlds as well, such as Bookchin's ideal neighborhood in even the big cities. However, it has not been usually expressed as such. Nonetheless, 'alienation' is a common concept of this tradition.

The same as Marxism and anarchism, feminism reconfigured itself to address the environmental crisis. Ecofeminism claims that man was identified with culture and reason and woman with nature and emotion –or instinct-. The environment is a feminist issue because the ecological crisis is based on the patriarchal structure of society. Women seem to be the custodians of the feminine principle which represents the organic unity with nature. The industrial male dominion has become alienated from this organic unity – from which men developed- and ecofeminism can help to recover it. It has questioned and criticized the subservience of women to men. Woman has been considered as occupying a position somewhere below man but above animals or nature. Woman has been considered more linked to nature and the dominion of nature and the subjugation of women are cultural products of the patriarchal system. The common metaphors of "conquering virgin lands" and "penetrating the wilderness" are examples of this identification. The woman's body is commonly and even poetically described in terms of exploring a new land with mountains, forests and plains as composing a seductive landscape. The same claim about science has been made by eco-feminism. Science is a

product of the same system. This triad nature-science-gender have been deeply questioned and analyzed by eco-feminism. Nonetheless, the gender issue is complex and it has been contested as much as nature and science. There is a fundamental debate over the extent to which gender is biologically determined as opposed to socially constructed. Berry considers the wisdom of women as one aspect of the fourfold tradition of wisdom that can help humankind to move beyond the environmental crisis into a more benign relationship. Therefore, the ending of the domination of nature is significant or meaningful to women because this will bring liberation of nature, of women, and men as well. This stand usually is based upon a non-hierarchical and egalitarian perspective. Life is an interconnected web, not a hierarchy. Nonetheless, a female or matriarchal culture is not a guarantee of ecological equilibrium or human wisdom. Either male or female wisdom is subject to the same weaknesses: ambition, power for power's sake, greed, domination over other humans and nature as well (30).

Frontier Dynamics: Empire and Neocolonialism

Despite environmentalism, the frontier story kept opening new chapters. Capitalism keeps reconfiguring itself in terms of empire and neocolonialism. Globalization has reshaped sovereignty and is crucial to understand this process, and the principle of the self determination of every nation. Hardt's hypothesis is that "sovereignty has taken a new form, composed of a series of national and supranational organisms united under a single logic of rule. This new global form of sovereignty is what we call Empire." (31) However, the US invasion of Afghanistan and Iraq has restated the question about

imperialism. The use of force reconciles empire and imperialism. For this reason, it is correct to assume both imperialist and imperial forces. In some cases, Hardt's hypotheses might be correct, especially if we consider the globalization process, such as the development of Monsanto and Cargill business in Argentina. This is part of the globalization process, and these US corporations might have an imperial behavior. However, the invasion of Iraq is a typical case of imperialism, not an act of the Empire, in Hardt's terms. Hardt says that "the declining of sovereignty of nation-states and their increasing inability to regulate economic and cultural exchanges is in fact one of primary symptoms of the coming Empire." Hardt makes the distinction in these terms:

the sovereignty of the nation-state was the cornerstone of the imperialisms that European powers constructed throughout the modern era. By "Empire", however, we understand something altogether different from "imperialism". The boundaries defined by the modern system of nation-states were fundamental to European colonialism and economic expansion: the territorial boundaries of the nation delimited the center of power from which rule was exerted over external foreign territories through a system of channels and barriers that alternately facilitated and obstructed the flows of production and circulation. Imperialism was really an extension of the sovereignty of the European nation-states beyond their own boundaries. Eventually nearly all world's territories could be parceled out and the entire world map could be coded in European colors: red for British territory, blue for French, green for Portuguese, and so forth. (32)

Hardt says that "the passage to Empire emerges from the twilight of modern sovereignty. In contrast to imperialism, Empire establishes no territorial center of power and does not rely on fixed boundaries or barriers. It is a *de-centered* and *de-territorializing* apparatus of rule that progressively incorporates the entire global realm within its open, expanding frontiers." (33) This is the logic of capitalist accumulation, the "free available land". However, the decentering and deterritorializing process is not as pure as it would seem to

be (34). Although it is true that there are fluxes of information, symbols, production, capital, and knowledge from nodes to nodes, there is a hierarchy of nodes, and a territorial base for those nodes: New York, London, and Tokyo are the three most important. There are centers and peripheries, and territories are conquered and exploited according to the US, UK, or French based corporative powers. Hardt's conception of Empire with no clear territorial sovereignty is correct up to a certain point. There are nodes, enclaves, reservoirs, and corridors of corporative wealth and power that control the flows of capital, based in the higher rank of the global cities and a hierarchical net of surrogate cities in the semi-periphery and periphery. Capital enclaves and the control of vast territories, natural resources, and assembly lines that can be easily mounted and dismounted in different places of the earth, gives the idea that deterritorialization is an illusion. True, colonies are not the sovereign territory of the metropolis, still neocolonialism requires a territorial base and the sovereign control of armies, especially the US bases spread all over the world. They have become the police of the world. Yet they respond to neocolonial interests of controlling and commanding the semi periphery and the periphery. Therefore, although corporate power has been globalized, it has not been de-nationalized, and de-territorialized. It is creating with much more flexibility across the national borders new frontier processes. Corporations such as Ford, Coca Cola, IBM, Shell, Texaco, Sony, Chase Manhattan, British Petroleum, Bayer, Renault, Volvo, Olivetti, they retain a territorial base and a currency in order to make their strategic moves. In the end, they are still reporting to a national conception of power. They not only need the government support; they also need the military power to support their interests when negotiations fail. The military reason supports the hegemonic

contemporary narrative. This *Realpolitik* is independent from any normative postulate or ethical concern. Policy making is the will to power and order is imposed by the use of force, which becomes the source of meaning by supplanting ontology (mere will to will) (35). This imposition is mediated by the electronic media, especially through television, particularly news and advertising. It is reshaping humans' mind, installing a new way of seeing, connecting the present with the future. This advertisement links individual well-being to commodity consumption, and to social progress and scientific achievement. This hegemonic contemporary narrative of the frontier story situates the corporation and its deregulated capital as the prime mover of economic, social, and political progress. This capital holds the ideological assumptions of universal humanism, technological development, corporate and personal investments to fulfill individual wealth and personal dreams.

Globalization and the emergence of Hardt's Empire are parallel processes. Soros says that

a global economy is characterized not only by the free movement of goods and services but, more important, by the free movement of ideas and of capital. This applies to direct investments and to financial transactions. Though both have been gaining in importance since the end of the Second World War, the globalization of financial markets in particular has accelerated in recent years to the point where movements in exchange rates, interest rates, and stock prices in various countries are intimately interconnected. In this respect the character of the financial markets has changed out of all recognition during the forty years that I have been involved in them. So the global economy should really be thought of as the global capitalist system. (36)

Yet these flows of goods and services, ideas and capital, the global capitalist system is not deterritorialized: the financial crisis, like the one in Argentina in 2001, takes place in

the periphery because the central powers, manage to control the fluxes within their own territories. The crises are pushed to the borders. In fact, the US is the most indebted country of the world in terms of dollars. Yet Japanese and European capital keeps flowing to the US, because in terms of GDP is the wealthiest economy of the world - nonetheless, the Euro is becoming a strong currency as well. During the '90s, the globalization process as described by Soros was very dynamic as well as their actors, the global corporations. However, the dynamics of globalization through the market ideology is not enough. Local resistance against neoliberalism is becoming stronger. Globalization is not only about financial fluxes as Soros pointed out: the condition of its possibility is the military reason that creates the openings to keep the fluxes moving through the convenient territories.

The “Project for the New American Century” (PNAC) -based in the concept of a unipolar world where the US has a complete hegemony- is the metamorphosis of the geopolitical frontier (closed condition) into Turnerian frontier, as if the world were still in an open frontier condition. The PNAC enters into the process of globalization as the geopolitical imperialism that can force the Empire. Besides, war has usually been consistent with and functional to the logic of accumulation and reproduction of wealth within capitalism. This is a critical point: it is the pursuit of economic goals by other means. Wars have usually been a means to re-open frontier processes (“disturbances”; cf. the concluding section). A devastated land, bombed cities, an almost complete destruction of any country, such as lately Kuwait, Iraq, Yugoslavia and the Balkans, and Afghanistan allows the dominant groups of financial markets the opportunity to re-invest through the “humanitarian” reconstruction of the land. It is not

surprising that the most emblematic capitalist country, the US, has been making, involved in or supporting wars since its very inception as a nation-state. The ideological structure is articulated by the frontier thesis, manifest destiny and Mahan geopolitics. A new stage is the Bush doctrine. The PNAC is the intent to keep moving the closed frontier into a future open condition. It is also the traditional American combination of commerce and idealism, trade and democratic ideals.

The Earth: Scientific Object and Devotional Subject

The frontier story and environmentalism converge in the articulation of the Earth as a scientific object in Earth System Science and a devotional subject in Gaia. The planet Earth has indeed become a whole scientific object in itself. Every discipline, from its partial perspective, has now acquired at least the consciousness that there is a whole planet as the main scenario of every research. We can ask whether this process that has led to the establishment of an Earth System Science leads to intimacy with the planet itself or not. Intimacy is not a given per se, it has to be acquired. Intimacy is also forged at different scales: in a city, a bioregion, a country, a continent, or the whole planet. The Earth as an icon repeatedly printed and exposed in the mass media can result in apathy, indifference, or mere image consumption (Sachs, 1990) Earth System Science is a long process of social construction of scientific knowledge. It is a discipline that was forged since Humboldt's *Kosmos* (1845-1862) and Ritter's *Erdkunde* (1817-1859). Nonetheless, it has been since the 1960s and through technological revealing, that the earth is measured, analyzed, calculated, and dissected as a whole (Heidegger). There is a

progression in the scale which is related to our perception of space. The region gives us the sense of the Earth. The Earth System Science has, as Jano, two faces: one corresponds to the rationality of controlling; the other has a poetical appeal. It is linked to the 'spheres' and the process of discovering the beauty of the planet. The spheres are related to the classical tradition of Pythagoreanism (mathematical proportion, squaring the circle, the Fibonacci numbers, and the Golden Ratio). The Earth governance gives full meaning to Pierre Teilhard de Chardin's noosphere embodying the geosphere, hydrosphere, atmosphere, and biosphere, and being embodied by them in a reciprocal manner (37).

If people have to learn to re-inhabit their bioregion, then humanity must learn how to re-inhabit Gaia, the self regulating planet. Gaia, as one of environmentalism's chapters, may well begin when the Austrian geologist Edward Seuss coined the term biosphere, which is the Earth's envelope that goes from the ocean's depth up to the Himalaya. Russian geochemist Vladimir I. Vernadsky (1863-1945) and the French Jesuit paleontologist Teilhard de Chardin (1881-1955) popularized the term. Lovelock in 1978 coined the term Gaia to reflect the self-regulating properties of the earth systems. The technological and scientific drives have been directed to this subject of study, the earth as a whole. Gaia hypotheses and the Earth System Science are evolving under the same condition. They represent in scientific terms what global capitalism represents in economic terms: the social control of the earth as earth, a mine of natural resources.

Bioregionalism is ideologically consistent with the frontier story and environmentalism. Countercultural in its beginnings, back in the sixties, it is now becoming an accepted stand point to inspire such practices as resource management and different types of urban and land planning (McGinnis, 1999). It rejects industrialism and

urbanization the same as Turner's 1893 thesis didn't take into account urbanism and industrialism. If Turner was dependent on the agrarian myth and the movement from complex urban life to the simple life of the frontier, where democracy and individualism would blossom, then the bioregional re-inhabitation becomes the same as Turner's frontier, environmentally determined by taking distance from industrialism.

Bioregionalism follows deep ecology's worldview. Dasmann and Berg (1978), and Sale (1985), the first leaders of the movement, adopted an anti-industrial and anti-urban stand. Bioregional thought considers itself as part of a wider tradition composed by scholars such as Ratzel, F. J. Turner, Lewis Mumford, and Howard Odum; and, of course, Thoreau, whose influence has reached bioregionalism as a way of life in its aim of land re-inhabitation.

The industrial and consumerist US society was alienated from the natural world – especially the hierarchical, centralized, technological dependent urban society; promoting disharmony and disorder. The population issue was also critical. Obviously, neo-Malthusianism –and the ideology of a fixed physical carrying capacity- has been adopted as a golden rule. Apart from the perception of an environmental crisis, the issue of quality of life –and psychological dissatisfaction- was also at stake; therefore, the emphasis of deep ecology in self-realization. This worldview was not only locally thought; it was considered as a world issue. From here the Gaia hypothesis becomes functional to the bioregional claims and vice versa. The same as Berry, they celebrate native lifestyles as congruent with ecological systems. They support a land ethic and a bioregional community –*Gemeinschaft*- that has erased exploitative and anthropocentric political borders. People ought to re-inhabit their places and live according to their limits. This

choice is possible by listening to the land and adopting nature as a teacher. People must learn from nature: “in this logic, spiritual, moral, and material dimensions of culture would be mediated and governed by the regional ecosystem. Thus, in a bioregional utopia everyone would realize their intimate connection with the local environment and material culture would be dictated by climate and topography” (38) Each place is different, there is no hierarchy, no political units, and the power is decentralized.

Environmentalism is a mosaic of ideas, experiences, and processes composed also by “spirituality” issues, such as the “sacredness” of the earth (39). Yet nature is not God. God may indeed be known in and through the world (true immanence) and yet is also truly transcendent and utterly distinct from any created thing. Reverence as a virtue is an integral part of the virtue of religion, and it is directed towards God. This pseudo-spiritual issue has made more obscure and opaque to the mind the anthropocentric-biocentric rationality. Environmentalism and this spiritual dimension is functional to the capitalist system. Eco-spirituality, sustainability, and the thirst for an anti-urban and anti-industrial life associated with multiculturalism and relativism does not discern the opprobrious condition of millions of human beings on earth. Its search for an anesthetic sense of oneness may well be an escapism or alienation by making of reverence a distorted virtue oriented to a wholeness named Gaia or nature.

Panentheism is not a solid theory to address society-nature relationship, because in the end it confuses two entities, and ends as a sub-category of pantheism; nature can also be alienating. Panentheism does not make a clear distinction between transcendence and immanence (40). Creation itself has its own integrity as something radically distinct from God and with its own responsiveness to Him. At the same time, it is radically

dependent upon the Creator in its being. The Gaia hypothesis and bioregionalism fall in the temptation of a shallow and spiritual unity, which is more a psychological alienation than a real ethical position in the world as world. In biblical terms, it is the experience of redemption that facilitates the experience of creation. The earth is not the first sacrament. The first sacrament is the people as people that have the experience of being saved. This experience is translated to the universe as the saving power of God, an omnipresent saving power. This was the experience of Israel, which is translated into the biblical story. Israel's experience of being in exile comes before the experience of creation as creation. The liberation from the exile elicits the experience of God as a saving power and a creational power. The constitution of the people is the one that facilitates the question of the place of humans in the world. The question about the origins is always connected in the first place to the people as a people, and next to the people and the origin of the cosmos or universe. When the question about the universe is asked, the people are not contacting an Ur-nature or pure nature. It is already asking about a first nature that has already become second nature.

Berry thinks that Redemption is too historical; however, **Redemption comes first, and it is before Creation. Creation exists because it has been redeemed, Creation exists as redeemed creation, and it is a second creation, the only one. The first creation is a model, the same as first nature.** They are senseless without the presence of humans (ontology); either natives or Europeans (history). In this sense, the universe story follows the same rule. The universe story is not about an Ur-nature. It is about the scientifically assumed first nature that has already become second nature. Besides, the universe story as spirituality is not spirituality, because it does not open to

the mystery of a personal God; it rather opens to the universe as universe, a scientific cosmos. The universe story is a scientific narrative that reduces the philosophical or theological understanding of human beings, the world, and the ultimate reality or God.

The satisfaction of vital needs is important in religious terms. Spiritual culture always involves some kind of discipline in food, and the senses in general. However, this requirement is always a cultural attitude, not simply a biological attitude. The regular life of millions of persons in the world is about vital needs. Traditional people in the western world have always lived with frugality, austerity, and simplicity. They have also lived with a sense of the celebration and feast. There are special celebratory moments when food and drink are in excess. Western shallow spirituality is the process by which long standing and solid spiritual traditions, such as Buddhism in its various forms from India to Japan through China, Taoism, Confucianism, Hinduism, native people's religions across the world, Christianity without a clear formulation of Who Christ is, Jungian psychology, scientism in the forms of ecologism and cosmological and nuclear physics, have all become watered down by mixing them, integrating them in an undifferentiated field, and transformed through the mass media and providers of different therapies to provide relief to the anxiety and frustration suffered by especially those people living in urban, wealthy or middle class, US/European and elite dependent environments. This shallow, individualistic, uncompromised, light, deleterious, obscure spirituality is generally termed as New Age.

New Age spirituality has some parallelism with the type of spiritism that arose in the second half of the 19th century to counterbalance the materialistic dominance of positivism. The quest for some kind of spiritual answers took place in a context of

dissolution of traditional beliefs, seriously contested by the development of natural science, geographic exploration, technological drive, social and humanistic research, such as biblical criticism and sharp hermeneutical knowledge, industrialization, colonization, urbanization and Marxism; processes that can be, without too much precision, termed as modernism as opposed to a dissolving traditionalism. Some of the emblematic figures of this time were Nietzsche, Freud, Marx, Darwin, Dostoyevsky, Wilde and the French impressionists. Paul Ricoeur considers the first three the “masters of suspect”. They suspected about philosophy, psychology, and economics. Russian-born M. Blavatsky founded the Theosophical Society in New York City in 1875 and constructed a *mélange* of the world religions and beliefs scientifically explained and interconnected, related to pseudo-mysticism and the occult.

New Age spirituality expresses its concern and care for the environment; but it sees the cosmos permeated with a diffuse divine soul or spirit, closer to Spinoza’s pantheism. Philosophers from different backgrounds have also been trying to force an arrangement between nature and the bible. For instance, Toolan supports the idea that the classical Newtonian cosmology does not fit as well as the post-Einsteinian cosmos with the biblical image of God. Theism was more proper with Newton, the distant Immoveable Mover. Now Toolan tries to configure the dynamic image of God in the bible with the implicated order, the transformation of random or noise into islands of order or structures, and humans as inscribed in these fifteen billion years of universe story. He assumes, the same as Berry does, a radical hermeneutics of continuity: from the star dust to a newborn human being there is an intrinsic continuity. This post-Einsteinian cosmos is characterized by self-determination, self-organization, and self-renewal by the

interconnectedness over space and time of all natural dynamics; by the logical supremacy of processes over spatial structures; by the role of fluctuations; and by openness and creativity; nothing is predetermined. From here, Toolan poses a **radical continuity** and the rejection of any discontinuity between nature and culture. Yet the anthropic principle is becoming widely accepted, as the principle that holds that the cosmos was programmed from its very opening for the emergence of life and mind –the idea that there is a “design” projected by a “designer”. Toolan says that we too struggle to swim upwards and drift towards death or entropy (41) New Age spirituality is embedded in this assumption of a **radical continuity**, which Berry’s deep ecology has emphasized: from quarks to cities. This **radical continuity** will apparently support a different ethic. In this context, Gaia has appeared as a devotional subject in an obscure panentheism, and the bioregional ideology is its application to the local conditions. Bioregionalism and Gaia as spirituality are usually connected through some kind of native wisdom frame of mind.

Eco-spirituality tends to blur differences and distinctions (organic-inorganic, people-nature, soul-body, God-humans, transcendence-immanence) by focusing on the similarities. Dialogue is possible if, and only if, distinctions and similarities are both acknowledged, such as for instance the fact that humans are part of and different from nature: there is continuity and discontinuity. This requires an ontological and anthropological way of thinking. Besides, a genuine spirituality is rooted in the identity and knowledge of one’s own tradition and religious, philosophical, moral, and scientific choices, and at the same time is open to the same level of inquiry with respect to the other traditions. Nonetheless, seriousness, dialogue, and inquisitiveness are present in meetings that began with the UN *Conference on the Human Environment* held in Stockholm in

1972; followed by the release of the first *World Conservation Strategy* in 1980 by the IUCN, composed by over 450 governments and nongovernmental organizations; and the first major effort to formulate a global ethic of sustainable development in 1982, resulting in the humanistic -integrates the need to meet both environmental and economic needs- UN *World Charter for Nature*, which was approved by the UN General Assembly with the only negative vote of the US; and the interfaith dialogue sponsored by the World Wildlife Fund in Assisi in 1986. This event was followed by the gathering of world religions and statesmen in 1988 at Oxford University for a *Global Conference of Spiritual and Parliamentary Leaders on Human Survival*. The second one was held in Moscow in 1990. In 1993, representatives of the world's religions gathered in Chicago and Bangalore to celebrate the former 1893 Chicago meeting. The search for the spiritual in environmentalism converged with the frontier story in the first World's Parliament of Religions held in Chicago in 1893 at the celebration of the 400th anniversary of Columbus' discovery of the American continent. As a curious synchrony, it was at that same place and time that Frederick Jackson Turner stated his frontier thesis. In fact, he was declaring the enclosure that had reached the capitalist regime. The competition for colonies as sources of labor and raw material and markets would lead twenty years later to the first devastating world war.

On Sustainable Development, Overpopulation, and the Ecozoic Era

The frontier logic and environmentalism converge also in sustainable development. In 1983 began the preparation of what came to be known as the Brundtland Report, *Our*

Common Future. Although the report stressed the impossibility of separating development and environment, it is now apparent that it was the compromise within the capitalist rationality to introduce a reformism to the ongoing neoliberal process formulated by the IMF and WB. In 1991, the World Conservation Strategy published its second report, *Caring for the Earth*. Next, the second major UN Conference on Environment and Development held in Rio de Janeiro in 1992. Johannesburg held Rio+10 in 2002. It was clear by then that the radical emphasis of the beginnings had been lost. The US-USSR confrontation was over and the neoliberal discourse has seized the mind of governments, world institutions, and NGOs.

In the 1960s, parallel to the decolonization process and the peak of the Cold War, “developmentalism” became a dominant discourse. Except for the UNESCO, to which Ronald Reagan cut the mandatory budget during the early 80s, the international institutions were all fueling this process, a process that appeared to be very urgent in the context of the Cold War (42). Latin America, Africa, Asia, and Oceania suffered the impact of this ongoing process of the path towards development. The huge dams that were constructed all over the world are a remnant symbol of this process. At times, development meant growth, a model measured by statistics that reflected consumption per capita of food, newspapers, television, telephones, and cars. Yet during the 1970s the voice of sustainability emerged as eco-development (Ignacy Sachs), and it finally coalesced in the Brundtland Report in 1987. If development is reduced to growth, then sustainable development is in its own terms an oxymoron: how is it possible to reconcile both development and sustainability? Some positions tend to follow the advice of the prince in Lampedusa’s *The Leopard*: “change everything just a little so as to keep

everything exactly the same”, thus sustainable development is articulated in relationship to the inner logic of capitalist accumulation. Other positions are more radical (Adams, 2001; Redclift, 2000). Burkett observes that “given the quantitatively limited character of natural conditions, it follows that the quality of human-social development will inevitably suffer if fundamentally new forms of social regulation are not applied to the human appropriation of natural wealth. In short, the environmental problem is not simply one of human survival versus human extinction ... It mainly involves alternative forms of co-evolution of society and nature.” (43) The application of “new forms of social regulation” to human appropriation of natural wealth is in terms of Kemmis (1991) the mediation or negotiation process between the citizens –not only as citizens, but as the public sphere, the state- and the corporations. The question is who appropriates what for what purposes. Will dominant groups, classes, institutions, countries, and corporations keep appropriating wealth in a “greener way”? Will they keep blaming people as the calamity of the Earth? This question is related to “overpopulation” (Pepper, 1993).

A widely distributed environmental science manual begins like this: “underlying nearly all environmental problems is the rapidly increasing human population. Ultimately, we cannot expect to solve these other problems unless we can limit the total number of people on Earth to an amount that the environment can sustain.” (44) Environmentalism considers an undifferentiated account of humanity, as if there were no existence between developed and underdeveloped countries, social classes, and structures of power. Malthusianism was born as an ideology of fear at the inception of industrialization (1800-2000 cycle). Neo-Malthusianism (1960-2000) doesn’t take into account diversity, plurality, multiplicity, and inclusiveness. If not only each species

brings richness to the world, but each individual does, each life form, then each particular human being has specificity, a uniqueness that shouldn't be suppressed. Of course, human life should remain human for every being brought to this world. If this is the case, every human being should have the right to be born, and to be born well. Neo-Malthusianism, so much celebrated and supported and widely spread by the wealthiest, shows its political contours in France and Italy. The government is encouraging the young couples to have more babies. It is a politics of the state: to make love with a reproductive vision. Chirac says that France needs to equilibrate its aging population. Prosperity and dynamism depends on having a society with more children and young people. He even says that the countries that grow better are those pushed by a high demographic pressure. Children are progress. Besides, Chirac has encouraged the family values once again, as crucial to the French well being (45). A similar situation is facing Italy. Both countries are paying a state assistantship for every child that is born till the age of six. What would have Malthus said about this? In general, Europeans are thinking again about population issues in terms of economic needs. A study published by the IFRI (*Instituto Frances de Relaciones Internacionales*), says that Europe is facing a diminishing active population, while China, Southeast Asia, and Latin America will keep growing. This institute suggests that Europe has to encourage its own population growth and also encourage immigration (46). According to Malthus and the "carrying capacity", a concept celebrated by deep ecologists and bioregionalists, this European politics seems to be quite contradictory; an example of the more ideological and political than ecological population issues.

The asymmetric world condition is a topic that has entered the consciousness of the peoples of the South. Let's just consider the symposium on *Spirit and Nature* held at Middlebury College in 1990. On the third day of the event the contributors participated in a panel discussion. When asked by Steven Rockefeller about the one or two top priority items on the planetary agenda today, Engel gave the straightforward ideological answer of the North: "I see a number of things that ought to be at the very top of the agenda. First, it seems to me that the population explosion ..., second, the warming of the planet ..., third, the problem with the ozone layer ..." (47) The first problem is addressed as "explosion", the population issue. This is the typical neomalthusian posture. The problems of global warming and the ozone layer depletion are not addressed in such an ideological way; yet these two problems are the result of the North's overconsumption. A trend that has not been corrected at all, except for anesthesia of ecological practices of local consumption and the academic discussions on ecological values and environmental ethics. Audrey Shenandoah, an elder native US citizen, therefore linked to the mainstream of current "nativism" practices of this country that, after killing and sending the remaining natives to the reservations in marginal lands, has been re-discovering the "native wisdom". Shenandoah says that the top priority should come from something obscure and diffuse as "the individual". She speaks even more vaguely saying that "we have to cultivate that feeling for the earth ... [Change] has to come from a feeling for the earth." But, the Iranian Seyyed H. Nasr says, after politely giving thanks for having being hosted in the US, "first of all, the highly **industrialized countries must stop, if I can use a strong metaphor, sucking the blood of the non-industrial part of the world. That is at the very, very top of the agenda. Everything else really is unfortunately secondary**

at the present moment.” (48) Capitalism through the imperialist states and the corporative power has literally and systematically sucked the blood of the peoples of the South through slavery and exploited native work (Beaud, 2001). This has been consistent with the logic of capitalist accumulation in the long 1500-2000 cycle, in the 1800-2000 cycle, and it is even truer in the 1960-2000 cycle when the frontier is closed and there is no more “free available land” to exert the capitalist pillage of labor and natural resources. Sustainable development and sustainability programs, such as vegetarianism, encouraging the use of bicycles, recycling, and organic food are anesthesia because environmentalism is the reverse side of the frontier story. Anthropocentrism-biocentrism discussion is rooted in this anesthesia. Anthropocentrism and biocentrism are consistent with neo-Malthusianism. Earth is “sacred” and life on earth is “sacred”, but the least sacred of all is the human life. Meanwhile, the North keeps consuming the bounty of the natural world and provides advice to the South on how it should protect the natural resources and control the population explosion. This is the reason why ecology has become political ecology (1960-2000), whereas in the 19th century, economy became political economy (1800-2000).

Malthusianism does not take into account the social justice issues and has a pessimistic perspective on the human nature and the possibilities of human knowledge to find solutions to the problems. Neo-Malthusianism doesn't take into account the waste production of the consumerist society. There is not a real distinction between needs and wants, between socially induced life styles and education of the human person. Malthusianism is a political claim about the economy. Economy is not about maximization of profit, but the human activity oriented to support human life itself.

Through their work, humans transform nature, but above all transform themselves as well –if man is part of nature, then work is nature’s work. The term “overpopulation” is always Malthusian, because it is relational: overpopulation in relation to what and whom? Evidently the analysis reaches the point of how wealth is distributed. Famines and starvation are not related to scarcity, but to distribution and wealth appropriation. Even further, historically speaking the industrialized North has an immense ecological debt with the South, because the North has constructed its capitalistic wealth by exploiting the labor and nature of the South. There is a constant flux from South to North that has never returned back (1500-2000) (Beaud, 2001). The international debt of the South is already very well paid if this other debt is considered. The hegemony of the U.S., Europe, and Japan should be questioned if this point of view prospers. There is an iron fix in this constant exploitation and manipulation of the financial system to its own benefit, despite of its cyclical crisis (49).

Following the development-underdevelopment debate in the ‘60s, sustainable development was articulated together with the debate on overpopulation. In this context, Berry’s environmentalism coins a new era, the Ecozoic Era. Berry’s “Ecozoic Era” is a redefinition of the whole history of humankind and of the evolutionary process, and of the cosmos story. More than this, it is our way into the future. However, this is a humanistic endeavor: to put a name to a New Era is something that was developed by Western culture through its philosophy of history. Native societies would live in a mythic circular time related to a “*in illo tempore*”, a time without time. Judeo-Christian culture and Western philosophy -from the Greeks and Saint Agustinus through Giambattista Vico (1668-1744) and later by Hegel and Croce- developed the philosophy of history.

Smart says that “it is necessary to be mindful of the tendency to exaggerate the distinctiveness or uniqueness of our own time.” (50) This tendency compels Berry to state the beginning of the Ecozoic Era and the end of the Cenozoic Era. It can be done only if a new intimacy is developed. Intimacy opposed to alienation is anti-urban and anti-industrialist. Alienation is the disruption brought to the ecosystems by capitalism. The market economy existed before the growth of capitalism. The market economy existed in the Middle Ages and in Ancient Greece and Rome. There were indeed ecological disruptions by these times. But the quali-quantitative changes brought by the Industrial Revolution fueled by capitalism have no parallel in world history. It is the upheaval of a class that exploiting both labor and nature produces an accumulation of wealth that exerts more control on the market and on nature in a greedy pursuit of profit based in the idea of endless natural resources. Berry applies ‘intimacy with the natural world’ in *The Great Work* as the norm to construct the transition from this plundering industrial economy into the Ecozoic Era. I regard this as the present “conclusion” of the genealogy of intimacy and its counterpoint alienation. This genealogy is composed by the narrative of the frontier and environmental story, altogether the same rationality.

The narrative that gives meaning to intimacy-alienation comes to an end in Berry’s intent to install a new geo-philosophical era, the Ecozoic Era as introductory to the future. It is the convergence of the frontier story and its counterpoint, environmentalism, and the coalescence of three cycles (1500/1800/1960-2000). This narrative’s context is the capitalist rationality, a system that has evolved to satisfy its own needs of profit rather than to attend the needs of the people and the requirements of population growth. The

next chapter inquires about the philosophical connotations of intimacy and its plausibility as a normative concept in the field of environmental ethics. I shall assume a perspective that is neither anthropocentric nor biocentric; it is humanistic, based on the Western humanistic tradition that is itself contained in the three methodological cycles.

CHAPTER III

INTIMACY: SCOPE AND LIMITS

Saint-Exupery says “the machine, which at first blush seems a means of isolating man from the great problems of nature, actually plunges him more deeply into them. As for the peasant so for the pilot, dawn and twilight become events of consequence.” (1) Does this “plunging” mean more intimacy, or “isolation” more alienation? After tracing the genealogy of intimacy-alienation in Chapter II, in this chapter I will comment on this question. In other words, Saint-Exupery is dialectically stating that as nature is domesticated or humanized, humans become naturalized (Pepper, 1993; Dickens, 1996). It is my assumption that **intimacy and alienation are an integral part of the dialectical naturalization of humans and humanization of nature. Intimacy and alienation are more an appositional (juxtaposition) polarity than an oppositional or Manichaeian dualism.** He adds that “contrary to the vulgar illusion, it is thanks to the metal, and by virtue of it, that the pilot rediscovers nature. As I have already said, the machine does not isolate man from the great problems of nature but plunges him more deeply into them. Numerous, nevertheless, are the moralists who have attacked the machine as the source

of all the ills we bear, who, creating a fictitious dichotomy, have denounced the mechanical civilization as the enemy of the spiritual civilization.” (2)

Worster is pointing in the same direction in other words: “today, the West has become a very urban place, indeed it is the most urbanized part of the United States in terms of where most of its people live. Yet, for all that, westerners may be more aware today of the significance of nature and of its role in their lives than they were fifty or a hundred years ago when they were down on the farm. So it is all over the earth. Though seemingly encapsulated in an urban cocoon, people are awakening to the whole branch, the whole great green tree, on which their cities hang. One of the surprises of our time is that people have begun to acknowledge their continuing dependency on nature wherever they live.” (3) Paradoxically, Worster in his history of ecological ideas, which he calls “nature’s economy”, introduces the age of ecology on the New Mexican desert on July 16th, 1945, when the first atomic bomb was detonated (4)

This oxymoron, which may well cause perplexity in an environmentalist’s mind, is another way to ponder about the dialectical perplexity that elicits the interplay between intimacy and alienation as we have evolved from an open frontier world to a closed frontier one. Along this process, man has also become increasingly a foreigner in his own place, a wanderer in a waste land (5). Yet, at the same time, it reached the gaze of the astronauts, a complete intimacy with the Earth, as never before; a complete alienation at the same time. The Earth seems so far and so close at the same time. This ambivalence can not be resolved; it is a tension that has to be internalized. Intimacy and alienation are in constant tension and flux. This ambivalence is similar to the numinous experience that attracts and repels at the same time; the *misterium tremens et fascinans* described by the

phenomenologists of religion such as Otto and Eliade. This ambivalence is essential to human condition, and it cannot be easily reduced. In chapter II, the narrative of the frontier story and environmentalism shows how they are a counterpoint and converge in anthropocentric-biocentric discourses throughout three ideal cycles: 1500-2000, 1800-2000, and 1960-2000. Berry's intimacy-alienation proposal is embedded within them.

This chapter essays the normative application of intimacy with the following logic: ethics is the place of human values, choices, and decisions; elaborated through the exercise of power in politics, and finally applied through economics. The ethical dimension is the ontological and anthropological ground of the choices that are made in politics -eventually democratically discussed through diverse participatory political mechanisms. Any political decision is based on an ethical choice. Politics is the social dimension of human beings, the field where human relations take place in the specific way of setting programs and discussions about objectives and actions. I will consider social ecology's municipalism as crucial to the integration of the ethical, the political, and the economical. Economics is the material base to produce and reproduce human life in harmony with the environment. **The major principle is: if intimacy is contradictory with alienation, and if liberation is also contradictory with alienation, then intimacy means the victim's liberation from oppression. Both intimacy and liberation configure an active polarity with alienation (6).**

Ethics as Environmental Ethics

Intimacy means being in nature, fields, and cities experiencing them not as a collection of things, but as a community of subjects. If machines do not take man apart from nature, but they actually plunge him more deeply into it, then machines plunge people more deeply into those fields and cities. Moreover, genetics, cities, and spacecraft have plunged man more deeply into the forces of nature (needless to mention nuclear power and energy needs). Therefore, alienation is almost like a necessary counterpoint to intimacy; it could be considered more juxtaposed than opposed. Intimacy as a norm ought to take place within the natural, the rural, and the urban landscapes (7).

Three tenets characterize the anthropocentric frontier ethics (1500-2000): (i) the Earth is an unlimited supply of resources for exclusive human use –there is always more, and it’s all for us; (ii) humans are apart from nature and immune to its laws; and (iii) human prosperity and well-being result from our efforts to control the environment –the conquest of nature. Three opposed tenets characterize the biocentric environmental ethics: (i) the Earth is a limited supply of resources; (ii) humans are part of nature; and (iii) human well-being consists in adapting to the bioregion. The polarity anthropocentrism-biocentrism was articulated as a result of the frontier story and environmentalism. **In order to move beyond the polarity, a deep humanism is required, because so far all positions have practiced a shallow humanism. Berry’s intimacy is rooted in deep ecology; it doesn’t go beyond the polarity anthropocentrism-biocentrism.** Biocentrism is part of the dualisms that it seems to criticize, and has neutralized sustainable development because it is rooted in the same belief system (8).

The frontier process merged with capitalism, which is oriented to the maximization of profit based upon a reductionistic conception of the human as the will to pleasure (Freud), and the will to power (Nietzsche) (Frankl, 1997). Intimacy is related to the human capacity for compassion, care, affection, piety, and reverence; especially in the suffering fellow human. Intimacy is not related to power or pleasure, because they are both instrumental. Adam Smith instrumentalizes the other. He departs from pleasure in his *Theory of Moral Sentiments*: “how selfish soever man may be supposed, there are evidently some principles in his nature, which interest him in the fortune of others, and render their happiness necessary to him, though he derives nothing from it except the pleasure of seeing it. Of this kind is pity or compassion, the emotion which we feel for the misery of others, when we either see it, or are made to conceive it in a very lively manner.” (9) The pleasure principle –later translated to psychology by Freud- is the backbone of the classical school (Smith, Malthus, and Ricardo) that culminates in the utilitarian synthesis of John Stuart Mill in his *Principles of Political Economy*.

Capitalism is not responsible for human life as human life; it does not take care of humans. If it doesn't take care of humans, then how is it going to take care of nature? Environmentalism is the reaction that emerged out of the frontier story, that is, a shift from anthropocentrism to biocentrism. The anthropocentric position is not humanistic because it is oriented to profit as a fulfilling good for humans. The biocentric position is not humanistic because it is concerned with the natural. This orientation is established by capitalism since its inception. Capitalism is not a thing, it is social relations. It is anthropocentric and not humanistic because capitalism transforms even social relations into commodities. Capitalism as social relations of production does not take care of

humans as humans, humans and its true needs, but it does take care of the profit generated by these true needs and, if possible, as in Western societies, it creates more needs to support consumption and therefore more production and more profit. Real economy is not oriented at creating more needs and wants; it supports life.

Humanism is not the same as anthropocentrism. Anthropocentrism is oriented to the utilitarian approach towards nature. The anthropocentric-biocentric debate has grown in a context of a widening gap between new “rights” promoted in affluent societies, such as the “rights” of nature, and the more basic human rights still not being met in conditions of underdevelopment, the gap between the rich and the poor, the South and the North. The process of intimacy is intertwined with the process of liberation. Both intimacy and liberation configure an active polarity with alienation. Still, humanism expresses another type of concern about being human on earth, especially, the search for meaning. Berry sees the universe story as a source of meaning. The universe story as a way of becoming intimate with the natural world would enhance the place of the human within it, rather than the alienating process triggered by the frontier story since Bacon, Descartes, and Newton. The universe story cannot elicit meaning because it remains in the technological level (phenomenal order); whereas the philosophical level (noumenal order) is different, and cannot be reduced to chemistry and biology. Deep ecology consolidates the *status quo* because it tends to be misanthropic. The reaffirmation of a sound humanism in accordance with the Western humanist tradition is needed in terms of morality and in terms of the meaning of being human on this Earth (Frankl, 1997).

Whereas, the Enlightenment process propelled the liberation process (10), it is true that, at the same time it also –again the ambivalence- helped the mechanistic

worldview, which has finally reached a point of total meaninglessness such as in Monod, Serres, and Dawkins (11). According to these authors, humans have always wondered about the meaning of life, but life has no higher purpose. For Dawkins life's only function is to perpetuate the survival of DNA. This tradition is rooted in the Greek materialist philosophers and Lucretius. For Berry, our meaning is to be found, at least in the phenomenal order, in the universe as the only self-referent entity. Berry affirms that the universe has a purpose in itself. Still, the search for meaning will remain open as a wound in the human heart (12). This is the idea of the journey in life, the pilgrimage, the initiation journey to understand reality as it is rather than to escape from it. Death is the great question of human experience. Death is the open question for human beings. Humanism means that every human being is a person, that is, his nature is endowed with memory, free will and intelligence. It is precisely because human beings have the capacity for moral choice that no human activity takes place outside the sphere of moral judgment. Every person has rights and obligations. Berry is right when he says that we live in an addictive society. Addictions and fears are directly related to free will. Growthism based in an endless consumption of goods (from food to icons that pervade the mind) is an addiction as well.

The universe story constructed within **a hermeneutics of continuity can not give a full account for the discontinuity that supposes the emergence of the *humanitas***. How can the instrumental biologism of a technological world describe and give meaning to the whole of life understood as a single process? Whatever the answer, it does not preclude the affirmation of human dignity, the basis of all values, and the extraordinary and discontinuous place of human beings within the universe story. Humanity is a leap,

even if we accept the self-organization of matter. Yet **the universe story is based upon a hermeneutics of continuity, which is, to a certain extent, correct. However, it needs to be complemented with a hermeneutics of discontinuity, because there are qualitative leaps in the story that can not be explained just by the process itself.**

Otherwise, the continuity from the Big Bang to the emergence of life does not account as a scientific explanation, but as a philosophical monism, and a petition of principle: that the evolution of matter and the emergence of life and human consciousness are almost like a logical performance, a scientific fordism of nature.

Since I consider humanism the beyond of the anthropocentric-biocentric divide, a brief introductory note on humanism is due. Yet it is beyond the scope of this these to explain the complex historical factors that cause humanism to converge synchronically with the three methodological cycles that I have employed in Chapter II. The correspondences are: Renaissance humanism-frontier story: 1500-2000, Enlightenment humanism-Industrial Revolution: 1800-2000, and Existentialism-Environmentalism: 1960-2000. Humanism can be defined by historical period (Renaissance humanism); related to a particular philosopher or movement (Marxist humanism); or by its constituent themes or claims (humane virtues). The risk is to produce an account either too general as to be unhelpful or so particular as to contradict other legitimate usages (13).

Nonetheless, it minimally meant from the end of 14th century to the end of the 19th century: (i) an educational programme founded on the classical authors and the study of grammar, rhetoric, history, poetry and moral philosophy (it did not include logic, natural philosophy, metaphysics or mathematics); (ii) a commitment to the perspective, interests and centrality of human persons; (iii) a belief in reason and autonomy as foundational

aspects of human existence (not related to God's will; Voltaire, Rousseau, Montesquieu, Diderot, D'Alembert, Locke, Hume, Condorcet, Kant); (iv) a belief that reason, skepticism and the scientific method are the only appropriate instruments for discovering truth and structuring the human community; (v) a belief that the foundations for ethics and society are to be found in autonomy and moral equality. From the end of the 19th century, humanism has been defined, in addition to the above, by the way in which particular aspects of core humanist belief such as human uniqueness, scientific method, reason and autonomy have been utilized in such philosophical systems as existentialism, Marxism and pragmatism. Luik suggests that the most coherent way to think about it is in terms of concentric circles. The innermost and smallest circle contains the most limited and unproblematic sense, the next and larger circle contains a more comprehensive and contested sense, and the outer and largest circle contains the most recent and controversial meaning.

Marxist, pragmatic, existentialist humanisms claim some affinity with the Enlightenment humanism; Heideggerian humanism disavows any connection with it. Although Marxism states that (i) history is the constant creation of human nature; (ii) human essence is the ensemble of an individual's social relations; (iii) humanism is another ideology that masks the true nature of social relations by conferring a spurious legitimacy on the status quo; thus rejecting the Enlightenment essentialism, it gives practical attention to the Enlightenment's ideas of autonomy and equality. Luik states that pragmatic humanism is the closest to Enlightenment because it shares concerns for human primacy, the validity of scientific method and the incompatibility of human dignity with religious belief. Existentialism denies a universal human essence,

particularly formulated by Sartre in his 1946 lecture *Existentialism is a Humanism*. Since existence precedes essence, there is no objective and permanent human nature: it is nothing else than what persons do, how they choose to act (these themes were forwarded by Dostoyevsky in his major novels). Heidegger in his 1947 *Letter on Humanism* makes an analysis of humanisms, particularly those of Marx and Sartre. Heidegger states that humanism is metaphysical and mistakenly locates human essence in the rational, and thus fails to recognize that the genuine source of human essence is in the human's primordial relationship with Being. Heideggerian rejection of humanism is not only based on the misplaced rooting of human essence, but on the corruption of humanism by investing it with a metaphysical character. Heidegger's goal is to "think the truth of Being at the same time ... to think the humanity of *homo humanus*. What counts is the *humanitas* in the service of the truth of Being, built without humanism in the metaphysical sense." (14) Although, Heidegger explicitly rejects metaphysical humanism, yet he retains both reason and thinking as central to the human relation with Being; and the concern for "meditating and caring, that man be human and not inhumane"; an ethical concern that is consistent with every other humanism, according to Luik.

Since the evolution of humanism coincides with the three methodological cycles (Renaissance humanism/frontier story: 1500-2000; Enlightenment humanism/Industrial Revolution: 1800-2000; Existentialism/Environmentalism: 1960-2000), we retain the major definitions, especially autonomy, moral choice, thinking, the search for meaning, and virtues as central tenets to our understanding of humanism.

After having introduced humanism, there are two other topics to consider. One is the actual conjuncture (“here and now”): “the Iraqi context” enforced by “Project for the New American Century” (PNAC). The second is structural, related to the history of Western civilization, particularly, philosophy. First, if “the Iraqi context” configures the actual world order, then how is it possible to construct an environmental ethics with the most deadly weapons of mass destruction ever controlled by any country? Although there are many differences within the government policy and people’s sentiments about this, the US imperialist logic (different from the “Empire logic”; Hardt, 2000) to control and exert dominion as if the world would be a strategic map with troops and logistic provisions moving around is totally incompatible with any kind of intimacy (the US is the “paradigmatic case” of the 20th century; as Spain was “paradigmatic” in the 16th century; the Dutch in the 17th; the French in the 18th; and the British in the 19th century). Using the concept of sexuality as intimate dialogue, there is not any possibility of achieving an intimate relationship if “the other” is considered the “enemy” or “natural resources” to be conquered and possessed. The only possibility is violation (disregard, rape, disturb, defile -a typical patriarchal alienating process, a typical capitalist theft understood as exploitation of the natural resources). However, this conjuncture is based in the structural evolution of Western philosophy that reached its consummation in Nietzsche’s will to power and definitively in will to will; pure technological nihilism: the world has become mere standing reserve (16).

Second, the structural condition related to Western Philosophy: if intimacy can be a conjecturable normative value, then it must be an ethic principle that governs a person’s choices and decisions, a principle for right or wrong, a rule governing conduct, a genuine

moral choice. The imperative or maxim would say that everything that develops intimacy is right or good, and everything that brings alienation is wrong or bad. From the normative perspective, intimacy sounds like pure voluntarism, a Kantian-type of categorical imperative. If we are moral agents, *i.e.*, capable of actualizing humane liberty through ethical choices, then intimacy seems quite suitable to consider in a decision making process the local knowledge and tradition. If we consider the human soul as attached to the Good, the True, and the Beautiful, then intimacy as a human and an ecological value can be a criterion to make correct decisions in terms of the environment. Nevertheless, the terrain of environmental ethics is about 'ought' (practical reason), but it is also based on an 'is' (pure reason). This division, not a distinction, is based on the history of Western philosophy, especially after Hume and Kant. It claims that moral obligation can never be validly inferred from the truth of the factual premises alone. It means that people who agree completely on the description of an event may nevertheless differ with respect to the (moral) action to take in response to it. This depends on the metaphysical Kantian presupposition that there is a phenomenal order and a noumenal order. Reason can only access the phenomenal order –Berry seems to adhere to this division. This Kantian sharp division has its theological background pietism: the sharp division between faith and reason. However, to make a distinction is different from a division. Vaclav Havel echoes Heidegger's ontological thinking as a way to move beyond the division 'ought'-'is':

we live in an age in which there is a turning away from Being: our civilization, founded on a grand upsurge of science and technology, those great intellectual guides on how to conquer the world at the cost of losing touch with Being, transforms man its proud creator into a slave of his

consumer needs ... A person who has been seduced by the consumer value system, whose identity is dissolved in an amalgam of the accoutrements of mass civilization, and who has no roots in the wider order of Being, no sense of responsibility for any higher reality than his or her own personal survival, is a demoralized person and, by extension, a demoralized society. (17)

Ethics is rooted in ontology, different from the Kantian imperative and from the consensus as broad unanimity of a society in equilibrium. The 'ought' is systematically rooted in 'is' because morality is grounded in the Being [*el obrar sigue al ser*]. However, intimacy as an 'ought' is becoming more difficult since the mediations between humans and nature are in the hands of corporations, especially the news and the mass media, bureaucracies, and technocracy. They represent a thick refractory mediation in terms of mass culture; in other words, this is not only about personal educated choices. Popular participation is needed as much as knowledge is needed, and love is needed (18).

To develop the normative character of intimacy, and having in mind the conjunctural and structural context, I will essay a plausible itinerary that follows these steps: (A) person, (B) dialogue, (C) knowledge, (D) integrity, and (E) virtues in order to explain the foundation of ethics in ontology and subsequently in anthropology.

A. Personal structure of intimacy. Intimacy is related to a close personal relationship, a sense of comfort in a quiet atmosphere; detailed knowledge resulting from a close or long association or study, not in an intellectually detached way, but as an affective response (Chapter I). However, nature is not a personal being. There was indeed an animistic dimension in native cultures (soul of the world, *anima mundi*). Can modern humans develop intimacy and not be engaged with the natural world as a personal being, as if it

were peopled by souls? The answer seems to rely upon poetics (Paz) and philosophy (Heidegger) to develop attentiveness, contemplativeness, and disinterestedness towards the natural, rural, and urban environments. A correct poetical and philosophical attitude differs from (mechanistic Cartesian) anthropocentrism and (animistic) deep ecology. Besides, intimacy is strictly about persons. Intimacy with the natural world should presuppose intimacy between humans, a dialogical relationship between human beings. Intimacy requires at least two personal beings. Intimacy as such is related to memory, knowledge and love. Intimacy as an 'ought' is possible if, and only if, the three faculties of the soul operate together: memory, will, and understanding.

Memory is a faculty of the human soul by which humans become attached to a place, natural, rural or urban. Memory as a faculty of the soul is related to the other two faculties: knowledge and love or intellect and will. Thus, intimacy develops a relationship that is intellectual and emotional, spiritual and corporal. Knowledge doesn't exist without love. Memory alone doesn't create intimacy. Neither does will nor love by itself or knowledge by itself. Memory also has a mental dimension of retaining and recalling past experience and making it actual. It is the act of remembering: to re-member, to bring the members together again and to make them actual, present. It is a recollection and a remembrance. Intimacy as a canon or a canonical disposition of the human being has a normative value upon memory. It acts upon the human being as a general rule, principle, or standard that would establish a genuine and complete relationship with the urban, rural, and natural world. Memory is prescriptive. Intimacy prescribes standards, the normative that crafts natural, rural, or urban landscapes. It makes or adheres to regulations, rules, or canons. Intimacy as canonical is grounded in legal and legitimate

prescription. Intimacy as canonical means a sense of tradition: it is customary; it is based on and authorized by long standing custom. On the other hand, there is ambivalence, because Tonnie's *Gemeinschaft* can be alienating if considered as a closure on one's village and the exclusion of the outside world. Migrating from the rural village to the global city can be a liberating experience, because there is a stronger exchange of knowledge, hence Tonnie's *Gesellschaft* becomes a liberating moment, although based upon social and natural contracts.

Rituals presuppose memory; the repetitive discipline of rituals develops and enlarges memory, and the present time evolves as a real thick presence. Intimacy with the natural world as canonical is the conforming to nature, according to the memories of the place. A place is not just a place; it is the stories and narratives, wounds and sufferings of the place. In this sense, there is no mere wilderness or mere urban or rural places as functional spaces where the market economy evolves. Limerick says that

even though some Western landscapes practice a trickster's habit of presenting themselves to newcomers as if they were fresh, untouched, vacant spaces, nonetheless, stories have become quite literally something in the Western soil. As well as rock, soil, plants, animals, water, and air, the American West is composed of layers and layers of accumulated human activity and thought. Traveling around the West for the last decade, exploring the region's past, present, and future with a wide range of audiences, I have kept oriented by reckoning with these strata of memory. (19)

In this humane and personal sense, intimacy might go beyond the polarity anthropocentrism-biocentrism, and evolve as a fully humane mode of relationship between humans and their different environments. Knowledge is the intellectual process of opening to the other as other through the senses and the intelligible capacity of humans

and the intelligible condition of the world, even if it is presented as noise (Serres) or entropy. Knowledge demands affection, care, and love. Love is a kind of bonding that is related to will, not only to intelligence. Love is not a feeling; it is an act of will. Intimacy is intelligence enlightened by love; love enlarges the intellectual gaze. The biblical knowledge conveys a deep sense of intimacy, both bodily and emotional. It is also intertwined with wisdom. In the Greek tradition, knowledge is more intellectual and less corporal. In the Christian tradition, according to Saint Augustine, knowledge, love, and memory are the three faculties of the soul. Saint Thomas reduces them to the first two, giving a certain primacy to knowledge, following Plato and the Greek tradition: one can love only what is known. On the contrary, St. Bonaventure concedes certain priority to love.

B. Dialogue. Dialogue, knowledge and memory are essential to communication. Saint-Exupery develops poetically this concept (*The Little Prince*, 1946, chapter XXI, a canonical passage in Western literature) The dialogue between the little prince and the fox is a learning process of becoming intimate to one another (Martin Buber's "thou" different from "it"). He presents intimacy with the following characteristics: dialogue (respect, trust, openness), knowledge, reverence (ritual, fulfillment, perfection, close proximity, uniqueness), and care (Heidegger's *Sorge*). Saint-Exupery expresses the need of the humans to become real humans. This involves particularly human and fulfilling relationships. These relationships are between individuals and also between individuals and nature; and the surrounding outer world of quotidian objects and places, such as one's room, kitchen, or tools. Humans long for home, for being at home. Sometimes it is

not only the place where they live, it also involves a fulfilling and meaningful life, a life that makes sense, a life which is rooted in the experience of being safe and evolving within a tradition towards an open future with hope. A place in the world has always an existential meaning –“Master, where do you live?”, the disciples ask Jesus; and God to Adam, “where were you?”. Home is more than a house. To be at home is more than to live in a nice place. The process of becoming acquainted with, and intimate to, the surrounding environment, involves a ritual, it is a domestication process; to domesticate means to construct a closer relationship (20). Dialogue is a condition of knowledge and intimacy. Dialogue is both listening and answering. It develops knowledge, not only as information or as an intellectual goal suitable for corporate universities, but as an effective and affective bonding process. Borrowing Heidegger’s words, dialogue means a poetical dwelling, an openness of man to the understanding and experience of Being positioned between the earth and heavens and the gods and mortals. This dialogue (*Gemeinschaft*) implies a contract (*Gesellschaft*), a natural contract. This contract is more than an arrangement between parts. It is more than intellectual knowledge or information, the processing of data from different perspectives and scales. Because of this, **if intimacy does not mean more than “intimacy with the natural world”, then it is a hypostatization of wilderness; it indicates an extreme alienation, rather than a deeper awareness** (21). This type of wilderness as a mental construction is consistent with the dominant rationality. It is not casual that the wilderness advocates emerged during the peak of industrial capitalism and from the wealthiest classes of American societies (Cronon, 1996).

Intimacy can metaphorically be compared with reading the book of nature, for reading is a dialogue between the reader and the writer, it is a silent conversation. This conversation is exalted in the *Lectio Divina* as a prayer methodology. Western culture is used to the idea to read the Book of Nature and the book of the Word of God, and Islamic culture as well (22). The monastic tradition of *Lectio Divina* - 'divine reading' or prayerful meditation of the Scriptures- has four major interpenetrating steps: *lectio*, *meditatio*, *oratio*, and *contemplatio* -reading, meditation, prayer, and contemplation. First, a movement of the reader who performs the act of reading (following the calling of the writer); second, the book that 'reads' the reader; third, the unifying process, where reader and book become one; fourth is rest. The act of love between lovers is also an appropriate analogy. Does this contradict Serres' image of noise? **Noise (alienation) is an integral part of the communication (intimacy) process. Hence, alienation is an integral part of intimacy.** Heidegger's *Dasein* or "openness" is the human that has become authentic to the listening. The act of communication itself creates noise; noise (alienation) is essential to communication (intimacy). It is not only the 'I' that names an object, which thus becomes a 'Thou', and a dialogue is started (Tallmadge, 1983; Rockefeller, 1997). This is a first step, a limited dialogue. Dialogue and knowledge happens when 'I' becomes 'Thou' and 'Thou' becomes 'I', so that trees and rivers speak to the listener. It is a movement from monologue to dialogue. It is a process of reinventing harmony by listening. Dialogue evolves and the result is a sense of harmony, community of beings (Jung, 1981).

C. Knowledge. Intimacy presupposes dialogue, which in turn bears fruit as knowledge. In the biblical sense, it is a very comprehensive relationship physical and emotional, cultural and spiritual. The concept of sexuality could enlighten this step forward. We are sexual beings because we are relational beings; nature is sexual because it is profoundly relational. In humans, sexuality as a way of being sexual and relating to others has a condition of intimacy, if it is going to be a real humane relation. A humane relation means development over time, since openness of beings is not instantaneous; it takes time, years, and evolution. Sexuality is a way of relating to others. It involves much more than mere sexual intercourse with others. It is the recognition of the other as other and at the same time deserving dignity, honor and respect. This dialogue is giving and receiving, openness of body, mind, and heart in such a way that listening and answering is always a profound mystery that goes deeper between those beings. The other as other comports intimacy and a residual alienation, because “oneness” or “wholeness” or “identification” is never achievable in the scientific, philosophical or theological orders (23).

Can this be applied to our relationships with the natural, rural, or urban environment? Yes, but metaphorically or analogically. Although intimacy presupposes at least two persons, it can be analogically employed to describe a society-nature relationship. Tuan emphasizes intimacy in a physical way. He says that the peasant’s attachment to the land is deep, because “muscles and scars bear witness to the physical intimacy of the contact. The farmer’s topophilia is compounded of this physical intimacy, of material dependence and the fact that the land is a repository of memory and sustains hope. Aesthetic appreciation is present but seldom articulated.” (24) This physical

intimacy is also part of the urban worker, even the white collar worker that has to travel in a subway every morning to his/her work.

Intimacy is a fourfold characteristic. There is an intimacy with God or the divine as a source of meaning or transcendence, with oneself and others (alienation from oneself and others when it is disrupted), and as a result with nature (Berry's alienation). There is no intimacy with the land without intimacy with others. This intimacy develops in human beings not only the sense of place, but the sense of community and belonging, the sense of oneself, and the sense of the sacred, spirituality or God. The Genesis story is very significant because it is the moment when the intimacy between God and humans is broken. This disruption also occurs at the heart of the creation between humans, and between humans and their environment. The beginning of the Genesis story tells the loss of intimacy and its consequence, alienation. The fourfold disruption means alienation from (i) God: "I was afraid so I hide myself behind a bush"; (ii) fellow humans, the others, a social disruption: "I knew that I was naked, so I covered so you don't see me naked"; (iii) the self: "I felt ashamed because I realized that I was naked"; and (iv) nature: "with sweat you will earn your bread". Berry's intimacy is a thick concept. It is heavily dependent upon theology. It is opposed to alienation, the fourfold original disruption, which is not only historical, but ontological as well. These are four archetypal overtones of intimacy-alienation reflected in the second creation story of Genesis. Therefore, alienation can be interpreted as break in or rupture in four levels; a fourfold breaking apart of the world, the self, the social, and the spiritual (the sacred or the divine). The *I-Thou* dialogue is broken at the four levels.

D. Integrity. Dialogue is followed by knowledge, which results in integrity, an elusive concept. I will not address it from an ecological perspective, but following the poetic thinking of Octavio Paz (1914-1998) and the philosophical perspective of Martin Heidegger (1889-1976). I will understand integrity (*sub voce*) as completeness, the state of being undivided or complete; and as wholeness, the state of being sound or undamaged; the opposite is fragmentariness, which is a type of alienation.

Before introducing Paz and Heidegger, a brief introduction to poetics is required (25). In ancient Greece poetry was revered as the authoritative expression of sacred myth and wisdom. With Socrates and Plato, philosophy began by distinguishing itself from poetry as a new, superior form of knowledge, which could provide better guidance for life. For Plato, not only did poetry stem from and appeal to the emotional, unreasoning aspects of human nature; it was also far removed from truth, being only an imitation (*mimesis*) of our world of appearances which itself was but an imitation of the real world of ideas or forms. Poetry as philosophy in terms of the essential poetic nature of language can be traced back through the Romantics to Vico. Since Romanticism the essential unity of philosophy and poetry has been reintroduced. Poetry is broadly conceived as a formative force common to all art. Philosophy is poetic creation of new ways of thinking and new forms of language, while poetry unites and gathers things together so that the truth and presence of being shines forth. Hegel affirmed that the philosopher needs as much aesthetic power as the poet. Besides Hegel and Schlegel, Nietzsche too identifies the poet with the philosopher, since both try to reinterpret and reshape the world in accordance with their will and values. Heidegger links poetry and philosophy in a different way. Real philosophy or thinking is poetic not because it willfully reinterprets

the world in a novel representation, but because it respectfully and concretely unveils or illuminates the world's obscured truth or being (26). Poetry is, therefore, 'the saying of the unconcealedness of what is'. Moreover, since truth's revelation depends on the creation of a 'clearing' or world where it can occur and be seen, poetry finds truth by gathering objects together into a world and providing a sense of unity. Poetry as poems is privileged since it exists in language, the medium of truth that identifies and links beings.

Poetics, the unbroken present and the undivided consciousness. When the Mexican poet Octavio Paz received the Nobel Prize in 1990, he stated clearly the relationship between the market economy and the deterioration of the environment, for Paz disapproved the materialism of the Western democracies (27). He felt worried about the repetitive processes at an ever-accelerating rate in Western culture and was critical of the industrial society. It was said of him what T.S. Eliot said of the 17th century English poets: that they could still "feel their thoughts as immediately as the odor of a rose". He was celebrated for his passion, sensuous intelligence and humanistic integrity. The poet facilitates the consideration of integrity from a humanistic point of view. Poetics enhances integrity, the articulation of intellect and emotion, mind and body, nature and culture, history and geography. This sense of real presences in Paz –a common point with George Steiner (1989)- of time as pure presence, his sense of the unbroken present and undivided consciousness help humans to recognize that we have been expelled from the present, that we are living in the fragmentation of time and place (the previously explained fourfold alienation). The present in poetic experience is the source of presences, such as plants, tools, and constructions. As Eliade explains, religion and poetry share the tension

of the actualization of the mythical time; the re-enactment in the here and the now of the actions that took place *in illo tempore*. The poem is the point of encounter of these real presences, the unity culture – nature as undivided consciousness. Poetics is intelligence where reason is incarnated; it ponders more in depth about the human condition on earth, whilst it could appear too anthropocentric to a deep ecologist; **it is humanistic, liberated from the arrogance that connotes anthropocentrism**; a humanity that, instead of controlling or mastering, cares for. Poetics reflects upon the human condition individually and socially; it understands humans in solitude and solidarity with humankind and nature.

The same as Berry's childhood experience in the meadow, Paz would recall his childhood when his perception of time and space was both pure present and pure presence. There was no fragmentation. Paz criticizes the split in consciousness, the broken sense of unity as he grew older. In his Nobel Lecture, he remembers exactly the moment when that happened while watching a photograph in a newspaper. This split is not only personal or individual; it is also social. Paz says that "from that moment time began to fracture more and more. And there was a plurality of spaces. The experience repeated itself more and more frequently. Any piece of news, a harmless phrase, the headline in a newspaper: everything proved the outside world's existence and my own unreality. I felt that the world was splitting and that I did not inhabit the present." Paz is experiencing the **fractal consciousness**; hence his poetry and poetic thought are consistently a return to the mythic lost unity of thought and body, man and nature, "I" and "the other". Descartes stated clearly the imperial *cogito*, the split between body and mind (*res extensa* and *res cogitans*). The *res extensa* is mechanical, and the *res cogitans*

the principle that would dominate the world. This is the metaphysical foundation of the Western dominion over the world (Dussel, 1985) We have been expelled from the present as pure presence and thrown into the fragmentation of time and place. Poets influence positively the restoration of an ecological thought. Distant times and distant regions exist in the here and now in broad configurations of time and space, the gift of a poet's mind. A poet thinks the totality, conjugating opposites: intellect and emotion, head and heart, passion and reason, regularity or coherence and accident or catastrophe, and word and meaning.

Poetic tension. Poets and poetics have an especial logic to hold together contradictory terms, such as intimacy-alienation, society-nature, community-social contract. Paz says that the poem goes beyond words; history does not deplete its meaning. Yet the poem would have no meaning -or even existence- without history and the community that nourishes it and is nourished by it. The tension between the poem and history, between the poem that aspires to the pure present and words with meanings that are relative to historical objects introduces the consideration of sacramentality. Poems have the capacity of being inexhaustible: they always convey new meanings, which gives them the character of mystery (28). Concepts are not expressing the totality, but just a part of it; they are fragile and contingent. This would help to establish the **precautionary principle** and ponder the systemic consequences of every decision that is taken, and its irreversibility. A parallel of this applied to the natural, the rural, and the urban, would be like this: nature, a being of natural subjects, goes beyond subjects, and human community does not deplete its meaning; but nature would have no meaning -or even existence-

without human community that nourishes it and is nourished by it. The same can be stated of the rural and the urban. Because of its dependence on words and the struggle to transcend words and the historical context, poetry is a perennial intent to actualize in 'the here and now' something that calls for eternity. Poetry and history are essential components of human activity, essential to the human condition: the poem conveys a revelation. If we try to view this from the perspective of society and nature interactions, we may say that society renders to the conquest of the world and nature, and in their works humans try to transcend the historical context of their works. There is a tension between life and death, the finite and infinite, soul and body. Those works never fully satisfy humans. The works, like poems, have to be re-done again and again. They are provisional: if they try to express a definitive model, it would be contrary to our ultimate essence, which is infinite desire.

Poems (nature) have this dual character of being a social product and at the same time depend on society as a previous condition. As a creation, a poem transcends history but needs to be incarnated and repeated. Man's nature is dual, both relative and absolute. Translated in terms of nature, we might say that nature has become dual. It is a previous condition for our existence (universe story), and at the same time, nature has become more and more a social product (the scientific construction of the universe story) (29). Evolutionary processes have become very much dependent upon cultural processes: culture as a previous condition of nature, and a product of nature (Saint-Exupery). There is no history without poetry and no poetry without history; that is to say, there is no poetry without society and no society without poetry. This poetic attitude sometimes is reflected in society's intents in constructing the environment. Those works, such as

bridges, buildings, factories, ports, cities, farms, gardens, parks, castles, and aqueducts, are alive in a creative community. They are incarnated in the place; they are a presence that transcends the moment.

Poetics and technology in Heidegger as intimacy-alienation. The Heideggerian question *what are poets for?* might appear as an instrumental question; it is not. It is not useful to take decisions concerning urban planning, environmental planning, or those types of activities that demand so much energy nowadays. Paradoxically, Heidegger's question is useful in bringing to consciousness the meaning of the human dwelling, whose most complex condition in our time is technology, but not the thinking about the essence of technology.

Poets are especially gifted to be open to the Being and dwelling in terms of poetic dwelling. Art is a unique way of disclosure; of *aletheia* as un-concealment. In reading the Western philosophical tradition as a whole, Heidegger was able to have a vision of the western agency of earth. Because of this, in defining dwelling, he states that it is through poetics that man defines his dwelling on earth. Poetry is a measure. It is the measurement of man's mortality. Poetry is the original admission of dwelling. There is a revelation of dwelling; it conveys *aletheia*, truth as un-concealment where man and his works on earth might become clearer: dwelling implies *Dasein*, being in the world. Poetry and technology, intimacy and alienation, seem to be opposed, but poetry might disclose the enframing of technology: where the danger (alienation) is, there remains the salvation (intimacy). Poetry could become a healing power and the salvation of man in his oblivion of Being.

Poetically dwelling means to have a measure, certain moderation (30). Poetically dwelling is the building of a bridge that opens a new space. Heidegger writes that a bridge gathers a landscape together; in creating a passage, it sets off the banks of a river and does not merely connect what was already there. It creates a new intimacy, a new *Gestalt* or configuration: a bridge determines a space, and space is the openness that permits us to keep building and making our home on earth. Building is a founding and joining of spaces. From the ontological perspective, a bridge is more than a bridge. The notion of Enframing [*Gestell*] as a process that conceals the truth of things -truth is *aletheia* or un-concealment- is an opportunity to think about the different types of enframing (alienation). Cities have created a gigantic enframing through pipes, streets, highways, bridges, administrative buildings, transportation, health facilities, universities, industries, and commerce. How is man to be saved from such enframing tissue? In the first place, he has to understand the essence of modern technology as enframing. Ultimately it is not man but pure instrumentality that holds sway in this enframing. There is an arising awareness, even in big cities such as Buenos Aires, Mexico, Boston, and Bangkok of this enframing of nature. Cities are not only aware of their respective hinterlands; there is also a growing awareness of (intimacy) and concern about the bioregion subjacent to the cities, where the city is intertwined with its nature (Worster, Cronon).

Poiesis as a bringing forth of the True into the Beautiful is not instrumental amidst the industrial society. Poetics might create the openness where the Being can be revealed, as it happened in pre-Socratic times. Poetics of different places and regions can produce this effect in men and women. Poets from very different regions are open

windows where the revelation of Being takes place. For the history of Being is the history of the increasing oblivion of Being, at least in Western tradition, the destiny of Being has reached its closure with the technological apprehension of everything as resource. Poetics is disclosure (intimacy): an experience of things in the 'open of the world'. Humans are the shepherds of Being (intimacy), instead of being the Lord of beings (alienation). Man doesn't lose anything in this 'less'; on the contrary, he gains in that he attains the truth of Being [un-concealment; liberation]. Safe-guarding, nurturing, and regenerating are the potential and responsibility of humanity. There might emerge a decision to care, which is the very motive of *Dasein*. This caring would give humans a new intimacy with the natural world, a deeper relation towards beings, and new depth to environmental ethics as well.

Rooted in the Greek tradition, poetics as *poiesis* means to make, construct, or build. Humans indeed dwell poetically, because humans are builders. To build belongs inherently to the cultural agency of nature. Machines don't take us apart from nature, but they rather make humans plunge deeper into nature; even computers do that (think of GIS). Building plunges us into our world; into the Being as a concealed but all encompassing presence. When humans build, they build themselves or, one might say, man is built by his own building. This occurs also with language: "man acts as though he were the shaper and master of language, while in fact language remains the master of man" (31). The ecological crisis is a human crisis rooted in the tendency of human society –through the dominant powers, institutions, classes, and corporations- to control, to become the master of a given place, region, country, or the whole Earth (alienation). This mastery is frequently a boomerang that comes back to humans. Even in a huge city,

nature reminds its inhabitants that they are dwelling in a place that has been blended with the natural setting along the history, but the natural setting hasn't been abolished. Humans dwelling in such a place act as if they were environment's masters, whereas the environment remains the master of the city (in terms of dialogue, not in terms of determinism). Culture, in the sense of cultivate, and the shaping of landscapes, and make things grow; they are all part of the human building condition. Human culture cannot escape its building condition. Human culture constructs worlds and the meaning of those worlds as a thick web of life through the act of building itself (cities, roads, airports, ports, small towns in the middle of the ocean to exploit the petroleum underneath), but also through language, mythologies, stories, art, and science. Tuan (1989) speaks about built environments, both cultural and physical. Heidegger asks for the grounding of this building activity, which is not only activity; it is *aletheia*, Being's and *Dasein*'s disclosure. This poetic or making activity is related to the earth itself: "poetry is what first brings man onto the earth, making him belong to it, and thus brings him into dwelling."

(32)

The Greeks openly received whatever spontaneously met them. *Poiesis* was the coming into present the not-present. This "bringing forth" was manifest in nature as *physis*, producing fruits and flowers. *Techne* was a form of this bringing forth as well. But here, the bursting-forth lay not in the thing itself, such as *physis*, but in another. Here there is a participation of man. In Greek philosophy there is a tendency toward mastery. Man distanced himself from the Being that was manifesting itself in the presencing of all particular beings. In this process, man didn't receive with openness, he controlled. Here is the origin of modern technological age. *Techne* was a skilled and thorough knowing

that disclosed a mode of revealing, a mode of bringing forth into presence (33). Humans do not relate spontaneously with the presences of beings that reveal the Being in the *Dasein* openness to the Being (34). Modern science does not let things be present as they are in themselves; it alienates things from their essence. Technology supports science and not vice versa: technology in its essence precedes and is more fundamental than science. Saint-Exupery would say that technology does not take society apart from natural science; it rather plunges society more deeply into natural science; it does not alienate us, it is an intimacy-producing process. This does not depend on which approach to science is used; since the pre-Socratics, Roger Bacon, and Francis Bacon, we have been constantly plunged into nature.

Technology's precedence is ontological, for the essence of technology is the mode of Being's revealing itself that is ruling in the modern age. Technology is not an instrument of man's making or in his control. It is a phenomenon ruled from out of Being itself that is centrally determining all of Western history (35). This process ends up in things being not even objects, but mere material ready for use. This is also related to the commodification process: human capital, technological capital, natural capital, and social capital, standing reserve [*Bestand*], a fundamentally undifferentiated supply of the available. The Enframing [*Gestell*] is the process where man and things are established in a certain order. The result of this process for humans is two attitudes, equally vain, Heidegger says. One attitude, which we might call the promethean attitude, is that man believes that he can master technology and can, by technological means, control life. The other attitude is to escape from the dehumanizing control that technology is gaining over man; he tries to discover some other way of life apart from it (Tuan's *Escapism* is a

reflection about this alienating attitude; intimacy as wrong intimacy; as romantic communal living). However, truth as un-concealment and concealment is never present immediately. Modern man's situation is a revealing that comes veiled upon him.

Heidegger suggests that to consider technology as neutral, as something that can be used for good or evil, is narrow technological revealing: this instrumental explanation remains blind to the essence of technology as a way of revealing. The danger is that this has become the dominant way of revealing. Technology permeates all areas of life, from the cradle to the grave and therefore, non-technological understandings are reduced and disarticulated. Hence, poetry becomes a simple game of words, a painting mere decoration or investment, nature becomes the concern of proper management of resources, and geography, strategic market spaces for investment and low price labor force, or a landscape business for the tourism industry. The danger is that technology might eventually come to extinguish other modes of revealing. Thus, everything would have been sacrificed to the modern technological drives for efficiency and management. Eugene Zamiatin's *Us*, George Orwell's *1984*, and Aldous Huxley's *Brave New World* and *Brave New World Revisited* are modern dystopias where the technological has overtaken the whole life of humans. Man's oblivion of Being in the encasement of the standing reserve is the real danger, because he can finally manufacture himself, as *Brave New World* suggests, and as the actual genetical engineering drive is suggesting as well. But the danger (alienation) is the saving power (intimacy) as well. Enframing is revealing as well. It reveals the distance of Being, the estrangement (alienation) of man from Being. Enframing is danger and saving power because man is capable of becoming aware of this estrangement from Being through his own language, the house of Being, and

through his own thinking. Technology is both the danger in terms of human obliviousness to Being and also the saving power.

Heidegger assumes that the possibility of salvation is not about stubborn resistance, but through questioning or meditating on the essence of technology itself. He says that deep questioning shows that technology is just one mode of revealing. This is an invitation to discover our human nature as 'clearings' wherein things reveal themselves [*Dasein*]. Calm contemplation reveals that the world is not entirely technological. Other modes of revealing still persist. To remain open to those modes is a way to achieve other understandings. This state of mind as contemplativeness, disinterestedness, and attentiveness, I would call it the poetic attitude. Being is a gift, namely, it is what is given to thinking to think. Being is always uttered by man, it is near, but concealed. Man can open himself to the ruling of Being (this is not Being as God, the Supreme Being, it is the ontological Being). However, modern men are trapped and blinded by a mode of thought that insists on grasping reality through imposed conceptual structures. This is instrumental thinking that manipulates and controls.

According to Heidegger, technology is at the origin of Western thought. Technological thinking is a way of thinking, but not the only one. The Being of beings is now considered mainly from the perspective of the essence of technology. Heidegger departed from the pre-Socratics, for they had a relationship with nature as *physis*, the spontaneity of nature as nature. This technological essence has evolved in such a way that the whole earth has been transformed and shaped according to the Being as it has been experienced by Western world; that is to say, the Being represented by European metaphysics and science, especially from Socrates to Nietzsche's will to power through

the Cartesian *ego cogito, ergo sum* (1500-2000). Heidegger's *Being and Time* explains that the Being is historical. Different things reveal themselves in different historical epochs. It is Being always revealing itself. Heidegger says that in the modern world man finds the revelation of things in a technological way. Technological revealing is associated to the challenging of nature. Nature must be submitted to human ends. Thus, things reveal themselves as 'standing-reserve' [*Bestand*]. This standing reserve means that things reveal themselves only as resources for human use.

Mortality is **the** defining moment of human beings: we are thrown into limited worlds of sense shaped by our being-towards-death. Yet we have forgotten (alienation) the radical finitude or limit of ourselves and the world we live in (intimacy). The result is the planetary desert called nihilism, with its promise that an ideally omniscient and virtually omnipotent humanity can remake the world in its own image and likeness. There is always hope of recovering our true human nature, but only if we accept a nothingness darker than the nihilism that now ravishes the globe. The true measure of man is life and death, earth and heaven; or in Heideggerian terms, the mortals and the gods, the earth and the skies. This is almost a quasi mythic fourfold world comparable to the four dimensions of intimacy-alienation.

E. Virtues. This itinerary to develop the normative character of intimacy is following these steps: (A) person, (B) dialogue, (C) knowledge, (D) integrity, and (E) virtues in order to explain the foundation of ethics in ontology and subsequently in anthropology. Virtue, in a wide sense, means the excellence or perfection of a thing, just as vice, its contrary, denotes defect or absence of perfection. Addictions are habits that denote defect

or absence. This is not a Manichaeian struggle between good and evil: evil is the defect or absence of good. Strictly speaking, virtue is a habit superadded to a faculty of the soul, disposing it to elicit with readiness acts comfortable to our rational nature (36). Virtue disposes the faculties of the soul to good acts in consonance with reason. For instance, temperance inclines the sensuous appetite to moderation.

Reverence is a virtue rooted in the mother of all virtues, which is humility as opposed to *hubris* or arrogance. Humility is the condition for reverence and its associates, awe, wonder, respect, and dignity. Nietzsche's will to power is the consummation of Western arrogance in the 19th century. The 20th century was the unfolding of this arrogance in totalitarianisms, environmental and financial crises, genocides, and wars. Tuan says that "humanism, in Heideggerian sense, is a patient listening to reality, letting it reveal itself rather than forcing it to yield its truth, essence, or value by Faustian means" (37). Reverence contributes to form an integral human being, conscious of her inherently provisional condition of human life and of our achievements on earth; to forget this leads to arrogance (Heidegger's authenticity: my measure is my death). Awe and wonder are the original philosophical experience that elicits reverence. This original experience of awe and wonder comes from the admiration of everything that is standing there, of everything that is, exists, is being in the world, rather than nothingness (38). Woodruff says that "to forget that you are human, to think that you can act like a god – this is the opposite of reverence" (39). He begins his essay quoting Sophocles' *Philoctetes* (lines 1439-44), where Heracles, speaking to leaders of the Greeks, tells them to "[r]emember this, when you / Lay waste the land of Troy; Be reverent to the gods. / Nothing matters more, as Zeus the father knows. / Reverence is not subject to the deaths

of men; / They live, they die, but reverence shall not perish.” Such is the virtue of reverence, and such is it that “ancient Greeks thought that tyranny was the height of irreverence, and they gave the famous name of *hubris* to the crimes of tyrants”. Tyrants of every epoch, they have always acted as if they were god. Woodruff adds that

an irreverent soul is arrogant and shameless, unable to feel awe in the face of things higher than itself. As a result, an irreverent soul is unable to feel respect for people it sees as lower than itself –ordinary people, prisoners, and children. The two failures go together, in both Greek and Chinese traditions. If an emperor has a sense of awe, this will remind him that Heaven is his superior –that he is, as they said in ancient China, the Son of Heaven. And any of us is better remembering that there is someone, or Someone, to whom we are children; in this frame of mind we are more likely to treat all children with respect. And vice versa: If you cannot bring yourself to respect children, you are probably deficient in the ability to feel that anyone or anything is higher than you.

Reverence is related to the sense of awe and the capacity to be respectful even to the children. The opposite is *hubris* or arrogance, and the inability to feel respect for children because the adult considers himself superior. This is also related to the Greek *asebeia* or lack of piety. Socrates was condemned for *asebeia* –impious. Christ himself said that if we do not become like children, we will not enter into the Kingdom of God. This is not optional; it is a *conditio sine qua non*. Saint-Exupery points to the same direction in *The Little Prince*, who complains about adults. Besides, Woodruff introduces two other characteristics contrary to reverence, the incapacities to feel shame and to feel awe.

McNeil (2000) reads wrong the Hebrew Bible or, rather, he reads it as it has been convenient to western powers to read it: dominion means to subjugate, control, and master. This is a misreading of the text; nothing can be more erroneous. The dominion is related to the King as Shepard of Israel. Daly and Cobb refer to the place of human

beings in nature as having a particular dominion, and to the biblical account as drawing a line not between humans and nature, but between creatures and the Creator. The expression “all flesh” describes the commonality of creatures. Further still, God himself took that commonality by becoming the Word made flesh. They say, therefore, that “any improvement of the relations between human and other species will come about by better ways of exercising dominion, not by renouncing to it.”(40) Dominion has to be understood as the wise and benevolent stewardship of the King. Whenever the Bible refers to dominion, the model is the Shepherd-King that cares, guides, and improves the flock (41). The King cares for his people and the land. People and land express a unity. This means that the biblical dominion is congruent with Heidegger’s *Sorge* or care. To care in English has several meanings; however, the core is that of tending and attending with devotion. It means to be concerned, to feel affection and love, to tend someone, to like or be in favor of, to maintain in good condition, careful attention, and attentive treatment. “Remember that you are human” also means “remember that you are not God”. This is arrogance: to believe that I am like God. This is taught in the traditional wisdom *paideia*, theater, drama, and philosophy. **The critique on Western tradition shouldn’t be as much centered on being extremely human centered as in its distorted sense of humanity.**

Besides humility and reverence, there are four cardinal virtues. Heidegger’s *Sorge* of care can be considered as a virtue that involves self-limitation and (poetic) measure or moderation (42). This is Berry’s discipline as a moral limitation and agreement with the natural. Self-limitation is ordered to sacrifice, abnegation, and magnanimity. In the wealthy environment of the North, it is common nowadays to speak of simplicity, rather

than poverty as a choice. However, simplicity does not mean a moral choice of limits. It rather implies to make things easier. Self-limitation is the classical cardinal virtue of temperance that is intertwined with justice, fortitude, prudence. Is not temperance as self-restraint from desire a virtue so much needed in this consumerist society? Prudence is the tendency to evaluate situations carefully. Frugality or careful management of resources is a quintessential human virtue in relation to the natural world. Fortitude means determination, strength, and endurance in the pursuit of good. Justice means equity with every being according to its own needs. These four virtues comport a true humanism, that is indeed human centered, but it is not necessarily arrogant. There are other human virtues such as modesty, austerity, joy, gaiety, compassion, among others that would speak of a mature human being, and the Decalogue is a sound guidance, especially in terms of coveting.

Therefore, intimacy -as a human virtue is linked to all the other human virtues and values, and sometimes empowered by the three theological virtues of faith, love, and hope- is beyond anthropocentrism and biocentrism. It is organically related to the natural virtues such as the four cardinals: temperance, justice, prudence, fortitude; and their branches such as frugality, austerity, and moderation. Humility remains the mother of all because it opposes to arrogance or *hubris*, the root of every dismemberment of nature yoked to human success, power, and dominion. Humility is the *pharmakon* to escapism, because it implies an acceptance of reality as it is. Intimacy is a way of atonement, remediation, amendment, and reconciliation. To become intimate as to atone would mean to make amends for. Atone is a word that comes from the Middle English, meaning at one, of one mind; thus, it conveys a restorative sense, and a sense of integrity. Intimacy

with the natural, rural, or urban world as amendment or remediation means to become of one mind; it conveys a sense of unity and of ecological integrity. If Berry's intimacy remains rooted in deep ecology; it doesn't go beyond the polarity anthropocentrism-biocentrism. Nevertheless, in my interpretation, intimacy has become inherently humanistic; dialogue is possible; communication, interpenetration, empathy, sympathy, answering and listening, openness, disinterestedness, contemplativeness are possible between human beings and nature. However, we are personal and social beings. The above virtues, despite the social connotation of every virtue, have a certain personal character. Justice and solidarity are integral parts of intimacy as normative. The duty of solidarity is crucial not only at the national and personal levels, but it is also a duty of the developed nations with respect to the developing ones. The duty of solidarity is based in life. The refuge or escapism could be indifference or, on the other hand, active participation. Sometimes, "westernized" eastern spiritualities copy, adopt, and offer an easier escape in times of global indifference. The duty of solidarity is urgent because we are living in a spaceship earth (43). If -as Kenneth Boulding said as early as 1966- we have moved from a frontier economy to a spaceship economy, the same can be said about nature: we have moved from frontier ecology to spaceship ecology (44). Intimacy means responsibility and care. As Berry correctly puts it, intimacy with the natural world operates at different scales. In effect, these scales are the local level, the local political jurisdiction and the region, the nation state, the continent, and the earth. Our intimacy grows from the local to the global. This was the spirit of Alexander von Humboldt and Goethe.

Yet if intimacy remains attached to the universe story to have a prescriptive value, then it is not liberating, but alienating. The ethical question operates in a different level and is grounded in ontology. The philosophical level is distinct, and it cannot be approached as if it were a mere descriptive continuity. Although, it is true that along with the theory of relativity and psychoanalysis, the theory of evolution is one of the Western mega-theories, at this humanistic level, the universe story cannot function as an adequate **source of meaning**, because it operates at the descriptive level (45).

The ethic of liberation is urgent, because it is centered in the voice of the victims and the voice of the voiceless (46). The actual victims are more important than the future generations. The victims are the *Dasein* of the system, the clearing where the system exposes its alienating technological revealing through its main institutions (IMF, WB, WTO), the central powers, and elites. The alternative environmental ethics is, therefore, the ethics of liberation, when the victims are recognized as victims. Intimacy with the natural, rural, and urban world means the liberation of the victims from oppression. Future generations, what future generations? If anyone says that she does care about the future generations, but does not care for the actual generations that starve and die, she is a liar, for whoever does not care for a person whom she sees, cannot care about the future generations whom she has not seen yet (this paraphrases 1 Jn 4,20).

The human **will to meaning** is rooted in human dignity, that is, worthy of esteem or respect. In the present world community “it is difficult to affirm oneself as a worthy person in the face of the day-to-day humiliating treatment of an unequal society.” (47) If among the creatures, to be human means to be vulnerable, the risk of being injured, humiliated, and disfigured, then how can humans be treated as the cause of the

environmental conundrum? Because dignity is denied to millions on a daily basis; dignity and liberation converge (48). Human dignity is the affirmation of life and to reproduce life. It is in this context that ecology and poverty have a certain meaning as the cry of the earth and the cry of the poor (49). The poor are the victims of social injustice and environmental injustice, the whole earth and humans reduced to capital.

Economy should be based in life to become intimate with the land. Economy is not oriented to a bioregion as such, but to support and reproduce the human life in first place and subsequently to preserve and sustain the production and reproduction of all life (the plants and the animals) and the mineral, too –especially, the soil (bio-geological realm). Population growth, rather than a calamity, gives **meaning** to economic activity on earth. The development and caring of every human being in his/her integrity from conception to death, rather than an obstacle, should be the reason to program any project. It is not ethics, politics, or economics as such the source of meaning, but human beings. In terms of environmental ethics, **“intimacy with the natural world” is a valid category, but not in Berry’s own terms, embedded in the deep ecological discourse. On the contrary, as far as “intimacy” is not embedded in the deep ecology discourse, it can become more humanistic, and move beyond the dichotomy anthropocentrism-biocentrism.** Gaia and other instances are becoming personal. As a result, it is assumed that intimacy can be developed because Gaia is taking a personal character, which must be strictly taken in an analogous way. Gaia, a bioregion, plants or animals are an *ersatz*.

Intimacy is related to human dignity. Liberation is a broad concept that here means the progressive achievement of every person, community, and nation of his/her own fulfillment according to his/her own tradition, values, and worldview. Intimacy can

grow and develop if, and only if, the victim is liberated from oppression (50). Liberation emphasizes the point of view of the oppressed or the victim and the oppressor or victimizer (51). The liberation of the victim does not mean that the victim becomes a victimizer; it means that the victim's liberation becomes the victimizer's redemption. This is a process never totally consummated. It is an ongoing process that deserves vigilance and awareness. In terms of intimacy and alienation, it means that this polarity is always alive, latent as a saving power and a danger. In terms of developing and developed countries, this means that the developing countries assume and negate the development offered by the developed countries, liberating them from their own development enslavement. Dussel says that a system which produces poverty institutionally or systematically negates human life (52). The victim criticizes the system because his/her condition of victim transforms him/her in the interpellant *par excellence* of the system; he/she is the point of departure to interpellate the actual economic system. This system produces poverty (death) as negation of human life; therefore, the affirmation of human life is an absolute that judges the system. Therefore, present should and ought to be considered as the crucial time, the real presence, the sacramental moment of realization (53). Particularly, Western political culture has produced a futuristic pattern. Every human activity is referred to the future, because it is easier, it does not require any compromise, any commitment. Berry's proposal in *The Great Work* is future oriented; it is "our way into the future". At the same time, while concerned with the future, we are always reading the past. Therefore, we are especially well educated to miss the present, which should be our real concern. The present takes shape in local

development and municipalism. Local development integrates the ethical, the political, and economics at the concrete local level (54).

Capitalism has established frontiers adequate to the market needs. The frontiers have always been defined by the dominant. The Turnerian frontier process, the changes in cities, zoning, changes in land use, the decolonization process, and the shape of the actual world map have been shaped by the dominant classes and elites. The frontiers imposed by the North are habitually contested by the victims: labor mobility is not as fluid as it should be; some kind of global citizenship would bring justice and peace to the Earth (Hardt, 2000). Naomi Klein says that the protests against globalization are not to restore the old nationalisms –although sometimes there might be a search that touches fundamentalisms and ethnical roots-; the anti-globalists are asking for the expansion of the globalization frontiers, a mutually enhancing relationship between trade and labor, trade and environment, and a democratic participation respectful of the differences (democracy cannot be imposed by the West, as it has been constructed by the affluent West) (55).

The ultimate metaphysical frontier between Being and nothingness claims for recognition of the South as a real presence in a world that forces populations and countries to a condition of non-existence -unless useful to the purposes of the North. It is almost mandatory to recognize the real presence of the victims of the globalization of capital (56). Frontiers are not only permeated by capital, but they are also perforated by the poor in search of a better living reality. The global illusion of multicultural advertisement where frontiers are blurred and hierarchies do seem to be non-existent is

the virtual reality, but not the real moral geography of life. The fictitious world of advertisements is good for the rich while the poor struggle for food, water, shelter, education, and medical care. The victims are an answer to the question whether capital globalization has brought greater humanization or destitution, exclusion, fragmentation amidst an illusion of a united world and nations. Globalization is not deterritorializing; on the contrary, it creates enclaves of capital with unequal opportunities for access to modernity, a new geography of centers and marginalities (Sassen, 1998).

The only criterion to evaluate the actual process is whether it brings life or death to the majority of the earth dwellers. In some instances it is mere survival rather than quality of life. Any utopian vision of the human family as a united whole ought to place the poor at its centre (57). Tonnies' *Gemeinschaft* by the inner logic of capitalism could become global to some extent. Gaia or the Earth as a living organism would represent the community of subjects. This basis, in turn, has provided for the essay of a global ethics (58). *Gessellschaft* as a global contract between human beings and nature has been evolving since the industrial revolution and after two world wars. The UN is the more or less visible face of the global contract. Davos, as a world economic forum, represents the anthropocentric face of globalization, the instrumentalization of nature and humans as resources. Despite this alienating dimension, Davos also represents some degree of the *Gessellschaft* in the financial level. However, human dignity and solidarity have not been seriously actualized yet.

Politics as Political Ecology

By negating second nature, rejecting modernity and the Enlightenment tradition, deep ecology is an anti-ecological illusion in its own terms, because it is itself centered in an anti-political vision (the order of the polis) and humans are a community of subjects in the negative sense, as ruled by the universe that reflects upon itself as universe in such subjects. The moral and political human condition is denied and subjected to the power or the influence of the order of the oikos. Besides, human beings have different responsibilities with respect to people's environments because there are differences such as social classes, ethnic groups, nations, and international groups –G-8 or G-77 (59).

According to Clark, political ecology as a distinctive field was articulated in correspondence with the environmental movement of the 1970s. In the same year of Naess' deep ecology statement, Enzenberger wrote his *Critique of Political Ecology* (60). Clark says that "it is a field concerned with the relationship between the *oikos*, the ecological household or community, and the *polis*, the human community organized (actually or potentially) to pursue the common good. It is about the *logos* of that relationship, its underlying meaning, structure, dynamics, rationality, and our understanding of that relationship in the most critically incisive, empirically grounded and rationally coherent way possible." (61) Ethics and politics are inextricably linked; they are inherent to each other. Here politics is understood in its meaning of both the personal and social dimension of humans that create societal interrelationships. Aristotle (384-322 BC) defined man as a political animal –*zoon politikon*. Political ecology studies the several degrees of relations in political dimension of the natural and the social. Nature has been politically configured; at least, since the dawn of urban life, 10,000 years ago, and throughout the configuration of the nation-states. Political ecology is normative

because “it rests on the presupposition that the achievement of an understanding of the relationship between *oikos* and *polis* will result in a resolution of the crisis of humanity in nature and the attainment of a normatively justifiable social and ecological order.” (62) Kemmis, Engel, and Bookchin represent this tradition from different points of view, but they have in common the notion of citizenship.

Political ecology varies from frontier mentality of control and conquest under the coverage of “management” to deep ecology mentality; according to Drysek: survivalism (looming tragedy -Malthusians), promethean response (growth forever -cornucopians), administrative rationalism (the experts’ discourse) , democratic pragmatism (people will take care of the problem), economic rationalism (the market will take care) , sustainable development, ecological modernization (industrial society and green business), green rationalism (new politics), and green romanticism (new consciousness will save the world) (63). The cornucopian rationality is based upon human’s choices, which are not always rational. How is it possible with heavy advertising bombing 24 hours a day, 365 days a year directed towards our most basic emotions and instincts –sex and reproduction, aggressiveness and self protection? Progressive conservationism is not enough. There is a magical belief in technology and economic principles to guide allocation of scarce resources. Besides utilitarianism’s anthropology regards humans as a lonely animal trying to survive amidst a competitive Darwinian market -absolute concept of the individual and property rights. There is neither sense of community (*Gemeinschaft*) nor *Gessellschaft*. These discourses that underline the tension between the local and the global would follow a pattern that ranges from the natural to the urban. Berry’s ‘intimacy with the natural world’ would fit most comfortably in the last one, *i.e.*, green

romanticism. The vision of sustainable development from the South, and according to the values of the South, is indeed a vision of intimacy with the land, either in its natural, rural, or urban features. Agenda 21 is an abstract universal guide that must be articulated from the local concrete. Nonetheless, the question is in what type of sustainable development do we believe in? What do we mean when we speak about it? (Adams, 2001)

The “*Project for the New American Century*” and the “*New National Security Strategy*” represent the highest stage of imperialism, which in turn is the highest stage of capitalism; the negation of any limits to growth in terms of political ecology (64). These guidelines are grounded in the military reason; therefore, any ecological discourse that does not consider the military reason is not capable of addressing the reality. At the same time, as ethics, the condition of intimacy would change this position. Intimacy means openness and the capacity to listen to the other; it means dialogue, knowledge and integrity. The other is not the enemy as the military reason presupposes. In an assumed Hobbesian world, the U.S. has re-invented its own rights by using the military force. This Hobbesian ethic will always be not only in the antipodes of intimacy, but in the antipodes of humanity too, and therefore, in the antipodes of any kind of sound environmental ethics (65). In a Buberian ethic, the other is a subject of dialogue, a “Thou” distinct from an “I”. Right is not based in force; but in the ontology of the human being as person that relate to each other because in their consciousness, capacity for dialogue, and discernment of what is right and good. **If, as this thesis assumes, environmentalism is a reaction to the frontier story (capitalist narrative of conquest and dominion over both humans and nature) that takes place at the same level of discourse, then**

Berry's discourse as part of deep ecology cannot provide an "outside" of the system, it remains trapped in the same logic, it remains within the system rather than without the system. Therefore, I will propose to consideration four dimensions of political ecology in the actual context: at the global level (1) labor mobility and citizenship and (2) at the same time, there ought to be consensus on a "world natural contract"; at the local level (3) municipalism (4) articulated with the urban hierarchy of cities.

(1) Globalization. Globalization is the actual condition that resumes the three ideal cycles of 1500-2000; 1800-2000; and 1960-2000. These three cycles are an interpretation that avoids anachronism, and situates capitalism as a rationality that has brought perpetual disturbance. Although globalization longs for stability, for a solid order, it can neither bring stability nor peace. On the contrary, it brings more disturbances, because perpetual disturbance is essential to the capitalist system. It is inherent to the dominant capitalist rationality to perpetuate change; otherwise, the developing countries would become developed. *All that is solid melts into the air*, because it is the intrinsic capitalist strategy in order to survive. When change is not enough, the military reason operates at the pillage level (*Raubwirtschaft* or robbery economy). Is it natural inevitability of the annihilation of the small scale for the sake of efficiency and competitiveness? Or is it an imposed order by the giant corporations and the Bretton Woods institutions? Or is it about a limitless thirst for power and control whose values are growth, efficiency, technology, instrumental reason, and ultimately military force to discipline the disobedient? 500 corporations control 25% of products; 50 corporations control 60% of financial capital;

they employ less than 1.5% of working people in the world. In 1995, 48 of the biggest 100 economies of the world were corporations, not countries (66). Globalization assumes that the world is a marketplace. Globalization values are (i) markets are the rational way to govern the economic and social reality; (ii) markets depend upon individualism and competitiveness; (iii) well being is measured by consumption; (iv) there is a need for continuous economic growth; (v) continued technological innovation is required without any social control at any cost (vi) technological innovation and economic changes mean progress; (vii) globalization as culture is based upon technology and economic growth and it must not be questioned; (viii) technological problems must be resolved by more advanced technology; and (ix) if economic growth brings social and environmental problems, then the solution is more growth and more financial capital circulation.

Globalizing labor mobility means regulating capital mobility. Any kind of environmental ethics has to be thought of as being placed in the local and the globalization process. Globalization is a response of capitalism that has gone through imperialism and has entered a phase of limits because the expanding frontier is closed. Bioregionalism –a type of fundamentalism that is alienating- is environmental determinism as a moral choice. It is an intent to translate the “ought” into “is”, but the “is” must be understood as an “ought” as well. It is a moral choice to accept the disciplining limits of the bioregion. The fundamentalist intimacy of bioregionalism by the North (developed countries or core, v.g., Sweden) would become alienating for the South (developing or underdeveloped countries that configure the semi-periphery and periphery, v.g. Poland and Zimbabwe). The South needs to deepen the process of globalization, especially labor migration patterns. Every inhabitant of the South should be

able to migrate to the North. This can be compared to the 1800-2000 cycle, when the industrial revolution caused the migration from the rural to the urban. A strict bioregional arrangement would put an end to this flow. This migratory flow from the South to the North is a necessary condition to transform the actual pattern of social injustice. The same as the migratory pattern from the rural to the urban created the revolutionary conditions in the European cities during the 19th century, and the proletariat was articulated as the revolutionary class, the same way, the migration from the South to the North will create new conditions (67).

(2) Natural contract. Politics is governing ecology: politics can be articulated in several different ways according to who values who and what, such as environmental Marxism, social ecology, or green business as sustainable development in corporative managed democracies. These “*Gessellschaft*” contracts are different counterpoints with respect to intimacy. A contract, either social or natural, is an arrangement between parts; it is a negotiation process that does not necessarily presuppose empathy, communion, rapport, unselfish interest, sympathy, affection, and understanding. It is not an affective bonding, but a mere contractual arrangement of parts that might have some common interest. The idea of a natural contract in the opening 21st century, follows the idea of the earlier one, the social contract stated by Rousseau two hundred years ago. Serres, Ferry, and Bugallo defend its convenience that is correct at a certain level (68). However, the idea of intimacy implies much more than *Gessellschaft*. It is deeper moral commitment to *Gemeinschaft*, because there is a previous ontological basis. Nonetheless, the shift from

the social contract to the natural contract is consistent with the frontier and deep ecology stories. For Michel Serres (1995: 38), the natural contract means that

we must add to the exclusively social contract a natural contract of symbiosis and reciprocity in which our relationship to things would set aside mastery and possession in favor of admiring attention, reciprocity, contemplation, and respect; where knowledge would no longer imply property, nor action mastery, nor would property and mastery imply their excremental results and origins. An armistice contract in the objective war, a contract of symbiosis, for a symbiont recognizes the host's rights, whereas a parasite –which is what we are now- condemns to death the one he pillages and inhabits, not realizing that in the long run he's condemning himself to death too.

Both the order of the *polis* and the order of the *oikos* are inherently contractual (*Gesellschaft*). Therefore, political ecology ought to be more related to development (*polis*) than to the environment (*oikos*). Development is a moral question. It was addressed by the Catholic Church in *Populorum Progressio* (1967) and *Sollicitudo Rei Socialis* (1987) (69). “Development” was born out in 1949, in Truman’s time to oppose communism. So too was Kennedy’s *Alliance for Progress*. Sustainability was articulated thirty years later by the Brundtland Commission to support the same capitalist system. The first threat was simply political; the second, ecologically political. Sometimes sustainable development is a political marriage rather than the intent to bridge economics as a subsystem within nature (Adams, 2001; Redclift, 2000) (70). Development *per se* does not provide a strong basis for understanding or achieving intimacy. This political dominance still has the state as the main player. States have been hierarchically graded according to capitalist development and its military capacity to enforce the capitalist interests. The qualitative leap from developmentalism to globalization, the IMF neoliberal policies, and the end of the Cold War caused weak states to become pretty

much a failure at the beginning of the 21st century –*all that is solid melts into the air*. Not only the states artificially arranged by the European powers of the 19th century and the post-WWII decolonization process in Africa, Asia, Oceania, and the Caribbean region, but also some old established states, such as the Latin American states, many of which, achieved their independence from Spain shortly after that of the US, and have a long tradition as a nation-state. Here, Hardt's *Empire* seems to be valid, since they have been captured by corporations and by the international organisms that manipulate the actual chrematistic world order, *i.e.*, IMF, WB, and WTO. Sustainable development has different meanings. The arch is wide: from George Soros to Leonardo Boff (71) (Adams, 2001). Sustainable development sometimes means local development, *i.e.*, that any human being, community, and nation of the Earth can make its own living according to its own needs based in its own system of values and philosophy of life in the present and in the future. This means democratic participation (72). Local development means that a community is sovereign to have its own government; thus it comes close to Bookchin's municipalism, except for the need of federal support, especially true in developing countries.

(3) Municipalism. Local Agenda 21 is an institution created from the Agenda 21 chapter 28 in 1992, which ought to be applied in the 1,000,000 municipalities of the world. Maurice Strong designed the concept that is based in the effective participation of citizens, even children, in consensus with the local authorities. It is a process from the bottom up. This process determines objectives and the control of the people over the execution of the objectives, monitoring them, and changing them if necessary. This

process has seldom been implemented yet. This process would be congruent with Bookchin's municipalism, but his social ecology goes further, because the state structure has to be dissolved and replaced by federations of municipalities (73). Nevertheless, a more plausible moral geography is based on municipalities rather than in world bioregions. Municipalities assume the human carrying capacity of each respective region, but they go beyond the concept of living in the place or re-inhabitation. Municipalism is more related to the reality of being human and dwelling on earth as a personal and political being, rather than a mere biological being. Bookchin stresses the importance of the municipality in civilization as humanizing development (74). How can the municipality be understood? As "the increasingly free space in which people, as *people*, began to see each other realistically, steadily unfettered by archaic notions of biological consanguinity, tribal affiliations, and a mystical, tradition-laden, and parochial identity". Municipality is a civilizing process related to citizenship, and city, not to nature as mere wilderness. This citizenship is also related to the republic as *res-publica*, the issues pertaining to the public realm, the process by which citizens participate and discuss the politics concerning their lives as a people belonging to a place. This is close to Kemmis' *Community and the Politics of Place*. Bookchin opposes megalopolis (alienation) to municipality (intimacy). Sassen's hierarchical net of global cities contradicts the anti-hierarchical net of municipalities. Megalopolis, which might be something like Fritz Lang's *Metropolis*, is the metamorphosis of the rational municipal community (*Gemeinschaft* and *Gessellschaft*) into an individualistic atomization and inhuman social scale of humans, scale which is beyond the comprehension and is the space for class, racial, religious, and other irrational conflicts. Note the closeness here between

Bookchin's municipality and Berry's natural world as communion of subjects – community of citizens-, and megalopolis and natural world as collection of objects. This means that both the human and the natural can not be taken apart. The exploitation of nature is the exploitation of humans. Unjust social relations are the mediation by which the exploitation of nature is performed.

Bookchin's municipality is a necessary condition to become fully human. Bookchin thinks here like a geographer, stressing the importance of the neighborhood as something more than the place where people make their homes, bring up children, purchase goods, and maybe even work. Neighborhood is the space of politics and power; it is the vital space where people congregate to discuss social issues. The days following the last financial crisis in Argentina, December 19th, 2001, were days similar to those of the commune of Paris in 1871. The popular assemblies gathered in the streets to resolve their own problems. They revitalized the real anarchistic empowerment of citizens that were totally disrupted with the hierarchical authorities. Although politicians were the most criticized in this popular uprising, the responsibility corresponds as well to the economists, executives, businessmen, bankers, CEOs, financial advisors, officials of institutions such as the IMF, the WB, and the WTO. During those days the people took control of their own lives (liberation). The hierarchical political power and the market powers were totally disrupted, showing their true incapacity to deal with the real interests of people as people. This comes from the *cabildos* of the Spanish tradition. The *vecinos* would gather to deliberate, until finally the independence was declared in a process that took place in each *cabildo* (similar to the councils of New England small towns). Bookchin makes clear the point that libertarian municipalism does not compromise with

parliamentarism, reformist attempts to make capitalism more benevolent, or the perpetuation of private property. Municipality as the real place of politics is distinguished from provincial or state, national and supranational governments. Municipalism brings a tension between the local and the state power, not to speak about the local and the global as “Empire”. Municipality in terms of continuity is part of the epic of the universe story. However, Bookchin makes clear the discontinuity (Berry does not): municipalism establishes a novelty in the broad historical perspective. There is a leap from the biological evolution that has evolved from consanguinity (*Gemeinschaft*) to the urban space and its institutions, rights and duties (*Gesellschaft*).

Fustel de Coulanges in his classic *The Ancient City* explains the importance of the ancient Greek and Roman city in terms of familiar bonds and the process of institutional articulation (75). These ideas about municipality, the Latin word for town, city, or commune, give us an idea about the depth of the human urban endeavor. These ideas are telling us about the insufficiency of intimacy with the natural world as a concept to understand and improve the human relationship with the environment. Any idea concerning the concept of intimacy should and ought to be related to the humans. Intimacy with the urban world means municipality, a sense of the local space of power, a place for politics, the achievement of true citizenship, instead of the “cheap citizenship”(76). Citizenship is constructed (intimacy), it is not a given. Citizenship does not equal to live in the city and enjoy a high degree of connexity (alienation). The same as the social contract is constructed, the natural contract as well as the rural contract are constructed. Clark says that Bookchin’s libertarian municipalist politics is an attempt to ground it in ethics and the philosophy of nature, and that he remains within the

Aristotelian tradition, different from the Hume-Kant tradition (77). Berry and Bookchin seem to merge at certain points. If Bookchin's social ecology is "the awakening earth community reflecting on itself", then it seems to coincide with Berry and the extraordinary role of human beings within the earth community and the universe story. Carl Sagan would have agreed on this too: 15 billions of years of evolution have made matter self-reflective. Although Bookchin may affirm that more than a contractual community is needed (*Gessellschaft*), an ecological community is needed (*Gemeinschaft*); in rejecting deep ecology and its spiritual vagueness and obscurity, he remains much more politically humane than Berry. Clark says that "in some ways, the term "social" in "social ecology" is the more problematical one. There is a seeming paradox in the use of the term "social" for what is actually a strongly communitarian tradition. Traditionally, the "social" has been counterpoised to the "communal" one, as in Tonnies' famous distinction between society and community, *Gessellschaft* and *Gemeinschaft*. Yet this apparent self-contradiction may be a path to a deeper truth. A social ecology is a project of reclaiming the communitarian dimensions of the social and is therefore appropriate that it seeks to recover the communal linguistic heritage of the term itself. "Social" is derived from *socius* or "companion"; "society" is a relationship between companions. Municipalism is the local basis for a moral geography, especially nowadays, when citizenship has become a "feudal privilege" (78).

(4) Cities. Municipalities could be contained by the nation-state and at the same time are articulated with the global process, especially through the hierarchical urban structure of cities and the global cities. Sassen has studied cities in a world economy. She speaks

about the global city and global networks that link cities. This process acquired a fast acceleration in the 19th and 20th century. Today the metropolitan regions are a crucial part of the biosphere and indispensable in the environmental equation as political ecology. Moreover, intimacy with the urban world is also normative; it is as prescriptive as Berry's intimacy with the natural world and as the rural world, too. An international net of 40 cities can contribute to world governance, because cities concentrate the political, social, and economic global decision power. Multinationals, NGOs, and financial markets are located in cities where they have the logistics and services required for the process (and the quality of luxury that the entrepreneurial class is demanding, a sign of the widening gap between the affluent and the poor). There is a tension between the local and global governance (79).

The urban world is intimately dependent upon the natural and the rural. The second nature depends upon the first nature, and they are both subject to morality, i.e., to moral choices. George Perkins Marsh in his *Man and Nature* (1864) expressed a warning of the propensity of humans to degrade nature (alienation), but at the same time he perceived the human ability to restore it (intimacy). He wrote his work in Italy. While Italian land policies were restorative, U.S. land policies were preservationist (80). This difference is probably due to the U.S. equation of nature=wilderness, a term that has been adopted by American environmentalists in the 19th century and makes of nature something pristine, pure, unspoiled, where humans have no place (Cronon, 1996) (81). Is it possible to equal nature to wilderness, and intimacy with the natural world as intimacy with wilderness? (this would *ipso facto* negate its pristine qualities!) Berry has the same bias as Muir and the conservation movement that identified nature with wilderness, the

wrong nature, the place where the frontier conditions could be regenerated and the virtues of democracy and freedom and the other virtues mentioned by Turner in contact with the free available land could be developed and achieved. Cronon says that “wilderness” (= Turnerian “free available land”) = “where there is no human presence” (namely, “white” man presence) is the “wrong nature”; the “wrong nature” is “wilderness out there” or “before and without humans” as “pure” nature. “Wilderness” is a political construction that responded to certain needs at a given point of US history. This means that there is not an “Ur-nature”. The only nature we know of is the dialectics between first nature and second nature. Nature exists because of human labor. Nature and humans are dialectically one. In this sense, first nature and second nature are both cultural. First nature is interpreted by second nature. There are no fixed categories between first and second nature. They can change and there is continuity and discontinuity at the same time. Therefore, Berry’s intimacy with the “natural world” (= “wilderness”) is “wrong intimacy”. Berry alienates humans by overemphasizing intimacy with the natural world. It could be more an escapism than true intimacy. Tuan (1998) considers escapism as one of the essential dimensions of humans, by making us congenitally indisposed to accept reality as it is. Berry’s intimacy is biased by the American idea of wilderness.

If we assume a landscape continuum from the urban to the natural, the urban landscape is highly managed, whereas natural ecosystems are the least managed, even then every landscape on earth is humanized as a blend between people and nature. No matter how artificial they may appear, cities are natural ecosystems historically refashioned and profoundly rebuilt by human labor. Cities can be places of maximum intimacy (where the victims are liberated) or maximum alienation. So can be the natural

world. Berry's category 'intimacy with the natural world' has two parts that should be correctly explored. The first one is intimacy itself. The second one is 'with the natural world'. Since most of the population is urban, live in urban areas, or even living in the countryside has an urban frame of mind, this intimacy with the natural world appears very limited if it is only related to wilderness opposed to the urban and to the rural. Intimacy could be a normative value to develop the society-nature relationship only if it considers the whole earth as it is, that is the urban and the rural, the urban and the natural. Intimacy with the urban and the rural world is and ought to be a component of intimacy as well. Cronon's *Nature's Metropolis* shows how Chicago is part of the Midwest ecosystems, and how at the same time it has become different from it. The second nature is constructed according to the logic of capital. It is the dominant rationality that overtakes the ecosystems and upon them it constructs its systems of capital production and growth. First the railroads and later the highways structure the corridors of capital reproduction. Like the fixed lines of one's own hands, the reproduction of capital follows specific patterns that are iron marked on the crust of the Earth. The globalization process has not changed them. On the contrary, they have been systematically accentuated and are present in the North-South inequality.

Cronon's *Nature's Metropolis* is an example of how the rural-urban divide is a mental construction. It does exist, but the rural cannot be understood without the urban and vice versa, and both supported by nature. Cronon's story is a narrative of how Chicago emerged out of nature, how it became different from nature; yet, still a part of it at the same time. Nature means the whole ecosystem that supports agriculture and the city environment. Berry's intimacy doesn't take into account this relationship between

the urban and the rural. His natural world is much the hypothetical wilderness as pristine or unspoiled nature. Cronon re-reads Turner's frontier thesis and by linking it to von Thunen agricultural areas shows how the rural and the urban go both together, they are complementary opposites. Chicago owes tribute to its hinterland and vice versa, as any city does. This was perceived by the French geographer Vidal de la Blache, who inaugurated a new way of seeing the human agency of Earth called possibilism. It intended to deny geographical determinism by acknowledging the potentialities of human culture. He stated the concept of *genre de vie*, the way of life of a given cultural group in a concrete place of the Earth. Cronon's *Nature's Metropolis* explores the intricate relationship between the urban and the rural, and both of them with the natural. This conception of the urban, the rural, and the natural as a unity is a predominant perspective in order to understand the urbanization and environmental problems (82).

Economics as Ecological Economics

First of all, economics is not chrematistics: our globalized and globalizing world operates at the level of chrematistics. Economics is a word originally from the ancient Greek *oikonomia*, from *oikonomos* "steward of a household" (*oikos*, house, + *nemein*, to manage). In this sense, it implies a broad perspective and is related to the 19th century made up word "ecology" (*oikos* + *logos*). Aristotle carefully distinguished economics from *chrematistics* (*chrema*, money), which is the narrow perspective related to the manipulation of property and wealth so as to maximize short-term monetary exchange value to the owner. This mere financial manipulation to maximize short-term benefits has

been immoral because it does not construct for the common good. It operates at the same level of military reason: to conquer and destroy (83).

The economic activity is a moral activity because it is related to the people and the land. Ethics and politics are the bridge that brings together economy and ecology. Ethics or morality is not the icing of the cake. It is the cake itself. Morality is intrinsically connected to ethics, politics, and economics because it is about the *mores*, which is related to a people's standards or traditions, and it has the concreteness of being organically related to the land (*Gemeinschaft*), and contractually or rationally organized as a sovereign nation-state (*Gesellschaft*). Scarcity and abundance are not only technical issues, but moral issues. The leading nations, the global class elites and bureaucracies, and investors, in general, all those who have constructed and designed the globalization process as one that merely sees the world as a marketplace, have created scarcity on a neo-Malthusian basis. But the principal problem is not one of scarcity, but rather one of how resources are distributed. Scarcity is in many ways a political construct of those nation states, philosophies, scientists, and social classes that have forgotten the duty of solidarity, and how the capitalist system has been operated since the 1500s. The capitalist system is not natural as the law of gravity. It has been politically constructed. At the bottom line, scarcity depends on what type of anthropology we believe in. If human beings are like atoms trying to maximize their short term infinite desires, then scarcity is correct. But if I believe that a human being is a personal and communal being in search of meaning, capable of discerning and developing the natural virtues, such as simplicity, moderation, temperance, and patience, then scarcity might occur at the geographical level

(after a severe winter or a drought), but it would not be a normative structural condition of economics.

Martinez-Alier says that “ecological economists like Georgescu-Roegen and William Kapp as well as their predecessors have explained that the economy, from the ecological point of view, does not have a common standard of measurement. Economists are left without a theory of value.” (84) This is the main point of view of his book *Ecological Economics*, which was published in the same year of the Brundtland Report (1987). Martinez-Alier comments about the lack of commensurability in market economies; valuations are not an acceptable basis for rational environmental policies. But, on the other hand, policies cannot be based on ecological terms such as carrying capacity. Both economics and ecology are inseparable from politics; and I add: politics is inseparable from moral choices. This is the fiction of commensurability or commodity fetishism, the fact that we cannot compare kilograms of coal and hours of human labour in the same units (85).

Martinez-Alier makes almost an archeological work in tracing the history of ideas that have configured the relationships between ecology and economics, between energy, environment and society, between humans and nature. He says that “the economy should not be seen as a circular or spiral flow of exchange value, a merry-go-round between producers and consumers, but rather as the one-way entropic throughput of energy and materials.” (86) He also declares that “to see the economy as entropic does not imply in the least ignorance of the anti-entropic properties of life or, in general, of open systems.” Martinez-Alier makes explicitly this point because he is warning us from “social-Prigoginism” (from Ilya Prigogine), which is the doctrine that “human societies” -such

as Japan, the European Community, or the city of New York- [the order of the polis] self-organize in such a way that there is no need to worry about depletion of resources and pollution of the environment [the order of the oikos] (87).

Ecological economics can be traced back to Podolinsky (1850-1891), a Ukrainian biologist, who applied the research on energy to economics and attributed the differences in the use of energy within and between nations not to any evolutionary cultural superiority, but rather to the inequality bred by capitalism (88). Podolinsky was presented by Vernadsky (1863-1945), the Russian author of the “biosphere” as a concept in his book *La Geochimie*. Following the geographers Jean Brunhes and Carl Sauer –who was influenced by George Perkins Marsh- Martinez-Alier quotes the question posed by the latter: ‘Must we not admit that much of what we call *production* is *extraction*?’ (89). Extraction is usually pillaged: Iraqi oil or *quebracho* in the *Chaco* exploited by the British: the corporative powers of the imperialist countries have been very efficient in creating wastelands. Beaud in his history of capitalism makes explicit the constant flow of wealth from America, Asia, and Africa to Europe, and later to Japan and the US. This constant flux of energy, matter, natural resources, and labor since the 16th century is the basis to claim that the North has an ecological debt with the South that has not been paid yet, and that would have made the IMF, WB, and WTO debts cancelled, and the North (EU, US, and Japan) would be in debt to the South (90).

Martinez-Alier recognizes that economy is entropic, resources become exhausted and waste is produced. Therefore, ecological economics

questions the ability of the market to value such effects accurately, without necessarily being pessimistic on economic growth. Ecological economics

merely demonstrates that growth cannot be predicted by purely economic models from which the flow of energy and materials is excluded. The ecological critique points out that the economy involves allocations (of waste, of diminished resources) to the future. Since future generations have no say in this, the economy cannot be explained on the basis of individual choices and preferences. Because of this, ecological economics is inimical to orthodox economics. It is allied to political economy, or institutionalist economics. (91)

It also rejects social Darwinism:

Peruvian peasants have attempted time and again, at least from the Spanish conquest onwards, *not* to adapt to the destiny that colonial power, the authorities from Lima, the local landowners, and the world economic and political system, reserved for them. While the patterns of migration of animals can probably be explained to great extent by ecologists (who else?), the preventing of Mexicans from entering the US, and the export of oil from Mexico to the US are social, political phenomena. (92)

To reaffirm the exclusion of any kind of social Darwinism –and also sociobiology!- Martinez-Alier emphasizes that “the dynamics of human history is better understood as the result of a struggle between rich and poor, the forms of which vary according to the changes in relations of production, than as a history of social organisms which ‘adapt’ to ecological conditions.” (93) Martinez-Alier devotes a chapter to ecological utopianism especially considering the agricultural issues and the works of Josef Popper (1838-1921), a physicist and engineer, born in Kolin, Bohemia; and Karl Ballod (1864-1933), an economist and demographer who lived in Berlin. Agricultural energetics and agricultural economics involve moral choices related to food, people, life and death. This is not solved by a light vegetarianism on the part of the wealthiest, usually connected to some New Age mentality. It is related to moral and political choices about how food is produced and distributed.

Since economics has unsuccessfully tried to follow physics, it has apparently a more rigorous approach to social problems. Its models and predictive capabilities have a weight in private and public decision-making processes. Daly and Cobb in their *For the Common Good* borrowed Whitehead's expression *the fallacy of misplaced concreteness* to criticize this success of economics in the academic world as a deductive science, based in an ethics of abstraction from the real. This means to reduce reality to such abstractness that some economists operate and draw conclusions about the concrete real world as if they were fully real, almost like a virtual reality, an economics without geography, as a point in a geometrical Cartesian space (Halstead, Fall 2001: 397). Ecological economics goes beyond this reductionist and physicalist paradigm, by being transdisciplinary, emphasizing a nonlinear, complex feedback mechanism, accepting economies as finite systems, thus emphasizing sustainability as economic policy that **ought to be** compatible with the long-term limits of the biophysical world (94). Ecological economics depends on political economy and on political ecology and rejects development as an economic goal, thus sustainable development is not in the sphere of economics; at least, it is not in the first place, for the development of capitalism is understood in terms of increased *Raubwirtschaft* [rapine or robber economy], then development is in first place a moral project. From the perspective of the South, environmental ethics ought to be development ethics as well (95).

The relationship between ethics and economics is one of the most debated issues. Patton also speaks of the inseparable link between morality and economics (96). Muñoz de Juana mentions the writings of Azpilcueta (1492-1586) on morality at the dawn of modernity: he addressed many of the fundamental moral issues surrounding the birth of

market economics (97). He emphasized the intrinsic relationship between morality and economics. It was neither a mere juxtaposition (apposition) nor an opposition. The same as for Adam Smith economics was a branch of moral philosophy, economics was a branch of moral theology. Schumpeter also noted that the root of economic analysis lay more in moral philosophy than in a strict formalization in calculus. Economics is closer to philosophy and moral theology than to Newtonian physics. This does not invalidate econometric analysis. However, the efficiency in resource allocation by itself cannot guide in alternative actions and pondering about their results. Smith was a Calvinist, and he was already influenced by the metaphysical crisis of Western thought after Hume and Kant. The natural right reason of the scholastics had been replaced by the enlightened scientific reasoning, i.e., it was divided from the natural law. Muñoz de Juana notes that Azpilcueta (based in Aquinas and Aristotle) accepts the commerce that satisfies the necessities of life and profit. The means should always be proportionate to the end; therefore, “profit is judged to be good when it is proportionate with the honest end to which it is directed: the necessity of one’s livelihood, the common good, and the poor. This is expressed even more precisely in the case of a trader who has reached a point where his needs have been satisfied.” In the case of prices, price is just when it covers expenses (costs) and **moderate gains**. Moderate gain and honest end are meant to respect human dignity in establishing prices, which affirms that people should not be treated as objects of dominion. Usury was not right because it makes transactions disproportionate. Normative economics (“ought” - values) and prescriptive economics (“is” - testable or empirical facts) are intrinsically joined (98).

Moral geography integrates in a different level of analysis environmental ethics, political ecology, and ecological economics. Moral geography is concretely reflected by landscapes, cities, regions, countries, political agglomerations, development and underdevelopment, federal, state, and city government, corporative infrastructure, federal investment in infrastructure, and above all, how the people live, their quality of life is a reflection of the dominant morality. There are moral landscapes, landscapes of fear and landscapes of love. The anarchist and libertarian geographers from Reclus and Kropotkin to Patrick Geddes and Lewis Mumford have explored the morality of society reflected in the rural and the urban. David Smith has explored the interface between geography and ethics (99). His purpose has been to develop a more rigorous understanding of the normative in geography associated with inequality and social injustice. In this tradition, the British human geographer David Harvey, in his *Social Justice and the City* (1973), reopened this theme that had been forgotten by geography due to its interests in developing quantitative analysis. Harvey himself was at the center of two critical changes in Geography: (i) when the quantitative revolution contested the idiographic tradition of Regional Geography, Harvey wrote in a logical positivist tradition *Explanation in Geography* (1969); (ii) when the positivist approach was questioned, Harvey wrote in a radical tradition *Social Justice*. Tuan has enriched the field of morality by adding sharp considerations to the way humans dwell on earth (100). Sack's *Homo Geographicus* (1997) has tried to build a theoretical framework to understand the morality of society's territorial choices. Territorial coherence is crucial to develop a justice of place rather than a waste land. Smith (2000: 195) notes that here

there is also the perennial geographical problem of scale. Should an environmentally caring communitarianism operate in a decentralized, local manner, along lines of bioregionalism, or should it (could it) be global? If it is to work in practice it must be contextual, attending to local and particular details of complex processes. But external and spatially extensive linkages must also be recognized. It is in addressing this kind of question that geographical analysis (human and physical) and environmental science must consort with ethics if actual problems are to be addressed and possibly solved.

A geographical morality is more crucial than ever, when the globalization process is accelerating the erosion of traditional cultures, creating poverty, and enframing the world in an irresponsible manner. Yi-Fu Tuan (1989: 77, in Smith, 2000: 20) emphasizes that

To perceive truly, which I take to mean the same as perceiving justly or morally, seems to call for the power of attending to both the particular and the universal. In our day-to-day affairs we are able to see well enough the detailed things at hand as well as their context, which is rarely large and does not have to be. If, however, we aspire to grow beyond our small world and its routines, what should we do? Is it better to attend to the things closest to us – family, friends, our own home- and move from such direct intimate experiences to the general and the universal, or is it better to start with a grasp of universal principles and values –with the distant, the grand, and the inspiring- and from that superior plane move down to concrete instances?

Natural, rural, and urban landscapes have been reshaped by the pressure of capitalist globalization through the hierarchical net of global cities and agribusiness; a combined action of speculative capital that is producing the homogenization of the urban and rural settings. Besides, the exclusion pattern of neoliberal chrematistics has accentuated the disruption of local lives. Moral geography is the visible landscape of the ethical choices that society has made. More than ever, the ethics of the environment is the morality of the city, county, province, region, country, or even continental alliances. This geographical morality is configured by the manner people dwell on their regions and the power

structure that allows them to participate democratically according to long term rather than short term needs. At the same time, the struggle against capital domination has to be counter balanced by the globalization of solidarity, labor mobility across borders, and global citizenship. Freedom of movement, not only for the wealthy and the tourists that can purchase with dollars, but also to the poor. This local and global participation supported with the correct education will provide the best basis to resist and hope.

Moral geography makes also explicit the institutional mediation between society and its environment. Institution in its meaning as a large organization that is influential in society, and as an established practice, law, or custom. There is a thick refractory system that lies between nature and society -not only cultural perspectives-: NGOs, institutions, corporate knowledge, and politics. For instance, the region *Delta del Paraná* is mediated by the bureaucratic complex of institutions (Bautista, 1986). This type of morality is appropriate to the North, whose insights and values cannot be rejected. However, life and the reproduction of life, especially the guarantee of the reproduction of human life is the divide from my perspective (101). Paradoxically, the globalization of markets and capital has made closer who were distant, and has made distant who were closer, alienating humans from nature and humans from humans (102).

This chapter has philosophically explored the humanistic contours of intimacy within the centrality of human virtues -especially moderation and proportion- and solidarity in ethics, and having in mind that “is-ought” is an ontological distinction, not a metaphysical division. Based in humanism, environmental ethics is the foundation of

political ecology as the actual exercise of the moral choices, and resulting in ecological economics. They configure a moral geography that considers Argentina in the following Chapter IV. Moral geography is the unfolding of the second nature constructed upon the first nature. The first and the second nature depend upon the philosophical anthropology of the people that dwell in the land. This philosophical anthropology evolves as the construction of an ethics of place, which in turn becomes politics of place, and finally economics of place. It is through this process that the first nature is transformed into a constructed second nature. This historical process achieved through human labor is the naturalization (“ecologization” –greening-) of the social, and the socialization (taming) of nature (103). Chapter IV shall assume a double process: as Buenos Aires is transformed in a global city of the semiperiphery, the elites become suburban and the agriculture becomes industrialized through the soya complex. The fragmentation of the city and the country triggers changes in the morphology of the city and its hinterland as well. This process can be called the urbanization of the hinterland and the ruralization of the urban. It is another case of the humanization of nature and the naturalization of man.

CHAPTER IV

MORAL GEOGRAPHY OF THE GM SOYBEAN IN ARGENTINA

The previous chapter finished with a theoretical reflection on moral geography. This last chapter will concretely reflect on poverty and hunger in a country that is producing food with the latest technology and exporting it to pay a foreign debt to international institutions as a mode of alienation. I shall assume that the tension food-hunger implies that the economic system is producing victims because it does not sustain and is incapable of caring for human life. Globalization in Argentina has two sides: soya expansion in the rural world and changes in its capital city Buenos Aires. Since intimacy and alienation are intertwined processes, this process exemplifies the dynamics of intimacy-alienation in the semi-periphery. It is subject to the core and shares some of its attributes as a developing country; still, it is in the semi-periphery and shares characteristics of the underdeveloped countries. Finnegan says "Argentina did everything it was told to do by Washington throughout the 1990s –privatization, deregulation, trade liberalization, tax reform- and found itself a much touted example of the virtues of

neoliberalismo until shortly before its collapse in 2001.” (1) Argentina has undergone an accelerated process of territorial redefinition. As Buenos Aires is transformed into a global city of the semi-periphery, the elites become suburban and the agriculture becomes industrialized through the soya complex. The city changes its morphology and the appropriation of the hinterland.

The *pampas* has been the first huge scale experiment in the massive appliance of the new biotechnological package. According to the last agricultural census (2002), soya has expanded the agricultural frontier into the more vulnerable semiarid ecosystems. The surface implanted with oleaginous crops –mainly genetically modified (GM) soya, 95 %-has increased 60, 4 % in the pampas, 86, 5 % in the NEA (northeastern region), and 138 % in the NOA (northwestern region). Therefore, this crop has expanded more by taking soil than by increasing the yield per hectare -90 % of Argentinean soya exports is used up for animal feeding in European countries. At the same time, the surface devoted to traditional crops –beans, yellow corn, lentils-, to grazing –cattle, sheep, and pork-, fruit trees, and dairy farms has diminished. The farming units have diminished 24, 5 % in the pampas, and 30, 5 % in the national level, which means a **concentration in the land tenure**. The soya is not neutral. It is more difficult to the small and medium size *chacareros* to produce it, because the economic scale is different. As a result, Argentina is moving towards an **agriculture without farmers (*agricultura sin agricultores*)**. Food sovereignty has been disrupted, and the quality of food, which consisted in a variety of fruits, vegetables, beans, meat and dairy products, is under siege. There is a concentration of capital in the big transnational corporations too, with increased poverty, unemployment, and underemployment. This process links the urban, the rural, and the

natural: loss of rural jobs and farms, migration to the shanty towns of the cities, and poaching in the natural areas in order to survive (2).

Adopting the Soya Model

In the beginning it was the glyphosate. On April 12th 2003, the newspaper *El Litoral* published news about a study that warns the authorities about serious disruptions to the agro-ecosystems in Córdoba because of the expansion of the soya. The fields are constantly enlarged by replacing small forests, other crops, tertiary roads, and small ponds that are reclaimed through drainage. The intensive use of agrochemicals is putting at risk several species of the local fauna, which has diminished notably its density. Five years ago, corn and wheat would sustain the fauna, but soya and chemicals associated with it kill several insects in the lower stages of the food chain and upwards. Not only the natural and agro-ecosystems have been changing. The regime of land tenure and the type of work required have changed. There is a tendency to concentrate the land and the impossibility of the familiar farms to keep track of the process, while many workers have lost their jobs because of the implanted soya complex (3).

On the other hand, recently there was a claim made by Monsanto Argentina and Atanor to the Secretaría de Industria, Comercio, y Minería (# 69/01) protesting against dumping of the Chinese glyphosate. The market is about 250 to 400 millions of dollars/year, approximately 100 millions of liters/year. The Chinese costs \$ 2,20 liter, while the local glyphosate produced by the local filial of Monsanto and Atanor costs 2, 60. If the final verdict favors Monsanto and Atanor, there could be a concentration of the

market in these two companies. The *Asociación de Cooperativas Argentinas* (ACA), *Coninagro*, and *Confederaciones Rurales Argentinas* –three different associations of the farmers and producers- say that the price of the glyphosate could increase if there is a dominant position in the market, the 12 local companies that import and trade the glyphosate in the local market could be pushed out of business. However, from the *Cámara de la Industria Química y Petroquímica*, the industrial sector says that the Monsanto and Atanor plant can not develop –and therefore they can not keep investing in the industry- if the Chinese glyphosate keeps being imported with a low fee (*Clarín, Suplemento Rural, 5/17/03*). The issue, dumping or monopoly, is so crucial that the Chinese and US embassies have been also involved in the dispute. Nidera and Dow are also involved. In fact, it is about who controls the production and trade of this herbicide, not only in Argentina, but in the world. This herbicide is directly related to the GM soya that is resistant to it. The herbicide kills everything, except the soya –however, some studies have started to show that there are weeds already becoming resistant to the glyphosate (4).

The EU resists the GMO imports from Africa and Latin América, and applies **the precautionary principle**. In this case, Argentina supports the claim made by the US to the WTO (*Ecoportal.net*, año 4, N 132, 21 de mayo de 2003). The claim is also supported by Canada, Egypt, Australia, New Zealand, Mexico, Chile, Colombia, El Salvador, Honduras, Peru, and Uruguay (*La Nación, 5/28/03; Clarín, 5/14/03*). For instance, the Argentinean province of Chaco has recently issued a law by which GM food has to be clearly identified, because people have the right to know what they are eating (Brailovsky, Defensoría del Pueblo Adjunta de la Ciudad de Buenos Aires, 29 de abril de

2003). The government of Buenos Aires, on the contrary, has not issued a clear law about the transparent identification of GM food yet. Nonetheless, Argentina is getting ready for another successful record crop of GM soya, corn, wheat, and cotton in the 2004 campaign. In Chaco, a traditionally subtropical area where this type of crop expanded the *pampas*, the rent of the fields has been going up. The volume of fertilizers has increased dramatically and the use of Bt-corn is employed, for instance, by 90% of the producers (*La Nación*, Suplemento Campo, 6/6/03) (5).

The second revolution of the pampas. Huergo, a columnist of the influential newspaper *Clarín*, is a pro-soya supporter. He says, for instance, that lately the soya is pledged guilty for everything that goes wrong in Argentina. It seems that soya causes criminality and floodings. The soya has disrupted (alienation) the more traditional farming. Farmers or rural workers have migrated to the cities, where they have found themselves unemployed and without a chance to get a decent job. Therefore, there is a raise in criminality. The provincial city of Santa Fe has recently suffered the most tragic flooding of its history, because the drainage basin of the Salado River has been acutely transformed in its subtropical condition by the expansion of the monoculture of soya and intensive grazing that has damaged the reception of water by the soils and the remaining forests (6).

Huergo (*Clarín Rural*, 5/10/03) says that **it is wrong to say that Argentina used to be “the barn of the world” and now it has become “the soya republic”**. On the contrary, it has doubled its productivity. In the 80s Argentina would produce 35 million tons of cereals, this year 2003 it has produced 70 million tons, 35 million of which are

soya. He reinforces his argument by saying that although Argentina developed its soya during the 90s and it has imported US technology, it is a national success, producing “the second revolution of the pampas”. It has expanded territory against grazing, poor prairies, and poor regional monocultures. Aided by direct plowing and new varieties, “chacrers” (a made up word, from *chacarero* and farmer) have created thousands of jobs in learning skills, plowing, harvest, transportation, trade, and tertiary services. Towns have become prosperous, despite the high taxes that the “chacrers” have to pay.

Huergo firmly denies that this is a business of the US multinationals. Monsanto and Nidera are not making as much money as they would expect. Besides, Monsanto – and Atanor, the other local producer of glyphosate- is facing the competency of the Chinese, imported at a lower price. Coninagro, a rural union, has pledged in favor of the Chinese glyphosate, because there are 12 small companies that are dealers in the local market, which avoids the monopoly of Monsanto. Since 1996, when the market was opened by Sola, the soya RR (= Roundup Ready, because it is ready to be used with the herbicide glyphosate of Monsanto Round Up) has increased 3 million tons per year.

Huergo (*Clarín Rural*, 5/17/03) says that this Argentina has developed an “agro-export model”. This is not the past “golden age”, but the future. Sponsored by the conservative economic institution IDEA, there was recently a meeting in the Bolsa de Comercio de Rosario, where 400 entrepreneurs, professionals, and public agents, gathered to discuss “the second revolution”. The topics were protectionism and subsidies of the North, and of China and India too, taxes, floodings, and the new agricultural techniques: direct plowing, biotechnology, genetic amelioration, packaging, and transportation. This “new agriculture” can now be applied not only in the pampas, but in

the less developed subtropical provinces, like Santiago del Estero, Chaco, north of Santa Fe, and even Formosa. The oblivion of the problem of land tenure is significant. The point is the management of the different activities, and its proper vertical integration according to the proper scale. Some successful entrepreneurs are the models to follow, such as Gustavo Grobocopatel, who has followed the advice of the influential AAPRESID (a direct plowing organization) (7).

Huergo (*Clarín Rural*, 5/17/03; 6/7/03) insists that soya has replaced the monoculture of corn and wheat, which had exhausted the soils with plowing and without fertilizers. The soya complex has corrected this process. New technologies have put the pampas in a state of permanent agriculture; no rotation is needed with cattle that have been transferred to the marginal western and northern areas. The pampas are not any more the mythical beef's place. However, it is the same Huergo who acknowledges some inevitable difficulties, such as weeds becoming resistant to the glyphosate and monoculture. He accepts that a more balanced crop rotation should be encouraged with more corn and wheat. Huergo envisions the soya as the alfalfa, a colonizer, because it opens new lands, moving the grazing away and introducing the marginal areas into the mainstream agriculture. New breeds Braford, Brangus, and Holstein are promoting this technological process too. He also agrees that Argentina has become soya dependent. However, Huergo defends this type of continuous agriculture as sustainable (I would say in its short chrematistic meaning). If growth and competitiveness are the values, then the people and their environment are disregarded.

This expanding soya frontier relies upon the construction and deepening of the waterway Hidrovía Paraná-Paraguay that is a crucial geopolitical waterway to move the

soya through public and private ports and pour it into the Atlantic Ocean. The ports of the Hidrovía are crucial because Rosario is now the epicenter of the soya complex. Rosario has the second largest grain stock market, after Buenos Aires. It used to be called the “Argentinean Chicago”. Rosario has several ports as well as the north in the subtropical area and up to the Pantanal, Brazil.

According to Keen, Argentina and Brazil have been incorporated into the global corporate operations of Monsanto and Cargill. The Hidrovía Paraná-Paraguay is the chord that unites these operations from the molecular level to the national level. Since water is the cheapest way to transport bulk commodities, Cargill can be found on the waterways of South America, the hidrovía, as well as in the Danube and the Mississippi. The *hidrovía* is a project promoted by the Inter-American Development Bank and the United Nations Development Program. The environmental impact has not been considered as an obstacle to the construction of the waterway that requires 250 heavy engineering works along 3360 km of river. This would also affect the largest tropical wetlands, the 350,000 sq km area known as Pantanal. The American Commercial Barge Lines (ACBL) is the US company that will be operating in the hidrovía and its ports from Cáceres in the north down to Rosario and Buenos Aires in the south. Cargill is now Argentina’s leading exporter of agricultural products, delivering more profit to the corporation than to the farmers and citizens of Argentina. Lately, Cargill has been promoting the changes in cattle grazing from natural to feed-lots, where soy bean is a major player. In 1996, Cargill expanded its soybean plant in Puerto San Martín, Santa Fe. It is one of the largest oilseed processing facilities in the world. It has also built a barge terminal facility so that it can load ocean vessels with soybeans from NOA (Argentina’s

Northwest), Bolivia, Paraguay, and Brazil. In 1998, it built the largest fertilizer port facility adjacent to its oilseed processing complex at San Martín. Cargill is also supporting the universities, and its rationality is consistent with the ideological presentation as a competent corporation that brings development to the unindustrialized (=backward) peoples. These people would be able to buy a greater variety of food at a lower cost than they could produce for themselves. Nonetheless, Kneen recognizes that this centralization and food dependency has a threshold, because Cargill deals in volume, and to do so it must operate transnationally and industrially. Therein lies the key to resistance and the pursuit of alternatives: the choice is between monoculture and diversity, and people can not be forced. In people reside the capacity to resist and hope (8).

The Soya *Problematique*

Contrary to Huergo's pro-soya position, Boy states that Argentina was a diversified producer and has become a soya monoculture. Boy says that the soya *problematique* requires a more holistic view, rather than the fragmented dominant paradigm. Based on his studies, during the 1970s the farms in the area of EEA-INTA San Pedro would produce according to a cycle of agriculture and cattle without fertilizers and herbicides, because of crop rotation; the intensive production included a variety of potatoes and factories that would produce *dulce de batata* (potato jelly); corn, beans, lentils, and carrots. All these productions were linked to local factories. In the 1980s, the second green revolution began and there was a soya boom. Fields' divisions are eliminated,

cattle are displaced, and soya is the axis of production together with wheat and beans in winter. Machines become bigger and bigger. The middle producer can't afford those huge machines and the *contratista* appears in the scenario. This type of business with huge machinery negotiates with small and medium size owners (50-100 has), and works 1000 has. This produces serious erosion. Next, to avoid this problem, direct plowing is installed. But weeds are a problem in this system. Therefore, herbicides are required. Glyphosate becomes the most important one before, during, and after the soya has been planted. In the 1990s commodities pervade every agricultural activity, for example, fresh, natural tomatoes and peaches are replaced by GMO ones, hard, without any flavor. Potato varieties have been replaced by one type, factories are closed, cattle has been reduced to feed-lots, beans, lentils and corn have disappeared; 50% is now imported. Small and middle size farmers have been expelled by the big scale agriculture; designing a **model of agriculture without farmers**, soil and water pollution have increased. The patent of this herbicide has expired, however, Monsanto has built a \$ 135 million plant to keep producing it in Argentina (9).

The application of the biotechnological model was possible because of the fragmentary knowledge paid by the corporations, and the predominance of a mechanicist and reductionist paradigm (Chapter III) The corporations will eventually become the owners of the valuable land, since the farmers are indebted and can not pay the technological package that includes seeds, herbicides, and pesticides. Soya production expanded since the 1980s. It accelerated in 1996 with the introduction of Monsanto's GM seed and Roundup Ready (RR). Direct planting is also part of the technological package. The glyphosate-based herbicide is also produced by Monsanto and the engineered soya is

prepared to resist glyphosate, also produced by Monsanto. This industrial agriculture is already resulting in weeds resistant to glyphosate; the cost in terms of pollution and loss of biodiversity in the fields has not been calculated yet. Its main advantage is that it reduces labor costs, because there is no plowing, preparing the soil, or use of several herbicides and pesticides. Besides, the services are provided by *contratistas* that spray the field with RR. Yet, the farmer has been enslaved to the corporation. Many choose the rural exodus to the city.

Manzanal has studied the relationship between territory and neoliberalism in Argentina at the end of the 20th century. She states that neoliberal politics has deepened these negative differences. There are five main processes to be considered: (i) the privatization of the public sector; (ii) the rural transformations; (iii) the urban investments; (iv) Mercosur (a common market build by Brazil, Argentina, Uruguay, and Paraguay following the EU model); and (v) the provincial crisis (10). These five processes are interconnected. However, the second and third are more relevant in this analysis, because they mean that Buenos Aires is the capital city of the “Soya Republic”. The “Soya Republic” has its capital city in Buenos Aires because there is a link between (ii) *pampeanizacion* or the transformations in the rural sector with many foreign investors, capital concentration, elimination of small and middle farmers, and (iii) *dual city* or the huge foreign urban investments that have produced a disruption in the small business and the industrial sector, creating severe environmental, urban, and social conditions. These two are also related to the privatization process, the Mercosur, and the provincial crisis. Kollmann has studied the re-structuration of the territories to the globalization process (11).

Pampeanizacion means that the mechanization of sugar and cotton has eliminated several rural jobs. At the same time, investments in land have displaced less fortunate small landowners. Natural and agricultural ecosystems have been set into this second green revolution wave, expanding the frontier of many cereals to the drier regions to the west, and to the warmer regions of the north; cattle raising has also been developed in such a way that the world renowned Argentinean meat is no longer produced in the temperate zones of the humid plain, but with feed-lot technology in the north and in the south; the cattle is almost raised as a biological machine. The heavy machines transform the smooth land into “paved soil”. There also seems to be a change in precipitation patterns, thus, causing more soil erosion. This is also affecting seriously the water quality, not only surface water –lakes and ponds with eutrophication- but also groundwater, as many of these new agricultural frontiers are using groundwater wells to maintain crop productivity. The soya frontier is spreading not only in the traditional grain production areas, but also in the frontier agricultural regions such as Tucumán, Salta, Santiago del Estero, and Chaco. The traditional agro-ecosystems and the natural ecosystems are being disarticulated. The forest of *Yunga* is disappearing at a rate of 1,000 has/year to be replaced by the uniformity of soya; more than 130,000 has of forests have already been lost (*The Ecologist*, February 2003: 26). There has been a *pampeanizacion* of the marginal agricultural lands, an increase in crops as commodities, and in regional products as the northeastern cotton, tea, and rice; and the northwestern tobacco, citrus fruits, fresh fruits, cotton, legumes, and vegetables (12).

The agrarian frontier has been in biotechnological re-expansion since the last decade, in order to produce more crops with GMO, and other inputs. Corporate farms as well as individual farmers have been adopting this second green revolution wave. The lands of the humid plains, loessic plains with some of the best soils of the world, have been heavily mechanized, and the intensive use of pesticides, fertilizers, and GMO strands of principally soy, but of corn, wheat, and other cereals as well. Soya production has been developed in the corn belt, and has also displaced beans of Salta, cotton of Chaco and Formosa, and has entered in Tucuman as well. Soya has also displaced the milk belt, producing losses of rural employment, because the milk production employs four times more personnel than soya. Along with this biotechnological frontier expansion, the traditional farm lifestyle has been changing, too. Many farmers are in debt, while others have become more prosperous, especially those who have become private entrepreneurs and have developed a corporative agribusiness style. Investors have bought land or bought shares in funds to maximize their profits in this agribusiness movement.

Dual city. This industrialization of agriculture has its impact on the city and vice versa. The GRR (*Grupo de Reflexión Rural*) says that Buenos Aires has become the capital of the “Soya Republic”. The same actors that hold the global capital and articulate the globalization process have been operating in the Buenos Aires urban area, main cities, and provincial capitals. They generate suburbanization, disruption of small business, residential segregation, big developments, especially in the Buenos Aires waterfront area. There is a polarization process, a deep disarticulation of the urban spaces between the

rich and the poor, degradation and dysfunctional areas, marginalized population and social classes that produce information and control the urban coding (13).

The so called *reconversión* is unviable in the globalization process. Its only goal is to favor the big capitalist groups both national and foreign in order to develop the values of competitiveness and efficiency. This favors the gap between the rich and the poor, and favors the areas that have capital investments relegating the ones that historically have not been developed. The population in the shanty towns of Buenos Aires has doubled in 2002: 112,479 habitants (*La Nación*, 2/24/03). On the other hand, European investors are interested in Buenos Aires. It occupies the 5th position in investments projections, after Shanghai, Sao Paulo, Pekin, and New York (*La Nación*, 11/7/03). There is tension in these cities in order to keep a global competitiveness and the local city dweller that has to struggle in a very dynamic changing urban landscape. **The same process that is producing the soya monoculture and eradicating the traditional farmers and rural workers is also eroding the traditional city as a living place.** Neighborhoods are set under real estate pressure, and since the market regulates, the vulnerable population are the victims. The Metropolitan Region itself, which is bigger than Buenos Aires city itself, requires new types of governance. Pérez Negrete asks whether the Latin American metropolis are global cities or just megacities (14).

Buenos Aires is a global city, the same as Sao Paulo or México City; that is, it participates with specific functions of command and control in the global economy. It is also a megacity, an urban conglomerate that exhibits the adverse effects of disorder and not planified growth. This makes Buenos Aires a global city, but with a semi-peripheric character. It is a place where the corporate classes create and reproduce the accumulation

of the world capitalist system, but at the same time, it is the place where the effects of this system produce a chaotic urban agglomeration.

Yet Buenos Aires is also a dual city because globalization has produced changes in the buildings and architecture, but at the same time, it has become more socially fragmented; a city that excludes instead of including (15). The same as in the rural areas, there enclaves of capital accumulation, but the benefits are not smoothly spread in society. Therefore, **instead of an evolving intimacy with the urban or the rural, there is alienation in a waste land that is not a dwelling place.** It has created a new social geography (16). This fragmentation and deterioration of the social geography has also occurred in the medium size cities, where the crisis of the neoliberal policies have been stronger (17). The capital enclaves are represented by the new neighborhoods, private, closed, that have been spreading especially during the 90s and changing deeply the peri-urban landscape. This growth and sprawl is directly related to the main highways that reproduce the accumulation of capital, creating corridors of modernization, exclusion and socio-territorial fragmentation in the metropolitan area. Many of the new developments are known as towns or founded as cities (18). The enclaves are also related to commercial concentration, the big malls and shopping centers (19).

Rulli says that **the biotechnological model** has caused migration from the country to the cities (20). However, the urban population has still in mind the strong wrong belief—a mythical belief indeed— that Argentina is the country of cows and corn, **“the barn of the world”**. Argentina is an exporter of commodities, namely, soya. This *reconversion* process (read as “progress” and “natural” by mainstream rural sectors, see above Huergo’s position) has transferred 20 millions has. of the best land to less than

2000 businesses owned by a new entrepreneurial national, foreign, and multinational class. More than 300.000 farmers have lost their land, and 13 million has. have been hypothecated (21). The rural employment has dropped and many rural workers have migrated to the cities, where they do not find a job, thus becoming new urban poor; more than 500 small towns are disappearing or have been abandoned. This has been caused by the biotechnological policies promoted by Cargill, Nidera, and Monsanto, under the submission of national authorities and the INTA. Severe floods have occurred in a complex interplay of causes and effects by the massive use of a **mining agricultural model** that has expanded plowing frontier through soya crop even to the side of the roads, into native forests, and saturating soils with glyphosate. Country depopulation, floods, and poverty are linked to the export of soya as grazer for European cattle. Therefore, Argentinean economy is becoming more primitive than primary. If GM soya is employed as bio-diesel, then the circuit would be closed, because now there is a dependency on energy inputs for pesticides, herbicides, and fertilizers (22).

Developing Intimacy or Alienation?

The process of intimacy-alienation has at least nine stages. First, intimacy with the land was experienced by **the native populations** of this part of South America. They were gatherers and hunters; some of them, especially in the north under the influence of the Inca Empire, had a more developed material culture and were agriculture peoples. They knew very well the rivers, the mountains, the plains, and even the oceans (23). The main ethnic groups are the tobas, guaranies, chanaes, pampas or querandies, diaguitas,

comechingones, mapuches, patagones or tehuelches, and onas. Most of these groups have disappeared or are absorbed (alienated).

The second stage of intimacy with the land was the period of the **colonization** (intimacy-alienation) by the Spanish. Solís, Magallanes, Vespuccio, Caboto, Mendoza, Martínez de Irala, Ayolas, Cabeza de Vaca, Garay, Sarmiento de Gamboa, Núñez de Prado, Cabrera are some of the first explorers. Arias and Díaz de Guzmán are explorers already native to this land. They started to explore and socialize with the natives, and eventually conquer and exploit them. By the beginning of the 16th century, they were starting the first foundations. Buenos Aires was first founded in 1536, but it didn't survive. The second foundation was in 1580. In the 17th century the Spanish had already organized very well this part of South America. Chile, Argentina, Bolivia, Uruguay, Paraguay and Ecuador were part of the *Virreinato del Peru* with the capital city in Lima. In the 18th century, because of the menace of the Portuguese and the British, Buenos Aires became the head of the newly formed Virreinato del Río de la Plata, with a jurisdiction similar to the former one, except for parts of Chile, Bolivia, Ecuador and Peru. Patagonia, Chaco, Cuyo remained as a frontier land. It was populated by some native peoples and some tiny ports on the sea shore, barely and intermittently maintained by the Spanish. Because of this the British were able to invade and seize as part of the capitalist rapine development the Islas Malvinas (Falkland Islands), an integral part of the Argentinean territory (24).

The third stage is **the independent period**, from 1810 on. It was a difficult period, when the country was involved in the independence war from Spain, still a considerable European power. At the beginning of the 19th century, the naturalists Felix

de Azara and Amadeo Bonpland started to **study more systematically the territory** (intimacy). In 1826, the French naturalist Alcide d'Orbigny arrived to Buenos Aires. He documented hundreds of zoological and botanical species. He also contacted different native peoples such as the Tehuelche. He also studied the soil of the pampas, the geology and paleontology of this part of the continent. He was very much interested in nature, but he was sent by the French government in a very particular moment. The European nations, especially France and England, were in the process of colonial expansion, and they wanted to acquire knowledge about the territories. France was sending naturalists to every corner of the world. Darwin visited Argentina in 1832, six years later than d'Orbigny. This was the political ecology of the time. Today it has been replaced by foreign and globalized environmental NGOs supported by corporations.

The fourth stage was **the civil war** among provinces and *caudillos*, between the central government and the provincial governments. There has been a tension all along our history. Argentina became independent from Spain in 1810, and there was a long independence war. Six years later, the independence was formally declared in 1816. All along in this almost 200 years of history there has been a tension between the Buenos Aires region and the provinces. This is an ideological conflict, sometimes difficult to describe in usual terms of conservative and progressive, left and right, liberal or traditional. I think that the main difference would be an attitude. While in Buenos Aires there is a modern attitude or a modern minded population, in the provinces, the poor socio-economic system produces a dependence on government and a traditional political clientele based in the feudal attitude of keeping privileges, so that nothing changes. From the beginning of Argentina as a nation, this is an unresolved structural tension, between

Buenos Aires and the federal government and the provinces. These provinces are dependent upon government employment. They are very feudalistic. The average land-holding size varies according to the region. However, there is a tendency in the 1990s to a higher concentration. There is also a serious threat of erosion in different ecosystems, mainly in the semi-arid. This causes erosion in the areas where the exploitation is higher than the system's carrying capacity. The provinces and the counties –*departamentos*- are electorally manipulated and the regional geography is under siege because of the crisis and the historical tension between Buenos Aires and the provinces. This tension is social, economic, cultural, and of power relationships. It is about the control of populations as voters, the control of resources, the control of strategic positions and frontier conditions. Carlos Reboratti, Vicente Di Cione, and Gerardo de Jong are geographers that have participated in the discussion about *la cuestión regional*. The globalization process has impacted in different ways the rich provinces and the poor provinces, thus exacerbating the tensions and the migratory patterns.

These civil wars lasted till 1880. By this time, as an independent country, Argentina experienced a frontier expansion as well. The frontier as a heuristic tool or organizing idea has been helpful to understand this process. Sarmiento wrote *Facundo* in 1845, much earlier than Turner. He is considered the classical frontier writer of Argentina, independent from Turner. They have been compared in literary and scientific terms. The expansion of the frontier is in terms of urbanization, agricultural development, and natural knowledge. However, both Sarmiento and Mitre, the same as Turner, tried to present the image of a country without native population, a desert that had to be populated by the European immigrants: **an alienated vision of the land as “empty”** (25)

The founding fathers of nature knowledge in Argentina are from this period: Francisco Moreno, Florentino Ameghino and his brother Carlos, Eduardo Holmberg, Estanislao S. Zeballos, Hudson, German Burmeister, Clemente Onelli (1864-1924) and Angel Gallardo (1867-1934), among others. This naturalist tradition has not ceased; on the contrary, even with scarce resources, the paleontology of the territory is becoming better known. Angel Cabrera (1879-1960) is a prominent figure of the 20th century. The universities started to develop and several scientific institutions were created.

The fifth period is when **Argentina is incorporated into the world market as a crop and meat provider**. John Muir visited South America, and made the trip from Santiago de Chile to Buenos Aires. He commented that “with such a vast bed of fertile soil no wonder Buenos Aires is large and wealthy.” (26) The loess plain “pampas” is the richest land, the most heavily populated. This urban – rural developed landscape goes all the way up along the great rivers Parana, Paraguay, and Uruguay. The best arable land is the “pampas” region, the loess plain, where the wealthiest farms are located. The pampas have a value as national identity. During the consolidation of the nation along the 19th century, this space would give meaning to the arising nation. At the end of 19th century and beginning of the 20th, Argentina became integrated into the world market and international division of labor as a provider of primary production, especially wheat and meat, thus becoming “the barn of the world”. The pampas were articulated through the railroads and through the “Conquest of the Desert” in 1879/80. As the land was conquered from the native populations, it was settled and articulated into the world market. It was a similar but peripheral frontier process of capitalist accumulation and pillage through the market appropriation of the “available free land”. The *gaucho*, whose

epic is narrated in the *Martin Fierro* by José Hernández, was very important in the process of developing an intimacy with the land. The gaucho from the southern part of Brazil to Patagonia and across the *pampas* was able to develop a cattle economy without severely impacting the natural environment. The anthropic-ecological integration of the *pampas* was very harmonious and integrative of both the human and the natural through the rural. This process lasted from the 1700 till the 1900. Once the railroads and the international division of labor impacted the pampas, the gaucho and its life style were bloodily extinguished. The gaucho was arrested, drafted to fight the wars he didn't choose, or confined to the new agricultural establishment.

The British exert a capitalistic dominion over the country, exploiting the natural resources and building a long railroad system that was articulated to the city-port of Buenos Aires, where an incipient process of industrialization had begun. The frontier is expanded by the definitive conquest of Patagonia and Chaco. The natives are finally exterminated, incorporated as labor force into the market economy controlled by the British, or abandoned as second class citizens in poor rural areas. At the beginning of the 20th century, after WWI, the US started to exert its influence. Two large meat packing companies began their operations in Berisso: Armour and Swift. Argentina was still systematically dependent upon the dominant capitalistic exploitation of the central powers, especially the British, US, and to a lesser extent France.

The sixth period is the period of **industrialization and the articulation of a domestic market** economy with a strong presence of state investment and regulation. Raúl Scalabrini Ortíz is an important figure of this period. Together with Jauretche and the group FORJA, he awakens the consciousness of the people and contributes to clarify

the relationship between British imperialism, the exploitation of natural resources, the railroads and the land. In 1938, he published *Historia de los Ferrocarriles*. Several regional geographies were published, and more recently, there were new approaches to understand the territory from the point of view of the social imaginary. The study of geography is a core subject from elementary to university curricula (27). Juan Alvarez (1878-1954) published *Estudio de las guerras civiles argentinas*, which clarifies the meaning of the civil wars and the relationship between Buenos Aires and the provinces. The European immigrants plant anarchism in Argentina, and in 1901, Pietro Gori founded the union FOR A –Federación Obrera Regional Argentina-. German A. Lallemand -geographer and founder the Socialist Party- and Alejandro E. Bunge, sociologist, are two other important figures. The military are important in the process of intimacy with the land: General Mosconi, the promoter of the national oil company, General Savio, promoter of steel, General Pujato and Leal promoters of the Antarctic expeditions. They established a sense of sovereignty and dignity as a nation independent from the central powers -the US has always seen this type of military as a menace, which explains the pressure over Chávez in Venezuela.

By the end of WWII, Argentina could emerge as a more federally organized country. The regions were introduced into a market economy subsidized by the federal government. There was a distribution of wealth and the middle class became a major actor in the social scenario. Can it be said that this was the moment when the relationship with the natural, the rural, and the urban world was intimate and well articulated? It is possible to think so. In the case of Argentina, as a country that has been dependent upon the major players of the world market, a relatively independent economy, a considerable

increase in social justice, and an intent to exert political sovereignty is part of this intimacy process with the land. During this period, some governments essayed a strong third position, a non alignment position with the US or the Soviet Union. This led to several years of struggle and a kind of “dirty civil war”. Finally, the right wing of the spectrum was able to impose the model which has finally led to the actual social stagnation and alienation from the natural, rural, and urban worlds.

Since before the early industrialization of Buenos Aires, at the end of the 19th century, there have been environmental problems (28). However, a clear awareness was expressed in 1973, when the Secretary of Environment was ranked among the federal offices. The major environmental and natural concerns or threats are from the natural to the urban spectrum: exhaustion of the fisheries of the South Atlantic Ocean, degradation of natural forests and landscapes, soil erosion, degradation of semiarid ecosystems, increased surface and underground water pollution due to agribusinesses, degradation of traditional agro-ecological landscapes, unsustainable patterns of urbanization and urban sprawl, industrial pollution, oil spills, groundwater pollution and over use, floodings, waste disposal, global warming and the ozone layer depletion. The country is doing well in theory but not in practice. There is a very well developed environmental law for every level, but usually there are bad practices. ISO (International Standard Organization) norms are being adopted by industries more because there is a competitive demand to become greener, but not as much because of a serious environmental concern. In terms of energy production and consumption the country is self-sufficient, but increased levels of prosperity could result in a bottle neck. Hydrological power plants and oil provide most of the energy input. There are also three nuclear plants. Alternative energy sources are

currently under research, some of them already ongoing at a very small scale. The urban areas and the well developed *pampas* region have a high consumption rate and waste production that is deposited in landfills; still, waste management should be drastically improved (29). Pollution is a moral issue. Liberali says that the ecological dimension is not divorced from the socio-economic dimension. The exploitation of the natural is the exploitation of the social. The population most affected by pollution is the urban chord Rosario-La Plata, Córdoba, and Cuyo. The areas at risk are the urban areas of Buenos Aires, Rosario, and Córdoba. The exclusion and marginality have also affected these populations. The rural areas are exposed too, especially with regard to safe drinking water. Glisophate, pesticides, and herbicides are a silent yet important contaminant. The industrial waste affects the urban populations, and the water; and waste disposal is not safe. The soils are overexploited, the air-quality is low, and the ecosystems are severely deteriorated (30). Argentina, as the rest of Latin American countries, is exchanging debt for nature. Territories are sold to pay foreign debt; soya is sustained in order to pay the service of the debt. This is an indicator of our moral crisis.

Neoliberalismo, the seventh stage was articulated by the domestic entrepreneurs and politicians who opened the natural resources and public infrastructure to foreign investors. Neoliberalism is linked to the biotechnological frontier as the new “available free land” that would allow to maintain the logic of wealth accumulation and dominion. After WW II the Bretton Woods institutions were designed as progressive institutions to regulate and bring prosperity to post-war Europe and to the developing countries as well. Yet, in a world that has seen its geographical frontiers closed –except Antarctica- they have mutated at the end of the 1970s and during the 1980s. Since then the national debt

has been increasing astronomically. It is known as 'the eternal debt'. This politics was begun by the oligarchy in 1976 -the colonized elites that also perpetrated a political genocide. In the context of global restructuring of capitalism, Argentina had to enter into **the neoliberal capitalism** organized by the IMF and the other global financial organizations such as WB and what now has become the WTO. The WB proposes more globalization, more market economy, and more biotechnology as part of the rural development policies. Bravo says that the WB strategy for the rural poor is in fact a strategy of corporative privatization, since the poor rural sector needs more private investment from the corporations. Therefore, the public sector has to be removed and exposed to market competition. The basic assumption is that globalization is a fast process and multinationals must have an essential impact in rural investment (31).

This politics tends to encourage the cultivation of competitive products instead of the local healthy food. Therefore, more people will have to be nourished, the countries will have to spend more budget in importing food, thus lessening the national sovereignty; many farmers will have to migrate from their land because they will not be able to compete. This problem is not only occurring in Argentina with respect to the GM soya, but also for instance in Ecuador related to the production of flowers. Argentina exports grain, yet now is importing 50% of the food consumed. The average production-unit has increased from 50-100 ha. in the 1970s to 250-340 ha. The glyphosate consumption has grown from 1 million liters in 1991/92 to more than 80 millions in 2002. The WB based on the capitalist ideology and the myth of modernization is trying to open new lands to investments; this would produce more debt, therefore, the people would be subsidizing the corporations, paying for their biotechnology. The WB insists in

creating a modern business environment, modern production patterns, and market insertion. Infrastructure has to be developed. This means privatization of water, communication, energy, and health services. The public sector has been weakened because of these politics. The private sector has not been able to play the social role that the public sector would play. The case of Argentina is at hand. The public services paid by the people have been privatized. The foreign investors have had huge earnings without re-investing, just keeping the existent infrastructure at work. If they invest, they claim that the state has to subsidize the costs of new infrastructure, because the inversion is not consistent with the earnings of the company. The WB states a link between poverty and degradation of natural resources, between market failures and government policies. The WB does not acknowledge the responsibilities of the transnational corporations, and the extortion they exert to produce commodities and become the functional periphery of the central capitalist market. Land, water, forests, and biodiversity in general are the great losers of this globalization policy of the WB.

The critique to the WB model and its corporative interests is that, on the contrary, rural development is more related to people's control over the whole productive process, food security, and financial independence than to investment. The policies adopted by the World Bank, which need to keep widening the Turnerian "free available land" at any cost, have been applied in Africa since the first green revolution of the 1970s, to peoples that used to be self reliant in food. Because of the policies promoted by FAO and the WB, the best fertile land was dedicated to commodities and export crops. The WB is dogmatic in its insistence of global competition of the international markets. They don't see the inequalities between the traditional rural sector of small and middle sized

producers and the huge transnational corporations. The underlying values of this process are efficiency, competitiveness, productivity, individualism, investment, and technology as a symbol of progress. These values are assumed as the natural evolution of the world, in which the fittest survive and the weakest must perish. The World Bank strategy is pure Social Darwinism, that is, the *naturalization* of the political ideology of capitalism. This is not natural; it is controlled by social actors, not by nature.

Argentina enters into the globalization of the semi-periphery, eighth period.

The 1990s was the phase of globalization. The country entered into this process as a semi-peripheral country in the international division of labor. The biotechnological model does not mean “progress” and “natural” by itself. It is the result of a political project. Therefore, to change the model and change the migration pattern from the country to the city is possible. It depends on the type of politics. The GRR proposes a different model of development in consonance with an intimacy with the rural world, and opposed to the model that has been imposed by the globalization process implemented by the WTO, the IMF, and the WB. The continental translation is the FTAA, so that the capital can circulate without boundaries. Argentina has evolved from being a producer of high quality food to a producer of oils and soya for cattle (32).

There has been a statistical growth, but in terms of quality, not quantity, thousands of farmers have lost their farms. They have also lost control about their knowledge, their know-how, from plowing to commercial circuits. They have migrated from the country to the city, where they settle in the urban slums, excluded from the economic system because there is no industry that would provide them with jobs. The urban slums are located in the worst areas, low marginal land subject to floods or

abandoned industrial waste land away from hospitals, schools, or safe water.

Employment and dignity have become synonyms. This means un-rootedness, an unsettling condition, an alienation from both the urban and the rural. Since traditionally Argentina has evolved as an urbanized country, this story is not very well known among the city and town dwellers. On the contrary, the small towns and villages have also been exposed to migration and are becoming ghost-towns. This process has even transformed the traditional well provided green belts of the urban centers that would provide milk and fresh vegetables. These green belts have suffered a double exposure: from the rural, the impact of industrial agriculture; and from the urban, and the impact of the suburbanization process (33). This process of rural exodus and industrial agriculture has been imposed by the biotechnological fundamentalism of the second green revolution manipulated by the corporations (Monsanto, Cargill, and Chevron-Texaco). It is the agribusiness model. There is also an organic agriculture that has become elitist as well. It is a new niche to produce organic food, especially to export to the EU (34).

Economic growth, which is regarded universally as an overall social good, is not necessarily so. There is growth so unequal that it heightens social conflict and increases repression. In 1993, the Argentinean economy could be described as follows:

stability, with good growth and low inflation, was sustained during 1993 following an 8.7% growth in gross domestic product to \$226 billion and consumer price inflation of 17.5% in 1992. Growth for 1993 was officially projected in the 6-7% range, while annual inflation appeared likely to register below 10% ... The exchange rate remained firm, with the central bank's buy-and-sell rates effectively held at 0.99 peso and 1 peso per U.S. dollar as part of the strategy devised under the April 1991 convertibility plan ... Among other legislative reforms, the government succeeded in winning legislative approval for its long-delayed social-security-reform bill when the Senate voted the bill through on September 23 ... The bill would allow for the

voluntary establishment of private pensions as an alternative to the government scheme. A new labour-reform bill was introduced, with expected opposition from the main labour confederation being partly defused by the offer of consultation prior to presentation of the bill to the legislature. In late June some \$3,040,000,000 of stock in the state oil concern, YPF, was put up for sale. (35)

Ninth, this context can be slightly redefined by Argentina and its relationship with the **Mercosur**, an economic common market constructed mainly with Brazil, Paraguay and Uruguay. It is the most important context for Argentina and the area to resist the US commercial and political pressure. Bolivia and Chile are involved too. The future should point towards a more integrative environment with the Andean countries, Perú, Ecuador, Colombia and Venezuela; and hopefully, Central America and México. Apart from the Mercosur, the other big context is the FTAA. The EU, the other hegemonic capitalism, will try to accord with the Mercosur this year in order to reach a free trade area (36). Menem's policy of peripheric realism did not bring any kind of economic relief, on the contrary, the neoliberal receipt has produced one of the deepest crises. The foreign policy triangle of Argentina is the FTAA, the EU, and Brazil. Brazil and the Mercosur are the most important (37). Neoliberalism has damaged and disarticulated the productive structure, established the preeminence of chrematistics, and financial capital, deteriorated the national market, and the informal sector of economics has provided a means to reproduce the population; the migration from the country to the city has accelerated this deterioration. The IMF neoliberal policies show that it can produce enclaves of capital, but this fragmentation causes exclusion and the risk of low governance. Democracy requires a material basis to be sustained, and a distribution of wealth, with a clear

regulatory participation of the state. Even in the midst of globalization, the participation of the state, and the articulation with citizenship and participation are crucial (38).

From Environmental Ethics to Ethics of Liberation

The most ecological problem is hungry or malnourished people. The emphasis is in hunger, not on the people. Neomalthusianism is ideologically disregarded in this analysis. Argentina has a low density population compared with countries such as India, China or Germany. Nonetheless, even if Argentina would have the same population as China, **Malthusianism would be axiologically eliminated from this analysis.**

The first point to ponder is the contradiction of expanding frontiers and hunger. The changes in urban-rural population are also a problem, as more people are migrating to the cities, and also there is a migration from small villages and towns which are becoming phantom towns, as nobody lives there anymore. There is a link between agribusiness frontier expansion over the older agricultural and even natural ecosystems, and deep changes in urban patterns. Buenos Aires, and other cities and towns, are also expanding their frontiers. Developments encompassed by highways and roads are sprawling the urban environment into a very good agricultural land. Thus, becoming a suburban area with country style glamour, but which has become highly unproductive in terms of agricultural production. Buenos Aires, on the Rio de la Plata, is a paradigmatic case, as every city and town follows its same pattern as far as possible. Buenos Aires has been expanding its three frontiers: the river frontier, the delta frontier, and the rural land frontier. There is an appropriation of these natural and agricultural ecosystems. Hence,

the urban ecosystem itself is becoming more unstable with periodic floodings and a big degree of uncertainty about the weather and climate changes. The quality of both surface and ground water has changed, as many of these new urban frontiers are growing at the expense of rural land and they are using more and more groundwater for artificial lakes and ponds, and for domestic uses. Sewage is another issue which deserves attention and is related to this big picture. The towns and cities, especially Buenos Aires, are expanding their frontiers because city people want to live in a country environment. Simultaneously, because of this second green revolution wave, people from the country are migrating to the city. The urban ecosystem is more unstable because it is taking over the land that absorbed the rain water. The rural ecosystem is more unstable because of the biotechnological frontier expansion and uniformity for sustainable economic growth to pay the international debt.

Argentina has more than half of the population poor and there is hunger. **Hunger is alienation.** How can there be hunger in a country that has one of the greatest levels of food production per habitant? Since meat, cheese, pasta staples have become very expensive for most of the population; there is an intent to introduce the consumption of soy among the poor, the victims of the model. Sponsors are the AAPRESID, Cargill, Chevron Texaco, Argentine Exporters Association, the Grain Storage Association, the Vegetable Oil Chamber, the Rosario Agricultural Stock Exchange, and Sociedad Rural – the powerful chamber of the wealthy land owners-. Soy is sold as milk, but it is not a substitute for the true milk, it can only be digested by children over 2 years old, and should be consumed in moderate quantities. Even the INTA -Instituto Nacional de Tecnologia Agropecuaria is involved in this process. Felipe Sola, minister of Agriculture

in 1996, started to support the soya complex. Technology is not neutral (Heidegger) and GM soya will not solve the hunger problem. It rather is one of its causes. The so called Green Revolution of the 1970s didn't solve the hunger, because hunger is not related *prima facie* only to technology, but to social structure and political economy. The GRR claims that **soya has become an addiction** (Berry) because of its high productivity; but ignoring its toxicity in precocious sexual development, early pregnancies, stunted growth, and hormonal disruption that "will end up making the population less aggressive, creating a new, more docile kind of citizen" (39).

In order to bring relief to hunger, there is a movement to intensify the distribution of soy among people, "*soja solidaria*". However, the transgenic soy has several adverse side effects that have not been clearly stated –we may call them "collateral damage"-. The GRR states that (i) soy is alien to our diet; as if the poor wouldn't know how to eat and cook; they are taught how to cook soy, they are treated as pupils, a new disciplinary framework to extinguish any rebellion; (ii) solidarity could be expressed as giving back a 1% of land, instead of 1% of soya; (iii) soy is 95% transgenic; it has different percentages of amino-acids and isoflavonas; the soy positive qualities diminish in the transgenic soy, and the negatives increase; (iv) 99% of soya is exported because it is not internalized as part of our diet –half is exported to far east and south east Asian countries, the other half to Europe as grazing-; (v) in the far east Asian countries, only 5% of soy is cooked; (vi) nutritionists have declared that soy does not replace milk, meat, and vegetables; (vii) Argentina has always had a varied and broad diet, even the poor would eat vegetables, meat, milk products, pizza, cheese, cereals, pasta, bread, fruits, chicken, and even fish; why this trend towards a sort of mono-diet?; (viii) imperialist countries have always

configured mono-producers countries that become functional to the central powers of the metropolis in a classic dependent relationship in order to disrupt any attempt towards an autonomous development –such as Cuba and sugar, Dominican Republic and sugar, Honduras and bananas, Saudi Arabia and oil, Sudan, Chad or Mali and cotton-; the essence of globalization is the conversion of local economies into single monocultures, mining the labor force and pillaging the natural resources. Capitalism is not interested in needs, but in satisfying its own logic, the logic of endless profit, pillage, and wealth appropriation of the dominant classes, thus increasing inequalities. The essence of this logic is based upon biotechnology.

According to Fernando Vilela, dean of the *Facultad de Agricultura UBA* (University of Buenos Aires), it is paradoxical to affirm that Argentina can potentially feed 200,000,000 inhabitants but it can not feed 36 million: the reason is the system's social injustice, the gap between the poor and the rich. Vilela says that the problem is not production, but distribution (40). He says that it is a mistake to link hunger and the model of commodities production. Vilela defends the actual model that the GRR criticizes. Traditionally, this faculty has been linked to the corporative powers and has always produced mainstream scientific knowledge, because there are investments from the corporations in the research programs. Vilela says that the problem is not agriculture, but the IMF politics that Argentina blindly applied during the 1990s. Nonetheless, this is a fragmented vision of the problem, because both IMF politics and agricultural politics are interrelated. Neoliberalism is the general framework of this political mind that was enforced in Argentina since the crisis of the capitalist crisis of the 1970s and that became stronger in the 1990s. It is the hegemonic discourse.

Argentina has evolved as a poor country with an uncertain stage of development, with enclaves and corridors of global capitalism, and fragmented excluded territories. Fragmentation, contrary to the integration needed to develop a clear intimacy with the natural, the rural, or the urban environments, is a problem in the urban-rural frontiers. These frontiers have been studied by the GEPAMA (41). Since the market regulates the assignment of capital, then the land use has been governed by the private sector, and important land has been alienated from the public sector. The urban borders, the fluvial and maritime shores, the wetlands, the forests and the upper drainage basins are controlled by the private appropriation, thus creating fragmentation and environmental problems for the majority of the population that is excluded from the benefits of peripheric globalization of the economy. Neoliberalism has weakened the federal regulation; therefore, regional planning in the urban borders is very weak. In the rural areas, biotechnology has changed the land use patterns, exacerbating the migration from country to city. These changes in land use patterns are known as frontier process, a reminder of the changes studied by Turner. Argentina has three main frontiers: the peri-urban, the rural, and the fluvial-maritime shores. As we have seen in the description of the soya model, there is an articulation between the three frontiers. They respond to the same rationality of capitalist enclaves of accumulation and socio-territorial fragmentation as an adverse effect. Frontier is a concept that encompasses this process. Much of it was considered in chapter II.

By 2050, Argentina will have a population of approximately 54,000,000. There is an urgent need to redevelop the state system, to find an appropriate model of development, and to deal with the financial system, the IMF, WB, and Wall Street, as

well as EU banks. Argentina hasn't developed its own development model, moving away from the US imposed paradigm of development. Education is a key factor to pursue a more genuine life style other than consumption of goods. There are political, cultural, and religious considerations that would allow the installation of a different model of development. There is not a population policy. There used to be a familial incentive, because the country is considered as under populated. The corporations, some industrial, oil companies, car companies, services, and agribusiness companies are exerting a control and lobbying to protect their interests. Some few are national; most of them are multinational from the USA, France, Italy, Germany, Spain, Britain, Sweden, Japan, South Korea, and Canada.

Argentina's food production should be varied and exported with added value through food industrialization based on wheat, corn, bean, fruits, vegetables, and meat. The trading partners are Brazil, China, USA, Japan, and EU. It should be self-sufficient in water. There are agreements with Brazil, Paraguay, Bolivia, Uruguay, and Chile with respect to shared watersheds. The Rio de la Plata watershed, other major rivers, and groundwater should provide the population and economic needs. Buenos Aires depends on water treatment process as the river is polluted. There are air quality problems in the cities, especially Buenos Aires. There are forestry programs, and also environmental programs with the industries; yet the natural forests are not being preserved, the implanted forest ecosystems are under current development. There is a limited sustainable management. Biodiversity is severely affected by deforestation in the North. Nonetheless, there are programs to protect endangered species. Waste management is a problem: the urban areas are trying to find new solutions to where to deposit the waste;

small cities and towns are developing sustainable alternatives to their waste, based on Agenda 21 -e.g. Oncativo and Trenque Lauquen. There has been some progress in local management of waste, sustainable forest practices, farming, and industrial processes. The main goals are to control and restore polluted water systems, to develop a sustainable urban model for the cities, and to implement a sustainable agricultural process in the agro ecosystem, especially in the semiarid region, and the river valleys. According to the Kyoto Protocol, Argentina is trying to make progress in cutting CO2 emissions. The government has established a Plan to address the environmental crisis. There is also a clear understanding of development and healthy environment together. This has been recognized in the National Constitution. There is a democratic government, republic, three powers, free presidential elections held every four years. The government is stable, but the economy is in recession and dependent on financial assistance, being that the international debt is a huge weight on the economic system. The government has adopted the Rio conventions, Agenda 21 initiatives, and there are transboundary environmental cooperative initiatives (RAMSAR, Wild Life, and Fauna). There is also an increasing awareness of the cultural heritage that must be preserved, too. Yet there is not a clear environmental politics in order to protect both the natural resources and the population.

At this point, we may ask: what is the value of intimacy as a normative concept and its consequences for an ethics of liberation? Liberation implies an ethics from the victim's perspective, from the weak victim of the semi-periphery that has to struggle against the oppression of the center. Free trade and austerity is prescribed by the north and practiced in the south. How can private enterprises in poor countries compete with the rich multinationals when the interest rates that they must pay to raise capital make fair

competition impossible? Vulture capitalism is killing life: it kills people and the natural, rural, and urban ecosystems that produce and reproduce life. Life is the only reason that does not need legitimation. It is a value in itself. Growth as the measure of value is not only environmentally destructive –even in its refurbished version of sustainable development-; it is, first of all, people destructive. It victimizes and alienates the people. It is because of *this*, and not because of the environment by itself that growth can be environmentally destructive.

This is the only valid context to explore the meaning of the biotechnological frontier in terms of morality: life is not life any more. It is under siege by the economy and technology (42). More than ever, a clear ethics of liberation is needed, and the subject of this liberation is in the first place, and above all, the human being as a victim of the system's alienation. The soya model is mainly related to saving time and reducing costs. But this can not be generally applied to the *chacareros* that live off of their work and do not have a second job, as many farmers do in the US. Besides this social issue, this model disrupts the ecosystem by indiscriminately spraying glyphosate over the fields. Boy suggests that less agro-toxics (fertilizers) would develop a more socializing, organic and adaptive agriculture (43). The soya RR has a high environmental impact, they increase the costs, debts with the input providers and banks have raised; nonetheless the global crops are such a record that they influence negatively the prices. It is known that this trend will bring an edaphic collapse, a collapse in the agro-ecosystems, an hydraulic collapse –for instance, Santa Fe flooding- a food collapse, and finally a commercial collapse if this type of GM production does not find a market. The EU and maybe the Asiatic markets will be stricter with this type of crop. The center of this process is the

capitalist accumulation and the rapid profit making. The chrematistic vision is centered in this new Turnerian “free available land”.

According to Heidegger, it is misleading to believe that technology is neutral. Technology is not only a means. Delgado Ramos notes that Marx considers technology as revealing as well (44). It reveals the active behavior of man with respect to nature; in so doing, he not only produces and reproduces his own existence, but his social relations and the different modes of science that depend on those social relationships. Delgado Ramos clarifies the fetishism of science in the capitalist system, as if it lacked socio-political content; as if it would self-systematize and self-regulate, in the same way as the market’s invisible hand: a post-modern phase that would evolve beyond modernity itself, which has been installed by the capitalist system. By now, it should be clear that the adoption of the soya complex is a moral choice, a type of rationality that results in the construction of a certain moral geography.

Walter Pengue has a broader view of the problem, beyond the chrematistic vision of the mainstream agribusiness industry (45). He departs from ecological economics, and from the actual context of globalization. “The losers” are the victims of the system that don’t have opportunities or alternatives facing a model presented as the only one possible. He says that Argentina is a clear example of the failure of the neoliberal ideology in a developing country. Growth intensifying the use of natural and human resources does not mean development. Growth is quantitative. Development is qualitative. Argentinean agriculture has not escaped this general model: pressure over the natural resources by mining techniques, the imposition of globalized technological packages, and intensive inputs increase the crops but damages the natural and rural

systems. There is a social and natural degradation: traditional agriculture is outdated by industrial agriculture or, namely, economic agriculture is pushed away by chrematistic agriculture. Argentina has serious problems of erosion from the North to the South, and from the East to the West (*Patagonia, Comahue, Pampas, Mesopotamia, NOA, NEA, Cuyo, Sierras Cordobesas, valles intermontanos, litoral fluvial y atlántico*).

Argentina literally exports millions of tons of **natural** nutrients, especially nitrogen, phosphorus, and potassium, which are fallaciously restored through **artificial** fertilization. Right now Argentina is exporting 3,500,000 tons of nutrients through soya, wheat, corn, and sunflower; 50% corresponds only to soya. The consumption of fertilizers increased in the last decade from 300,000 tons/year to 2,000,000 tons/year. The traditional farming with the rotation technique is not practiced; instead the continuous agriculture fetishism has been implanted. This was favored by the liberation and opening of the market to agrochemicals, fertilizers, and machinery that sent out of business several local producers. This process did not favor the whole society. The traditional *chacarero pampeano*, the small size agricultural business, has been condemned, not necessarily by the GMO, but by the general technological package that includes them. On the contrary, the exporting sector is favored. This model is also applicable to the fisheries and the oil of the southern Atlantic Ocean (46). This model of globalization does not bring stability and peace. On the contrary, it brings more disturbances, because the perpetual disturbance is essential to the capitalist system; that is to re-open investment fronts. In these terms, globalization and some trends of sustainable development do not mean limits to growth. On the contrary, it means to keep imposing more inputs to generate more outputs -no matter how many feedback loops are developed by the system

thinking. Is it natural fate the annihilation of the small scale farmer or industry for the sake of efficiency and competitiveness? Or is it an imposed order by the giant corporations and the Breton Woods institutions? Or is it about a limitless thirst for power and control whose values are growth, efficiency, technology, instrumental reason, and ultimately military force to discipline the disobedient? This model is subsidized by the government and the people because the corporations do not invest in infrastructure. The government builds roads, bridges, airports, ports, bus terminals, hospitals, schools, universities, communications, nuclear plants, and hydro-ways. This consecrates the centralization process, the mentality of consumption, cheap labor, and cheap energy in order to serve the corporations. Small businesses are destroyed by the concentrated selling power of supermarkets such as Wal-Mart. Small farmers are destroyed by the articulated input-output production chain of Monsanto. In the long run, the model can't stand by itself, because, for example, the RR soy, the Bt corn, the potatoes and GM tomatoes would require more and more herbicides, pesticides, and fertilizers (in the Argentinean case). Nature evolves, and weeds, insects, and the soil change rapidly in response to the new conditions. On the contrary, a different type of production, based in smaller units, more diversified, with less use of fertilizers, pesticides, and herbicides, in the long run keep farmers in the land, it offers more rural employment and less stress to the urban areas, better environmental quality, independence, food security, and a local integration of business.

Is there an alternative model? Yes, there is always an alternative model. There are always several alternative models, not just one. It all depends on the values chosen, for we are moral agents. The human agency of the earth is moral because it depends on

moral values. An alternative model should be based in an awakened sense of human dignity, of respect to the person rather than what she produces. This human dignity is a cultural value; therefore, there is a land dignity as well. Dignity means an intensified consciousness, a finely tuned awareness, and an awakened memory. To make memory is a thick experience. It means to re-interpret what has been going on in the light of the globalization process. To make memory means to organize the experience, to re-cord it, to learn it by heart and tell the story in a fully emotional and intellectual way. It also means to learn from it and project it to the future. Ultimately, it means to actualize the experience. Any of the plausible alternative models ought to include social equality (47).

The GRR is proposing a radical change of thought that would have the land itself as the grounding of any thought. The land would be the grounding for politics, science, and economics. The land would establish the intimate rapport between ethics, science, and politics. This means food sovereignty, food security, local politics, and local knowledge. The local power and the people's power has to become as global as capital. This model needs to move further away from the small is beautiful and the romantic green ecology. This model has to question seriously the power relationships and the financial globalization of capital. The invisible hand of the free market economy has been subsidized by the powerful states –the US and the EU. The logic of capitalist accumulation and its need to re-organize the frontiers in enlarged and enclosed regional and gigantic-scale markets, the urban life and the global consumption of news, food, clothes, life-styles, corporate advertisement, the ideology of multiculturalism, the virtual and faked realities of a world without frontiers, all this has to be questioned. Labor should be as mobile as capital. Since capital can move freely in order to maximize the

interest of return, workers should be able to move across borders in order to get the best wages they can get: Mexicans ought to migrate freely into the US, north Africans into the EU, Latin Americans to both the US and the EU, Palestinians to Israel, and Asians to the oil producing countries of the Middle East.

Universities play a strategic role in this process, specially helping people to articulate their own knowledge in new ways, rather than by being quite often functional to the corporative establishment that pays their research. Small producer will always be in disadvantage with the globalization process. They need to be supported by state policies; the productive *reconversion* of the small farmer has to be supported by his knowledge and the university advice. The creation of employment and social integration is also a crucial point in the alternative model. The new government is interested in promoting the small and medium industry. About the soya monoculture, it is more prone to protect the traditional rotation between cattle and crop. The actual soya model is considered unsustainable. The support to rural development non-governmental organizations is important to promote local development and sustain the populations in their own place as a livable place and not a waste land (48). The regional products are not beef, wheat or soya, but peaches, apples, sugar, lemons, beans, tobacco, garlic, wines, olives, wood, wool, rice, peanuts, cotton, and yerba mate. These products are produced both for the local market and export (*Clarín*, 10/29/02).

Organic agriculture and horticulture must be integral to this model. This would facilitate food independence and it would be an alternative to the biotechnological model. It would be applied not only to the small and medium farmers, but it is also a connection between the rural and the urban. There are organic horticulture sites in the cities as well.

The model is already taught in schools, and it is based in other values than efficiency and profit. It involves a sense of community and intimacy with the land. This model has to be linked to the natural: food security would alleviate the pressure on natural areas where people poach for wood, food, and as an extra income by selling in the black market pets. The urban regions would be incorporated not only through the organic horticulture, but also through the Urban Natural Reserves, which are already in the midst of downtown Buenos Aires –*Reserva Ecológica Costanera Sur*, and along the metropolitan area waterfront (49).

The macroeconomic paradigm has been called *Plan Fénix*. The *Facultad de Economía UBA* has been working on this plan for several years. It is not only an economic plan; it is supported by a socio-political concept in the first place. This model tends to express the role of the national capitalism and industrial development, different from the model that was imposed by the Washington consensus of 1990. Now it is clear that the globalization process is not integrative, but fragmentary. The alternative model will have to deal with both the development of the global and the local. The focus should not be chrematistics, but culture, the local capacity to produce and reproduce human life. The state has to play an important role, especially facing the pressure of the imperialist states, which are the home of the corporate concentrated power.

Life, reason, sustainability, prudence, and justice are values related to the land that have been taken by assault. The stock market and the payments of the external debt are the promoters of the biotechnological model that has no respect for local knowledge and human dignity. Ethics, politics, and economics are related to each other, and the land must be the grounding of our thinking in order to develop the capacity to be autonomous,

self sufficient, and reconstruct our human dignity (50). Soya as a symbol of globalization creates the illusion of deterritorialization, erasing the memory of the land. It perpetrates disturbances; the deterioration of the environment through the appropriation of vulnerable ecosystems introduces a factor of high instability, for nobody knows what is going to happen with the disturbance of these ecosystems. Thus, also, the changing of life styles in rural population, and the uncertainty of the future markets, where a heavily GM crop income could be seriously cut, if those markets become more exigent and do not approve anymore the GM crops.

In the end, there is always a utopian space of hope that remains open in the hearts and minds of these social actors that oppose the dominant extortion of the globalization process. This utopian space was present in Domingo F. Sarmiento, in the founders of the nation and is still alive in the hopes of the popular assemblies of Buenos Aires, in the occupation of factories, in the protest of the *piqueteros* in the rural and the urban areas. The protest movement of *piqueteros* in the rural areas, popular assemblies, the occupation of factories, and popular assemblies in the cities are part of the movement of resistance to the dominion of the IMF, the World Bank, and the World Trade Organization. This movement tries to conquer its own space, to develop its own geography, to establish a social dominion over the land and opposing with unequal forces the dominion of capital and commodification (51).

In this chapter, the moral geography of Argentina has been presented with regard to the expansion of soya and its connection with the natural and the urban. This process is regarded as alienating (hunger as extreme alienation), but it also produces intimacy, since

it plunges the country more deeply into the problems of nature (Chapter III). Finally, if intimacy is opposed to alienation, and liberation is the liberation of the victim's oppression, then intimacy also means that the victims of the world system articulated as core-semiperiphery-periphery are liberated from their oppression. In other words, justice is the name of peace (intimacy), whereas injustice is the name of violence (alienation).

BY WAY OF CONCLUSION

This itinerary began by analyzing the concept of “intimacy with the natural world” and its counterpoint alienation (Chapter I). They both are thick concepts whose genealogy can be traced through the hermeneutical cycles 1500/1800/1960-2000 (Chapter II). Intimacy and alienation have a subjective and a normative connotation. After redefining intimacy in humanistic terms, it may be well considered as a plausible normative concept (Chapter III). The moral geography of Argentina is an approximation to its application (Chapter IV). Now, I would like to expand a bit more freely my thoughts as concluding remarks.

Since Plato’s *Republic* 2500 BC, western thought has heard its calling to utopianism. However, it evolved as a typical western modern trait from the 16th century on (1500-2000) with Thomas More’s *Utopia* (1516), which gave the name to the genre, and Campanella’s *La citta del sole* (1602). Lewis Mumford, who is considered one of the avant-garde bioregional activists, also studied utopias in his *The study of Utopias* (1922). Modelled after Cabet’s *Voyage en Icarie* (1840), utopians tried to found a colony in the US, where community and nature would be in harmony, and every person would share its richness with his neighbor. The New World offered a unique possibility for this, since Europe, the Old World seemed to be too compromised by tradition (culture, government,

aristocracy; cf. Turner's old Europe); and there were several intents and foundations. This is a unique experience of America (North and South America –*reducciones jesuiticas*). After the Civil War, deep transformations were taking place in the US: urbanization, industrialization, and immigration waves. Edward Bellamy's novel *Looking Backward* (1887) is located in an idealized Boston; it became very popular and influenced society, since several clubs were founded to achieve the proposed vision. William Morris' *News from Nowhere* and H.G. Wells' *A modern Utopia* (1905) were two other utopias (1800-2000). Along with utopias, there were also dystopias in modern western thought: Zamiatin's *Us* (1924), Huxley's *Brave New World* (1932), and Orwell's *1984* (1949). During the 1960s and 1970s, different communities intended to realize the utopian project of a new land and a new society. Bioregionalism is a perspective that has this utopian dimension. Callenbach's *Ecotopia* (1975) and *Utopia emerging* (1981) are both in the context of environmentalism. The father of the conductist psychology is B.F. Skinner, whose *Walden II* should be mentioned as a reactionary anti-utopia written in the 1970s (1960-2000). Following the neoliberal assault, Harvey's *Spaces of Hope* (2000) attempts to rehabilitate utopian thinking. Utopia as a human endeavor is not a fixed condition to a certain place or time, a nostalgia for a paradise lost. On the contrary, the same as the book of Revelations that ends with "a new heaven and a new earth", utopianism is resistance literature, a challenging to the current order, and as such it is a hope that criticizes the present condition. The convergence of the Earth Summit in Rio (1972-1992) and the celebration in Santo Domingo of the 500 years of Columbus arrival to America (1492-1992) is the sign of a world that has to revisit capitalist expansionism

(open frontier, Turnerian “free available land”) and the exploitation of the South (people and natural resources).

The values we place in nature speak about us rather than about nature as it is. Nature mirrors society. This congruence or isomorphism is not only between theoretical models. There is a political similarity, because knowledge is always configured in a political matrix. Since the neoliberal model has been imposed upon the globe, it might be possible that this isomorphism between actual science devoted to establish patterns of chaos and noise and the actual capitalistic model that *melts into the air all that is solid*, is explained because of the matrix of political uncertainty imposed upon science (regime of perpetual disturbance). Nature is chaotic because society is chaotic. Nature and society have always exchanged images, for instance, the well known exchange from Malthus to Darwin and from Darwin to Spencer.

Zygmunt Bauman affirms that there is a shift from “solid modernity” to “liquid modernity” (1). The solid modernity is the Enlightenment modernity that put off the ancient regime and tried to construct the modern order more solid than the previous one, based on the human reason. However, this modernity and its derivatives, such as progress, society, freedom, and individuality, have been dissolved, and we are living in a “liquid modernity” (an echo of Serre’s hydraulic metaphor), a modernity that is closer to Marshall Berman’s *all that is solid melts into the air* (2). Balandier has constructed *une anthropologie des turbulences* opposed to functionalism and Levy-Strauss’ structuralism. His anthropology is regarded as a vulcanology, more based on eruptive volcanoes than quiet mountain ranges. He focuses in changes. His books have titles such as *Le Dedale*, or *Le Desordre. Eloge du mouvement*, published in Spain as *Caologia*, “chaoslogy”, i.e.,

science of chaos. Balandier's intent in *Le Desordre* is to present a paradigm or model: disorder-order-continuity-change. This sequence is also a common pattern in systems' theory. He tries to demonstrate that life, nature, society, and history are understandable through the double aspect of order and disorder (**fractal consciousness**), and that because of totalitarianisms and colonialisms, it is impossible to understand life, society, and culture only with the category of order (3). Jean Baudrillard speaks about a 'meteorological truth'. Truth, the same as weather, has become aleatory -depending on chance or contingency- and associated with statistics, game theory, fractals, and uncertainty. He says that it is not casual that usually on the news shows on TV, the fluctuations of the stock market, and of financial activity are at the end together with the meteorological weather cast. Nature mirrors the turbulences of society. Beaud quotes at the end of his *A History of Capitalism 1500-2000* the celebrated Marxian paragraph of *The Communist Manifesto* [1848], which says

the bourgeoisie cannot exist without constantly revolutionizing the instruments of production, and thereby the relations of production, and with them the whole relations of society ... Constant revolutionizing [constant noise] of production, uninterrupted disturbance of all social conditions, everlasting uncertainty and agitation distinguish the bourgeois epoch from all earlier ones. All fixed, fast-frozen relations ... are swept away, all new-formed ones become antiquated before they can ossify. **All that is solid melts into the air**, all that is holy is profaned ...

Marshall Berman's study of modernity has exactly this title *All that is Solid Melts into the Air*. Donald Worster's *Nature's Economy. A History of Ecological Ideas* ends with the same quotation of Marx's *The Communist Manifesto*. Worster shows how ecological ideas have changed from Odum's harmonious model of ecological succession to

hazardous disturbances, i.e., fire, storms, and droughts, as the main actors in the ecological arena, and how ecological ideas have moved from a deterministic model to a stochastic one, where disturbances (noise) are the principal agent. Aber's *Terrestrial Ecosystems* is an intent to develop **patterns of disturbances**, the study of eddies and turbulences. Worster quotes again Marx's same paragraph in his *Dust Bowl: The Southern Plains in the 1930s*, stating that the financial crisis of the 'Black Thursday' in 1929 had its correlative crash in the 1930s' Dust Bowl, devastating soil erosion process in the Great Plains farmland. Both that social event and the agricultural event were rooted in the capitalist model of the time. Smart (1993) quotes the same paragraph in relation to the modern and post-modern experience. From Pythagoreanism, the teaching of Pythagoras that applies mathematics to unveil the hidden harmony of the universe, to Sagan's *Cosmos* harmony is "the great theme". James' *The Music of the Spheres. Music, Science and The Natural Order* comments that Newton "more than any other thinker of the 17th century ... has come to epitomize the impulse toward rationalism associated with the Age of the Enlightenment." However, "Newton's magnificent accomplishment, the synthesis of a mathematical system which apparently rationalized the whole of creation, has intimidated all but the brightest math students ever since", he spent much of his life in what could be regarded as "noise". "In fact, he devoted a huge amount of his time to alchemical studies; his notebooks are filled with thousands of pages of astrological and alchemical writings. Of the 270 books on science in his library, there were more than a hundred on alchemy". This fact has been erased from his curriculum, says James. Can we say that Newton's mathematical poem of the cosmos came out from the noise of his alchemical studies? It might be possible. Serres brings together Lucretius' clinamen,

history of science, information theory –noise-, and thermodynamics, the difficult Northwest Passage: the observer as object and the subject as the observed are an island in an ocean of noise; what was once called being is now “virtually stable turbulence within the flow”.

Stochasticity is indispensable in ethical awareness: the outcome of processes cannot be strictly predicted, and small variations in initial conditions may have an immense effect –a reminder of the medieval dictum: *parvus error in principium, magnus est in finem*; somehow similar to Serres’ *clinamen*. There are cycles of boom and bust; this cyclical disturbance theory was studied as economical cycles by Kondratieff (1892-1938) in his *Long Waves in Economic Life* (1926); usually disturbances are transferred from the core to the periphery; the last disturbances in the core were disputed as World Wars. Economy is not related to economic growth. Economy is related to life and the reproduction of life, particularly, related to human life and its reproduction.

Unfortunately, we are in a phase of dynamic stagnation and exclusion in the world economy. Hinkelammert says that dynamic stagnation is the relation between the output of a sector (agriculture) and the necessary labor force to produce it: this is vital if, and only if, the economy is the human activity oriented towards the reproduction of human life, oriented to sustain population growth. This is not relevant if economics is the human activity whose aim is to maximize profit (4). The ethics of liberation has life as guiding principle. Transformed urban, rural, and natural landscapes are “normative and moral landscapes” that ought to support life in general and humane life in particular. People have developed the capacity to resist. This capacity is not a minor virtue. On the contrary, resistance is animated by hope and utopianism. Resistance is the possibility to envision

an alternative mode of being in the world, different from the hegemonic neoliberal discourse of social injustice, ecological depredation, and chrematistics. After 15 years, the neoliberal model has alienated peoples and places. It does not enhance intimacy, but it brings alienation or estrangement, meaninglessness and perpetual disturbance. Resistance is a virtue, a type of fortitude that enables human beings to face with hope the difficulties of the present. Sábato (2000) dedicated an essay to this human capacity, which is also a moral choice. Hope in strict human terms, not as a theological virtue, is a revision of the more pessimistic type of existentialism (Bollnow, 1962).

The capacity of humans to endure even in the most difficult situations is related to resistance and hope (Frankl, 1946) After his experience in the concentration camp, Viktor Frankl (1905-1997) recognizes alienation as part of the danger of being human, and that human dignity is inviolable. Frankl has created the third Viennese school of psychology: **the will to meaning** –the first one, Freudian school, was about the will to pleasure; the second, Alfred Adler’s school the will to power, congruent with Nietzsche. Frankl states that the primary motivation of an individual is the search for meaning in life and that this should be the main purpose in therapy. Frankl recognized that the prisoners that would have some meaning in their lives were more likely to survive. Frankl (1997: 138) says that “being human always relates and points to something other than itself –better to say, something or *someone* ... man is oriented toward the world out there ... he is actualizing himself precisely to the extent to which he is forgetting himself, and he is forgetting himself by giving himself, be it through serving a cause higher than himself, or loving a person other than himself. Truly, self-transcendence is the essence of human existence.” For instance, C. S. Lewis (1898-1963) had an experience of intimacy with, a renewed

meaning of, and transcendence in life by loving and caring Jay Davidman (1915-1960), with whom he shared the the last years of her and his own life. Frankl (1997: 139) introduces “height” psychology that “focus on the specifically human phenomena ... man’s desire to find and fulfill a meaning in his life ... Today, man’s will to meaning is frustrated on a worldwide scale. Ever more people are haunted by a feeling of meaninglessness, which is often accompanied by a feeling of emptiness –or, as I am used to calling it, an “existential vacuum” ... It mainly manifests itself in boredom and apathy. While boredom is indicative of a loss of interest in the world, apathy betrays a lack of the initiative to do something in the world, to change something in the world.” Resistance, hope, and utopianism are related to one another.

US, Australian, and Norwegian writers, the “North”, have maintained a narrow perspective. The concerns are wilderness and its preservation. The built environment, cities, the whole world of the urban and the rural, has not been considered. Outside cities most of the environment’s people are savannas and the countryside: rivers, deltas, and pampas. Most environmental philosophers are concerned with forests and mountains, places of recreation for the elite and of permanent abode of only a few humans. Brennan says that the new philosophical subdiscipline should have been called “the philosophy of wild places” or “jungle ethics” (5). The Rio Declaration states as the first principle that **“human beings are at the center of concerns for sustainable development; they are entitled to a healthy and productive life in harmony with nature.”** If the precautionary principle and Rio No 1 principle were taken seriously into consideration and strictly applied, then the moral geography of the world would offer a different text; a text that we could read with hope.

I envision a scenario of resistance, hope, utopianism, and turbulence at the same time. Since the peoples of the earth live in a regime of perpetual disturbance, the adoption of a strict and seriously applied **precautionary principle** seems to be strongly recommended and normative. This is true especially about the poor and the needy. Poor – biblical Hebrew *anawim*- are always exposed to major risks, because of the hegemonic ethical choices actualized in politics and realized through economics, which make them very vulnerable. In fact, the poor have developed a spirituality of turbulence and disturbance. The poor are the victims of the system. The poor or the victims have developed a **fractal consciousness**; a consciousness that can deal with order and chaos at the same time (6). They live the spirit of the Gospel's beatitudes (Mt. 5) As a petition of principle, an epistemological leap, we might say, I boldly affirm that the beatitudes are the only "outside" of the system. The beatitudes are intrinsically connected to the present and open to utopianism; the only outside of the actual world system.

REFERENCE NOTES

INTRODUCTION

(1) I employ the adjective “thick” in the sense of Geertz’s “thick description”. Thick means deep symbolic meaning, interconnected webs of significance that man himself has spun; therefore, my interpretive analysis is a search for new meanings. Thick is also related to E. B. Tylor’s famous “complex whole”. It is like trying to construct a reading of a manuscript or the reconstruction of a palimpsest. The face of the Earth is like a palimpsest where humans have been writing and rewriting their life as part of and different from nature. We have constructed second natures. In this sense human geography is normative. GEERTZ, Clifford. *The Interpretation of Cultures*. New York, Basic Books, 1973; especially Chapter I: Thick Description: Toward an Interpretive Theory of Culture.

(2) Justice as the condition for peace belongs to the Catholic Social Doctrine and has a long tradition.

CHAPTER I

(1) Intimacy is a noun that comes from the Latin *intimare* and *intimus*, innermost. Sometimes it is also employed between the human and non human spheres, especially between humans and nature. This extended use of intimacy, beyond personal relationships, is analogical, not literal. We can not develop an intimacy with the natural world in a literal sense, but in an analogical sense. In fact, the word intimacy draws a frontier between the personal, human world and the impersonal, non human world. For instance, intimacy is very seldom used in the physical sciences. However, it is a common statement that the development of physics has been conducive to the intimate knowledge of matter. But, it is never stated that a physicist is having intimacy with the matter he is studying. Berry restricts it to the natural world; he never employs it with respect to the rural or the urban world. Intimate is the corresponding adjective of intimacy. It means that someone or something is in relation to someone or something else in a **superlative grade**. This means that this relationship is of the highest quality or degree. It usually has a component of admiration as well, marked by a close acquaintance, association or familiarity. Close is opposed to distant, familiar to unfamiliar, association to ‘dis-association’. Association means as verb associate, to join or connect in a relationship, to connect in the mind or imagination; as a noun, associate means a partner, colleague, companion, comrade; as an adjective, associate means joined in equal or nearly equal status. These meanings are all related to intimacy. Intimate also means essential, innermost, comfortably private, or very personal, like the paintings of Bonnard and

Vuillard. These paintings were a reflection of the warmth and comfort of home and private living spaces; spaces where people would feel relaxed and at ease. Intimacy means detailed knowledge resulting from a close or long association or study. It also involves a human sexual relationship. Intimate as a noun means a close friend or confidant. Etymology and comments on terms are taken from *The American Heritage Dictionary*, 4th, New York, A Dell Book, 2001.

(2) Berry uses the word intimacy 77 times in 14 of the 17 chapters of the book. The concept of intimacy is employed 14 times in chapter 8 that is dedicated to ecological geography. In chapter 16, about the fourfold wisdom, it is employed 12 times; in chapter 4, about the North American continent, 8 times; chapter 2, Berry's experience in the meadow, 9 times; chapter 7 about the university, one of the four establishments, 8 times; chapter 11, about the corporation story, 7 times; chapter 3, about the earth story, 6 times; chapter 14, about reinventing the human, 2 times; chapter 12, about the extractive economy, 2 times; chapter 1 and 15, about the great work and the dynamics of the future, 2 times; in the introduction, 2 times as well; 1 time in chapters 6, the viable human, 10, the new political alignment, and 17, moments of grace. It doesn't appear but obliquely in chapters 5, the wild and the sacred, 9, about ecological ethics, and 13, the petroleum interval. Nonetheless, the word doesn't appear in the index of the book.

(3) Berry, 1999: ix-xi.

(4) Berry, 1999: 4.

(5) Berry, 1999: 14.

(6) Berry, 1999: 15.

(7) Berry, 1999: 54.

(8) Berry, 1999: 19.

(9) Berry, 1999: 21.

(10) Berry, 1999: 22. Cf. (40)

(11) Berry, 1999: 39.

(12) Berry, 1999: 45.

(13) Berry, 1999: 67.

(14) Berry, 1999: 73.

(15) Berry, 1999: 79. Berry's use is more psychological than normative. Marcuse will use alienation as a normative concept.

(16) Berry, 1999: 89, my emphasis. Three interconnected scales appear here: local, continental, and global. Earth System Science as a detailed knowledge of the Earth's systems is developing intimacy. The *Gaia* hypothesis is a metaphor of the Earth as a living organism, as a supra cybernetic organism where *autopoiesis* and homeostasis are the distinctive characteristics; an organism of a very distinctive magnitude of order.

(17) Berry, 1999: 121 (cf. the frontier story and environmentalism in Chapter II). Quesnay and the phisocrats has already viewed that the land was a source of wealth, different from the merchantilist tradition that place it in commerce and trade. In the end, they complement each other. However, Quesnay will be rediscovered with the importance of actual environmental issues. Cf. Stokes, Keneth M. *Man and the Biosphere: towards a coevolutionary political economy*. Armonk, NY, M.E. Sharpe, 1992.

(18) Berry, 1999: 123.

(19) Berry, 1999: 127.

(20) Berry, 1999: 129. This industrialization process is figured by Ahab searching for the white whale Moby Dick. There is a break with the pastoral tradition and the agrarian myth. Melville tells how the whalers were practically mining the natural resources. They were hunters, but more than hunters, they were practicing a mere extractive power of the whales as a natural resource.

(21) Berry, 1999: 132. This is a clear statement against the colonization of outer space; and the reading of it as if it were a new Turnerian "free available land", the "next frontier"; cf. Chapter II. In this phase the human economy can only exist as a subsystem of the Earth economy; cf. Chapter III, ecological economics.

(22) Berry, 1999: 134. However, there is some ambiguity here too, because the corporation story also developed intimacy (knowledge). There is ambivalence in the process.

(23) Berry, 1999: 135. A side of the corporation story that is not well developed, and only slightly mentioned or insinuated by Berry, is the urbanization process. The corporation story evolved in cities. This evolution caused the articulation of huge metropolitan areas and their hinterlands. How are people going to become intimate with their land in these huge metropolitan areas? It is plausible that the bioregional perspective could offer a fresh awareness of the location of the urban region. Nowadays even in huge cities people are more aware of their physical geography, unfortunately sometimes because of environmental hazards (floodings, earthquakes, heat, cold, snow, underground and aboveground constructions, reshaping of the landscape in the urban borders, be it water or land).

(24) Berry, 1999: 149.

(25) Berry, 1999: 201. This intimacy is related to the universe as having a purpose or a mind of its own. The Earth seems to have its own purposes as well. This was discussed as the concept of the *anima mundi*. This was accepted as an analogy between the Earth and the humans.

(26) In musical terms, alienation is contrasting with intimacy, but it sounds together with it, like two melodic lines, each of which displays an individual and differentiated contour and rhythmic profile. To prepare this section I have consulted: WOOD, Allen W. Alienation. In: Routledge Encyclopedia of Philosophy, Vol 1, 1998; and the following general sources: Alienation; Tonnie; Gemeinschaft and Gesellschaft; Weber; labour; capitalism; anomie; self; Simmel; Marcuse; Fromm; Merton; Parsons; Philosophy, history of; social science; Hegelianism; Marx; Marxism; Existentialism articles in: Encyclopedia Britannica, 2002; Alienation. Gale Encyclopedia of Psychology, 2001.

(27) This sense of “normlessness” was so poignant in the Swiss-French Ethnographer Alfred Metraux (1902-1963) that he finally committed suicide. Victoria Ocampo (1891-1979) would suffer a similar state by saying that she would feel foreigner in Argentina, and when in Paris, she would feel a foreigner as well, which is not unusual in the peripheral and semiperipheral ruling elites. OCAMPO, Victoria. Autobiografía. Madrid, Alianza Editorial, 1991.

(28) For instance, in the National Constitution of Argentina, article 41, it says that every citizen of the country has a right to a healthy environment. This is a third generation right. The first generation was the rights of the French Revolution (18th century); the second, the rights related to labor, equality, vote for women and so on (19th/20th century).

(29) MARCUSE, Herbert. Eros and Civilization. A Philosophical Inquiry into Freud. Boston, Beacon Press, 1966 [1955]: 47. Also Fromm (1900-1980), Friedmann, and Lefebvre, who held most closely to the Marxian tradition, considered it as normative.

(30) To estrange means to make hostile, unsympathetic or indifferent; to alienate. It comes from the Latin *extraneare*, to treat as a stranger. To alienate means to make unfriendly or hostile, to estrange. In Law, it means to transfer property to the ownership of another. A derivative word is alienable, the opposite in-alienable, very common in law as well, transferable to the ownership of another. Alien, as an adjective, means to owe political allegiance to another country; foreign, exotic, strange; belonging to a very different place or society; dissimilar or opposed. Alien as a noun means an unnaturalized foreign resident of a country; a person from a very different group or place; an outsider; and even a creature from outer space. Strange means not previously known, unfamiliar, out of the ordinary, unusual or striking, not of one's own locality or kind, exotic. It also means not comfortable or at ease, not accustomed or conditioned. (Webster dictionary, sub voce)

(31) The subject is like a knot of complex relations. Subject (sub voce) means a ruled person, someone who is under the rule of an authority; it also means to overpower, to

bring a person or group under the power or influence of another person or group. It is a dialectical interplay: too much intimacy can be alienating; too much alienation can derive in intimacy. A glimpse of this is suggested by Berry (1999: 2; my emphasis) himself when he says that “we seldom think of the Earth itself in its distinctive aspects; we are **enclosed so intimately** within its fields and woodlands or lost amid the commercial frenzy of our cities. We do speak about nature, the world, creation, the environment, the universe, even when the planet Earth is foremost in our thoughts. Yet only in recent times have we experienced the Earth in its full spherical contours.” I understand intimacy-alienation as a dialectical (opposites and complimentary at the same time) process based in the material conditions of the capitalist story from 1500 to 2000. As in classical Greece (Socrates and Plato), dialectics is the intent to bring light through discussion and disputation. It is a debate intended to resolve a conflict between two contradictory or apparently contradictory ideas or elements logically, establishing truths on both sides rather than disproving one argument. The tension would never be fully resolved in a new synthesis. This was the argumentative spirit of scholasticism, the traditional near eastern way of thinking -the Persian ontological dualism of good and evil, as in Zoroastrianism-, and the oriental way of reasoning, such as in the I Ching. But, in the idealistic Hegelian process and the materialistic Marxist process the two apparently opposed attitudes as thesis and antithesis would become combined in a unified whole, the synthesis. Intimacy and alienation, object and subject convey their own dynamism. This movement is dialectical because intimacy might stand as a thesis or affirmation that would generate alienation as its own antithesis or negation. Therefore, the negation of the negation becomes a synthesis that eventually will evolve as a new thesis. This statement is quite simple, and there is always a risk of being mechanistic in its application. Therefore, both terms can be held together at the same time, rather than disproving one. Besides, affirmation and negation are not only epistemological terms. They configure an ontological and moral perspective as well. To affirm means to recognize the independent existence of something or someone and to support his being-in-the-world. It also means to declare firmly, maintain to be true, uphold, and confirm. It comes from the Latin *affirmare*, to strengthen. To negate is to consider someone or something as non-existent or, in the best of the cases, not as good as the dominant part to exist in its own terms. To negate means to make ineffective or invalid; nullify; rule out, deny. Ultimately, to live or to die; affirmation involves life and the right to live and negation the cancellation of this right to exist. Therefore, power relations are also rooted in the dialectical process of affirmation and negation. Who affirms or negates what about whom, when and why. The dialectical approach -as in classical Greece, Persia, and China- can hold polarities without excluding one of the terms. Actually, negation of negation means incorporation or assimilation and evolution into a new richer spiral reality that holds thesis and antithesis together. Berry opposes collection to community, and object to subject. Collection is not as problematic as subject, considering the postmodern critique of the subject as such. Berry uses the concept naively without exploring this critique. What is more, it seems that for him, subject is the entity that is configured by a soul. His perspective of the community of subjects is close to animism, as if every being in nature is animated. He just tries to dismantle intuitively the division between animated/in-animated matter, considering it a heavy Cartesian heritage. However, driven by philosophical, political and therapeutic concerns, Foucault, Derrida, Lacan and Deleuze question the subject's ability

to declare itself self-evidently independent of the external conditions of its own possibility. These conditions are: (i) the language in which it expresses clear and distinct ideas, (ii) the body whose deceptions it fears, and (iii) the historical or cultural conditions in which it perceives reason or tyranny. Moreover, these thinkers fear that the ethical price of such insistence upon absolute self-possession is the exclusion and oppression of social groups whose supposed irrationality or savagery represent the self's own rejected possibilities for change and discovery. Their work draws upon Marxist, Freudian and Nietzschean insights concerning the dependence of consciousness upon its material conditions, unconscious roots, or constituting 'outside'. However, their use of these influences is guided by a common fidelity to Kant's search for the 'conditions of possibility' underlying subjective experience, as well as his skepticism regarding our capacity to know the self and its motivations as objects 'in themselves' (noumenal order). They challenge the relation of philosophical reason to historical change or progress. The critique of the subject is simultaneously an attack upon the idea of a universal humanist subject whose reason is reflected in the thought of all 'civilized' cultures, and an attack upon traditional philosophical dichotomies such as reason/madness, consciousness/embodiment or civilization/savagery. This critique questions, therefore, whether the philosophical or scientific subject is necessarily the primary factor in the intelligibility of historical events. Traditionally, the self-present, freely acting subject has been considered the pivot linking historicist and transcendental accounts of Western political and psychological experience. To question this subject means to open the question of how philosophers can make sense of their own historical and psychological experience. These anti-subjectivist approaches to philosophy arose in reaction to Sartrean existentialism and the extreme capacity for freedom, self-creation and historical agency with which Sartre credited the conscious ego. Anti-subjectivist thinkers focused on the role played by mediating social structures in the formation of self-consciousness, and retain Kant's suspicion that such self knowledge could never be complete. Anti-colonial revolutions in Southeast Asia and Africa explicitly challenged the traditional equation of universal human subjectivity with the political consciousness specific to Western 'man'. The Nazi Holocaust and the legacy of Western imperialism had made it increasingly difficult to perceive the subject described by Western philosophy as the unquestionable vanguard of humankind's march toward historically embodied reason and freedom. Indeed, it became clear how much of the West's material progress and cultural self-sufficiency were built upon the oppression and exclusion of ethnic populations elsewhere in the world. For Heidegger, the subject's autonomy and capacity for knowledge do not precede its interaction with objects and other humans but arise amid a pre-given world of involvements, projects, moods and historically given meanings. Heidegger insists that the human 'being there' (*Dasein*) can only be understood from *within* those involvements, through an investigation of the *Being* of both subject and object. Language indicates the various ways in which Being occurs in the world of human involvements. Both the etymology and the ordinary usage of 'being' offer archaeological evidence of the ways in which humans have historically understood the relation between their self-conception as subjects and the way in which both subjects and objects come to be. His efforts to illuminate suppressed or latent philosophical alternatives to the structures through which subjects and objects currently appear to one another served as a starting point for Foucault's investigation into the relationship between history and traditional

philosophical conceptions of the self-knowing subject. The feminist critique of the subject as sexually neutral (=male) is a relevant theme, together with the body and its institutional oppression under different regimes, especially the colonialist (HENGEHOLD, Laura. Subject, Postmodern critique of the. In: Routledge Encyclopedia of Philosophy, Vol 9, 1998) The progressive lack of distinction between inside and outside has important implications for the social production of subjectivity. One of the central and most common theses of the institutional analysis proposed by modern social theory is that subjectivity is not pre-given and original but at least to some degree formed in the field of social forces by institutions such as the prison, family, the factory, and the school. Ervin Goffman (*The Presentation of the Self in Everyday life*, 1959; *Asylums: Essays on the Social Situation of Mental Patients and Other Inmates*, 1962) studied the self in relationship with the total institutions; the film *One Flew over the Cuckoo's Nest* reflects this type of alienation in the total institutions. Van Gogh painted some pictures that depict the same alienated feeling, when he was imprisoned in a mental institution after having cut his ear. Two other films to reflect about alienation are *Easy Rider* and the more recent one, *Trainspotting*.

(32) Berry, 1999: 119, my emphasis.

(33) Berry, 1999: 73.

(34) BERRY, Thomas and SWIMME, Brian. The Universe Story. From the Primordial Flaring Forth to the Ecozoic Era. A Celebration of the Unfolding Cosmos. Scranton, Harper Collins, 1994: 243. Carl Sagan had previously edited the atheistic version in his *Cosmos*. The Argentinean scholar Amadeo Ferri had previously tried to construct the universe story and bring together science and faith, especially the Genesis story with Darwinism.

(35) Berry, 1992: 244 (cf. solidarity, chapter III).

(36) Berry, 1992: 264.

(37) Berry, 1992: 266.

(38) Berry, Thomas. The Dream of the Earth. San Francisco, Sierra Club, 1988:2.

(39) Berry, 1988:4.

(40) MOWAT, Farley. Never cry wolf. New York, Bantam books, [1963] 1983. "Somewhere to eastward a wolf howled; highly, questioningly. I knew the voice, for I had heard it many times before. It was George, sounding the wasteland for an echo from the missing members of his family. But for me it was a voice which once spoke of the lost world, which once was ours before we chose the alien role."

(41) Berry, 1988:4.

(42) Berry, 1988:21. Havel seems to bring together both of them. Nine years ago, on July 4th 1994, Vaclav Havel made a speech in Independence Hall, Philadelphia, about the need for transcendence in the postmodern world. He said that some thinkers claim that modernity began with the discovery of America and that it also ended in America in 1969, by sending the first man to the moon. He suggests that we are going through a transitional phase. Science is the basis of modernity. Science has enabled man to see the Earth from space. At the same time, science is more a source of disintegration and doubt than a source of integration and meaning: "man as an observer is becoming completely alienated from himself as a being." Experts can explain anything in the objective world, yet, we feel destitute, because in this postmodern world everything is possible and almost nothing is certain. Probably following Marcuse and Heidegger, he mentions the abyss between the rational and the spiritual, and the one-dimensional civilization. He claims that a meaningful world order must be anchored in other place than human rights and freedoms. He proposes two principles: the anthropic cosmological, which means that we are not an accidental anomaly, that we are a unique point of the universe story (Teilhard); and the second principle is the Gaia hypothesis, life as a whole is more important than humans as a single species. These two poetical principles are the awareness of our being rooted in the earth and the universe: this certainty is the people's hope. It expresses self-transcendence: human rights are derived "from the respect of the miracle of Being, the miracle of the universe, the miracle of nature, the miracle of our own existence."

CHAPTER II

(1) I shall assume **that anthropocentrism and biocentrism are part of the same hegemonic 'Western' rationality ("system"), the former emphasizes the economic and the latter the environmental;** no matter that environmentalism sometimes draws much of its materials from the Eastern philosophies, because this is also consistent with Western rationality. Rationality means any system of socially constructed **norms of acting and thinking** that regulates the behavioral patterns of the social actors. This regulatory system establishes economic, political, ideological, and ethical structures that **legitimate** the behavioral patterns and **orients it** to certain goals. The reaction to the system usually remains within the system and attached to it; it is the inside of the system, not the outside. Environmentalism is immanent to capitalism, that is to say, environmentalism exists within or is inherent to capitalism. Environmentalism does not offer a way out, it is not above or outside capitalism; it is not superior in quality or achievement or a transcendental disclosure to it; they are contextually dependent.

(2) Turner, Frederick Jackson. *The Significance of the Frontier in American History*. In: *History, Frontier, and Section. Three Essays by Frederick Jackson Turner*. Introduction by Martin Ridge. Albuquerque, University of New Mexico Press, 1993 :(59-92) 60. Turner says "the wilderness masters the colonist" (1993: 61)

(3) Paz, Octavio. *The Bow and the Lyre*. Austin, University of Texas Press, 1973 [1956]: 273. The philosophy to treat Indian societies as obstacles and as natural inert things --res

extensa-, was positivism; this ideology permeated all the European colonial enterprise in the 19th century as well. Argentina, where the southern Patagonia frontier was under expansion, also adopted positivism as a doctrine in order to justify the procedures. Turner's essay of 1893 was somehow simple and encompassing at the same time. Victorianism is still predominant, although it is also the dawn of the Progressive Era. Turner's thesis is pretty much anti-historical, since it stresses a sort of contrast between savagery and civilization, the urban and the rural. The flourishing of the distinctiveness of America shouldn't be searched in the growing cities with the immigration of different European cultures or in industrialism, especially in the East, but rather in the simple life of the frontier as it moves west. The stages are clearly a linear evolutionary pattern common to the epoch, such as in Tylor's anthropology, Darwinism, and Comte's positivism, which emphasized three stages of humankind: religious, metaphysical and positive. Yet the high urban Victorian culture with its education, morality, manners, music, law, and techno-scientific development was placed at the top. Turner, in his response to the distinctiveness of America, puts things 'upside down', for the highest quality of American character and institutions are placed in the primitivism and dynamic movement of the frontier: "complex society is precipitated by the wilderness into a kind of primitive organization based on family. The tendency is anti-social. It produces antipathy to control, and particularly to any direct control". The rights to invade, possess, and exploit the entire planet for the benefit of the economic powers was facilitated by British utilitarianism and French positivism. Here also "wilderness" is equal to "nature" (= where humans are not).

(4) Limerick, Patricia Nelson. *Something in the Soil. Legacies and reckonings in the New West*. New York, W. W. Norton, 2000: 20.

(5) USS Constitution Museum, Boston, MA. Every nation had to choose between paying tribute and using force. The US tried tribute, then turned to force (Dorsey)

(6) Webb, Walter Prescott. *The Western World Frontier*. In: *the Frontier in Perspective*. Ed. by Wyman, Walker D. et al. Madison, The University of Wisconsin Press, 1965: 116.

(7) Potter, David M. *People of Plenty. Economic Abundance and the American Character*. Chicago, The University of Chicago Press, 1954.

(8) Smith, Henry Nash. *Virgin Land. The American West as Symbol and Myth*. Cambridge, MA, Harvard University Press, [1950] reissued with a new preface, 1970: 4.

(9) 'The sixties', a period of years from more or less 1955 to 1975. MARWICK, Arthur. *The Sixties. Cultural Revolution in Britain, France, Italy, and the United States, c. 1958-c.1974*. Oxford, Oxford University Press, 1998. During this decade the environmental literature gained momentum. For instance, Marx, Leo. *The Machine in the Garden. Technology and the pastoral ideal in America*. New York, Oxford University Press, 1964. Two years after Rachel's Carson *Silent Spring* and three before Lynn White's famous article: WHITE, Lynn. Jr. *The Historical Roots of Our Ecological Crisis*. *Science*,

155 (1967), 1203-1207. Industrialization and urbanization were two processes that were not taken into account in the original Turner's thesis as part of the American experience: the real values of democracy and freedom were to be found in the West as "West", the regenerative frontier process; cf. STADNIKY, Hilda. *Fronteira e mito: Turner e o agrarismo norte-americano*. Presented in Simposio de Espacios Fronterizos. IV Encuentro Internacional Humboldt. Puerto Iguazu, septiembre 2002.

(10) As a matter of fact, he had baptized Los Angeles as a 'no-city', for it was so expanded that a family needed at least two cars to develop social relationships.

(11) The South is a complex mosaic that could be termed as the Third World. It is composed by older countries, with a long western tradition, especially the Latin American countries, such as Mexico, Brazil, and Argentina. These countries have a long political experience and their own tensions, being one of them the tension between tradition and modernization. The limits to growth were questioned by another model developed by *Fundación Bariloche*, because different variables produce a different worldview.

(12) Cronon, W., et al., Eds. *Under the Open Sky. Rethinking America's Western Past*. New York, W. W. Norton & Company, 1992.

(13) Limerick, Patricia Nelson. *Something in the Soil. Legacies and reckonings in the New West*. New York, W. W. Norton, 2000.

(14) Limerick, 2000: 156.

(15) Limerick, 2000: 79-82.

(16) Kemmis, Daniel. *Community and the Politics of Place*. Norman, University of Oklahoma Press, 1990: 3.

(17) Susan George (TNI –Transnational Institute, Amsterdam) says that in 1945 or 1950, "however incredible it may sound today, particularly to the younger members of the audience, the IMF and the WB were seen as [Keynesian] progressive institutions"; cf. George, Susan. A Short History of Neo-liberalism: Twenty Years of Elite Economics and Emerging Opportunities for Structural Change. Conference on Economic Sovereignty in a Globalising World. Bangkok, 24-26 March, 1999.

(18) Morello, Jorge et al. Urbanization and the consumption of fertile land and other ecological changes: the case of Buenos Aires. *Environment and Urbanization*. Vol 12 No 2, October 2000. Neo-ecosystems are a product of this conflict between the rural and the urban. This particular type of frontier, termed the peri-urban, is visible in towns and metropolitan areas. The contradictions combine the modern and the old, the traditional and the innovation: Scholars and planners are trying to find new ways to move "beyond the rural-urban divide."; cf. Tacoli, Cecilia. Beyond the rural urban divide. *Environment and urbanization*, Vol 10, No 1, April 1998:3-4. These types of frontier processes are

studied by **landscape ecology**, developed by the German ecologist and geographer Carl Troll (1899-1975). Troll defined landscape ecology as the consideration of the geographical landscape and of the ecological cause-effect network in the landscape. Planning influenced Troll's concept of landscape ecology by emphasizing the total human ecosystem. By the end of the 19th century, both Geography and Ecology had been articulated in Germany by Alfred Hettner's chorology, Joseph Wimmer's landscape science (1885), and Ratzel's *Landschaftkunde*. Earlier, in 1869, the zoologist Ernst Haeckel had coined "ecology" as the science that studies the relations among organisms and with their environment. The European tradition seeks to build social-economic-landscape systems. The US tradition is concerned with flows of energy and matter across landscapes, which can be composed of many interacting ecosystems. In Argentina Landscape Ecology is currently being developed by the GEPAMA, concerned with frontier processes, whose mentor is Jorge Morello. According to Morello, the free market rationality as the regulator of land use changes causes frontier or massive land use changes in agricultural land (agribusiness), and tourist places (river and ocean waterfront).

(19) Meadows, Donella. Sprawl by any other name is still out of control. In *The Global Citizen*, Feb 18, 1999.

(20) Berry (1999: 132) has expressly denied the validity of this frontier: we are resolutely earth bound. Zubrin follows the same linear pattern: US democracy needs a new frontier (Turner) and Western civilization needs it (Webb) because there are great threats that society faces in a closed world. This is exactly what Kemmis says: if there are no frontiers, then it is the moment for a new citizenship, a new politics of place. Zubrin can be accessed at <http://www.spot.colorado.edu/~marscase/cfm/articles/frontier.html>

(21) Limerick, 2000:87.

(22) DAVIS, Gregory. Technology. Humanism or nihilism: a critical analysis of the philosophical basis and practice of modern technology. Washington DC, UP of America, 1981; cf. also Heidegger.

(23) Turner, Jack "In wilderness is the preservation of the world", 331-338; and Birch, Thomas "The incarceration of wilderness: wilderness areas as prisons", 339-355. In: Sessions, George. Deep Ecology 21st century. Boston, Shambala, 2001. There is a reading of Thoreau by Daniel Botkin, which considers him as both ecocentric and anthropocentric. He spent time in Walden, but he also was an industrial entrepreneur, because he worked in his father's pencil business. Thoreau praised wilderness and its health, but he also lived as an urban citizen. BOTKIN, Daniel. No Man's Garden: Thoreau and a New Vision of Civilization and Nature. Washington, DC, Island Press, 2001. Reviewed by Robert L. Chapman in: *CNS*, 12 (3), September, 2001: 160-166. Besides Thoreau and Emerson, Fuller, Brownson (1803-1876), Peabody, Alcott, and Ripley (1802-1880) –promoter and director of Brook Farm- were adherents as well, yet Hawthorne (1804-1864) was not fully involved. The period of most intense activity was from 1830 till 1855. They rejected the established order and celebrated the people's

frontier spirit to make a new society for them, not bound by the constraints of the past. In Thoreau, as well as in some deep ecologists, there might be a certain tendency to misanthropy; thus the search of solitude and the praise of wilderness. What Thoreau said in 1851, *in wilderness is the preservation of the world and all good things come from wilderness* can be directly applied to Berry's intimacy. On the contrary, urbanization and industrialization are alienating. Out of transcendentalism came the Brook Farm experiment in communal living from 1841 to 1847. This experiment is at the heart of romanticism –and bioregionalism nowadays.

(24) DORSEY, Kurkpatrick. *The Dawn of Conservation Diplomacy. U.S.-Canadian Wildlife Protection Treaties in the Progressive Era.* Seattle, University of Washington Press, 1998.

(25) Worster, 1994: 340.

(26) SALE, Kirkpatrick. *The Green Revolution. The American Environmental Movement 1962-1992.* New York, Hill and Wang, 1993.

(27) Since there are many components of the biotic community that have not commercial value, however they play a role as well in the 'biotic clock', a system of conservation cannot be based solely on economic value. Leopold moves closer to Berry's intimacy category, when he states that "an ethic to supplement and guide the economic relation to land presupposes the existence of some mental image of land as a biotic mechanism. We can be ethical only in relation to something we can see, feel, understand, love, or otherwise, have faith in." And forward, "the evolution of a land ethic is an intellectual as well as an emotional process." The original romantic ideal is evident in Berry, who states that the universe is an intimacy-producing process: "since the universe brings us into being with all our knowledge and our artistic and cultural achievements, then the universe must be an intellect-producing, aesthetic-producing, and intimacy-producing process." (Berry, 1999: 81)

(28) ORR, David W. *The Nature of Design. Ecology, Culture, and Human Intention.* Oxford, Oxford University Press, 2002: 109.

(29) LENIN, Nikolai. *Imperialism and Capitalism. From Imperialism, the Highest Stage of Capitalism.* In: TIERNEY, Brian et al. *Great Issues in Western Civilization since 1500. From Martin Luther to the Cold War.* New York, Random House, 1967. Nova (1967), Meek (1971), Parsons (1977), and Foster (2000) study the developing relationship between Marxism and environmentalism and the political issues related to it. Cf. Chapter III, (64).

(30) However, not only males are arrogant. There are many females worse than males; for instance, Margaret Thatcher or many of the IMF officers such as Anne Krueger. The feminist argumentation is that these patterns belong not to a female psyche, but to a patriarchal pattern that has been adopted by women as well.

(31) HARDT, Michael and NEGRI, Antonio. *Empire*. Cambridge, Mass., Harvard University Press, 2000: xii. David Harvey has studied not empire, but imperialism: HARVEY, David. *The New Imperialism*. Oxford, Oxford University Press, 2003.

(32) Hardt, 2000: xii.

(33) Hardt, 2000: xii.

(34) The Empire is not as pure an entity as it would seem to be. Iraq was negotiating its oil in Euros, and the EU had become a threat to the hegemony of the dollar. Therefore, the US invasion to Iraq was not only imperialist, but also the struggle between imperialisms in order to define the territories under control. Of course, here the total supremacy of US military makes the difference. The use of force defines control and ruling of the oil fields and water of the two major rivers (Tigris and Euphrates). Since oil is the reason, the invasion in order to strengthen the dominion of a central power over a peripheral state is neo-colonialism. The invasion is illegitimate; yet it has been installed as a pure act of force whose rationality is the will to power and the military reason itself. Here politics continues war, and not vice versa. War is an economical, political, and foundational act of the US unipolar hegemony. The US didn't invade in the name of a decentered and deterritorialized transnational capital: the invasion was guided by the US industrial-military complex, the oil corporations, and the corporative power in search of new frontiers to re-invest capital.

(35) However, law is the reason of using force as a last mean. The 'nomos' of the earth is grounded in military power and reasoning. This Nietzschean foundation of actions will prove to be weak, because Nietzsche is the disintegrating point of western metaphysics (Heidegger). The utilitarian ethic is at the base of the corporate ideology, whose guardian is the military reason. It intends to open new markets by integrating the most 'backward' peoples and places of the world, today's Turnerian free available land, into the neoliberal practices orchestrated by the high-tech global partners. For instance, it is paradigmatic a nomad riding his camel and using an ITT cell phone, or a nice lady in southern Italy organizing her own enterprise with IBM machinery.

(36) SOROS, George. *Toward a Global Open Society*. *The Atlantic Monthly*. January 1998: 20.

(37) This intimacy is overwhelming in Borges' *Aleph*. Such a synchronous perception of every time and every space at the same time is something unbearable. The globalization process might require deep psychic rearrangements in human beings that have evolved in another scale of time and space. It is even a question that remains open whether humans are prepared for the experience of global processes that disrupt the cycles of night and day. A Mexican investor might not sleep at night if he/she needs to know about the stock market in Japan. The medieval mystic Julian of Norwich had a different experience of the whole, through a hazelnut. It might be said that she experienced mystically the blue small ball as the whole creation. This revelatory experience wasn't unbearable for her. On the

contrary, it was comforting for her soul; whether the experience of the planet is intimate or not, it might depend on previous conditions; cf. Soja, 1998.

(38) FRENKEL, Stephen. Old Theories in New Places? Environmental Determinism and Bioregionalism. *Professional Geographer*, 46 (3) 1994: (289-295) 292; my emphasis.

(39) *Capitalism Nature Socialism* [Vol 6 (3), 23, September 1995] is devoted to the discussion of the connections and confrontations of Deep Ecology and the Left. The discussion opens the path to some common points. However, generally speaking, or considering the extremes, it doesn't seem possible to reach to a reconciliation.

(40) Deep ecology –and Berry's intimacy- confuses distinctions with division or split. To make distinctions does not mean to accept the Cartesian *cogito*. To make distinctions is proper of the philosophical mind; it enhances and makes it deeper human relationship with nature. Distinctions also convey limits and humility. New Age spirituality's search for wholeness eliminates all forms of dualism between creator and creature, humanity and nature, spirit and matter, male and female, earth and cosmos; and ultimately, 'otherness' yields to 'trans-personality'. True, dualism has been criticized because it is a common trait of the Baconian-Cartesian-Newtonian frame of mind that has split mind and heart. Although the healing of divisions is correct, metaphysical distinctions must be preserved in order not to rationalize and instrumentalize, but to make justice to every being. Other topic common to this New Age spirituality are that God is not a personal God; that divinization is possible just by self determination, choice, desire or will, and not only by virtue of God's free gift of grace working in us; and experiencing states of consciousness dominated by a sense of harmony and fusion with the Whole, so mysticism refers not to meeting the transcendent God in the fullness of love but to an exhilarating sense of being at one with the universe. This exhilarating sense is usually attained through some kind of escapism, especially to escape from the urban environment. Berry's intimacy with the natural world and rejection of the urban and industrial condition propel more of this type of pseudo-spirituality.

(41) TOOLAN, David S. Praying in a Post-Einsteinian Universe. In: *Crosscurrents*, Winter 1996-97, Vol. 46, issue 4. Thus, this *mantra* about the universe for us, neither against nor indifferent. This mantra has been popularized in every self-help book. It is the teleological kind of thought that states that from the very outset the universe was finely calibrated to favor life. Teilhard de Chardin had a similar vision that ended in Christ as the Omega point; but not Carl Sagan, which reminded us of the randomness and indifference of a mechanical universe; beautiful in its complexity, though. How can the vision of unpredictability be reconciled with the anthropic principle? (unpredictability = nonlinear thermodynamic systems; Serres' *clinamen*: a minor fluctuation, a small imbalance, a minimal change, the flapping of a butterfly's wing in South Asia may alter the Western Pacific weather over San Francisco; a universe with vortices or whirlpools in the vast cosmic river of free energy that flows throughout every subject of the universe). The answer seems to be in the process of ordering the disorder, a form of counter-entropy against incoherence or noise, of order out of chaos; order, complexity, and arrangement versus chaos, noise, and disorder, in a continuous process from crystal to plant to animal.

(42) Cold War is a euphemism. It was a hot war, because thousands and thousands died all over the world in those strategic and geopolitical wars between the former USSR and the United States. For example, Argentina, Chile, Uruguay, Bolivia, and Paraguay were a vivid testimony of this war.

(43) BURKETT, Paul. *Marx and Nature. A red and green perspective*. NY, St. Martin's Press, 1999:1. Burkett states that the nature-society relationship involves alternative forms of co-evolution. "Alternative" is a significant word. There is a mainstream discourse that keeps emphasizing neoliberalism as inevitable, and productivity and consumption as the main goals of a "sustainable" society. This is exactly the oxymoron. Besides, this discourse, in its neoliberal bureaucratic pragmatism, does not say a word about the appropriation of natural wealth. Sustainable development is not only a mainstream ideology; on the contrary, its versatility makes it possible to be addressed as such also by environmental radicalism. Adams has written one of the best state of the art manuals about it. ADAMS, W.M. *Green Development. Environment and Sustainability in the Third World*. 2nd ed, London, Routledge, 2001. Redclift (1987) explored its contradictions and perspectives (2000).

(44) Botkin, 2003: viii.

(45) *Clarín*, 5/22/03. David Harvey criticizes Foster, because he also adopts a Neomalthusian perspective in his *The Vulnerable Planet*. HARVEY, David. *Marxism, Metaphors, and Ecological Politics*. *Monthly Review*. Vol 49, No 11, April 1998.

(46) *La Nación*, 5/22/03

(47) ROCKEFELLER, Steven C. Moderator. *Keeping Faith with Life: A dialogue*. In: *Rockefeller* (1992): 191.

(48) Rockefeller, 1992: 190; my emphasis.

(49) This cyclical disturbance theory was studied as economical cycles by Kondratieff (1892-1938) in his *Long Waves in Economic Life* (1926).

(50) SMART, Barry. *Postmodernity*. London, Routledge, 1993: 41. He quotes Foucault to support this idea: "Here, I think, we are touching on ... one of the most harmful habits in contemporary thought, in modern thought even ... the analysis of the present as being precisely, in history, a present of rupture, or of a high point, or of completion or of a returning dawn ... I think we should have the modesty to say to ourselves that, on the one hand, the time we live in is not the unique or fundamental or irruptive point in history where everything is completed and begun again. We must also have the modesty to say, on the other hand, that ... the time we live in is very interesting; it needs to be analyzed and broken down, and that we would do well to ask ourselves, 'What is the nature of our present?' ... With the proviso that we do not allow ourselves the facile, rather theatrical declaration that this moment in which we exist is one of total perdition, in the abyss of

darkness, or a triumphant daybreak, etc. It is a time like any other, or rather, a time which is never quite like any other.”(FOUCAULT, M. Structuralism and Post-structuralism: An Interview. *Telos*, 55, 1983: 206) This is a typical way of reading history by the Western mind. Francis Fukuyama stated his failed “end of history” after the transformation of the Soviet Union. Maybe it is for this reason that Thomas Molnar speaks of ‘utopianism’ as ‘the perennial heresy’.

CHAPTER III

(1) SAINT-EXUPERY, Antoine de. *Wind, Sand, and Stars*. NY, Reynal & Hitchcock, 1940: 34 (quoted also in TUAN, Yi-Fu. *The Good Life*. Madison, The University of Wisconsin Press, 1986; and also again in his autobiography: *Who am I? An Autobiography of Emotion, Mind, and Spirit*. Madison, The University of Wisconsin Press, 1999: 106).

(2) Saint-Exupery, 1940: 67. Another example is Ansel Adams. He linked man and nature with his camera. His tasks are part of the poetics domain as well. He says that “a huge mountain cannot be denied-it speaks in silence to the very core of your being” (FOX, Stephen. *Molded by Mountains*. *Sierra*. January/February 2002: 29). Fox says that “while climbing and photographing in the Sierra, he felt stretched out visually, emotionally, philosophically, and kinetically, with all those elements mingled into a single brimming entirety. Even his photographs, for all their power and beauty, can only suggest fragments of Ansel Adam’s larger Sierra experience.” Fox (2002: 30) also comments: “for years he had thought of modernity and the mountains as paired opposites, in starkest terms as an illness and its cure. If a restoring excursion into nature was impossible for many frazzled urbanites, the next best relieving measure should be an art that brought the outdoors indoors.” Moreover, the recent explosion of the Challenger is a reminder that machines plunge man deeply into nature. Strict dichotomies are always suspicious. It is even plausible that between intimacy and alienation there is an area of indifference, of boredom, one might say (CHRISTIE, Drew; personal communication). Besides, at least from the Western worldview or *Weltanschauung*, which is the major assumption here, nature is only understood under the cultural imperative; and raw nature as nature is always an ideological dichotomy constructed by human labor. Nature is more nature within the context of human labor and human contemplation (*ora et labora*). Labor is more labor within the natural context. They have a mutually reinforcing meaning to each other.

(3) WORSTER, Donald. *Under Western Skies. Nature and History in the American West*. New York, Oxford University Press, 1992: 253. Today, urban populations are explicitly not implicitly aware of the role of nature and traditional livelihoods in their lives. “Naturalization” means a type of consciousness; it may not be the best word in common language; yet it is the traditional dialectical expression.

(4) WORSTER, Donald. *Nature's Economy. A History of Ecological Ideas*. 2nd ed, New York, Cambridge University Press, 1994: 342.

(5) It is symptomatic that Elliot's (1888-1965) poem *The Waste Land* was written in 1922, after the WWI, and when the industrialized world had already showed the fullest of its disenchantment.

(6) *Municipalism* comes from *municipality*; it is related to a town, city, or region that has its own local government. From the mid-16th century, this word comes via French and Latin *municipalis*, from the stem *municip-* "holder of a civic office", from *munus* "gift, service, duty" (*munificent*) + *capere* "to take" (*capable*). Finally, in this itinerary, I will assume that there is no need to create new specialties: "it is important to see the reality from the assumption that it represents a complex problematic, instead of partial cuts (arbitrary in many cases) generated by certain methodology of knowledge. Consequently to approach the relationships among society, nature, and development, implies to start building a look of reality from an integrated and articulated perspective of the knowledge of the different disciplinary traditions." About the Disciplinary Specialization and Neoliberalism. Editorial. *Theomai Journal*, número 4 (2002). Cf. GALAFASSI, Guido y LEVIN, Luciano. Las preocupaciones por la relación Naturaleza-Cultura-Sociedad. Ideas y teorías en los siglos XIX y XX. Una primera aproximación. *Theomai. Estudios sobre Sociedad, Naturaleza y Desarrollo*. No 3 (primer semestre de 2001); LATOUCHE, Serge. La nature, l'écologie et l'économie. Une approche antiutilitariste. *Theomai. Estudios sobre Sociedad, Naturaleza y Desarrollo*. No 4 (segundo semestre de 2001); cf. also Serres's "Northwest Passage".

(7) Haroldo Conti's *Sudeste* (1962) shows the alienation of a man in his natural setting, the *Delta del Paraná*. He is existentially one with the region, and he is alienated there in solitude. There is no despair or anguish in him, but a submission to the inexorable destiny of death in the solitude of the delta's islands. I use the term "nature" and "land" not as "wilderness" or the "physical contact" with geological formations, rivers, mountains, farms, and fields, but rather as "environment", even though it might be contacted through tourism and traveling, watching TV programs, films, documentaries, satellite images; in this sense "machines" plunge us deeper into the problems of nature. This generalization does not need any qualification and it is true in all cases; from the emergence of the anthropos to the present. It is important here to suspend for a while the distinction so much enforced in our education between "artificial" and "natural". A farm is as artificial as a city, and a natural park is as artificial as a city, because it is a legally delimited area that contributes to certain purposes within the civil society and state. Again, the imagined "Ur-nature" is only a mental construction. "Ur" is a German word that denotes the passion for the "original origin", the "absolute beginning". This is related to the theological concept of "*creatio ex nihilo*".

(8) Bioregionalism is a "moral environmental determinism". It is the human choice to adopt the determination of the environment as a fixed set of relationships. Both types of logic (anthropocentric and biocentric) are complementary. Sustainable development does not represent a "third way"; on the contrary, it is expressing the inherent ambivalence of

the 1960-2000 cycle; cf. Schadler, 2000:27; Adams, 2001. Nonetheless, dialectically, biocentrism has encouraged discussions and policies; it has broadened awareness, and it has helped to develop a subjectivity that claims both humanity and nature. However, biocentrism is still in the “inside” of the system. It is not the “outside”, “the other” of the system. About subjectivity and the production of subjectivity see HARDT, Michael and NEGRI, Antonio. *Empire*. Cambridge, Mass., Harvard University Press, 2000; and chapter I (31); also LEFF, Enrique. *Transgenesis. De la Genesis del Mundo a la Transgenesis de la Vida. Fronteras*. Año 1, Enero 2002.

(9) SMITH, Adam. *The Theory of Moral Sentiments*. Edinburgh, 1759.

(10) NASH, Roderick Frazier. *The rights of nature. A History of Environmental Ethics*. Madison, The University of Wisconsin Press, 1989.

(11) DAWKINS, Richard. God’s Utility Function. *Scientific American*, November 1995: 79-85.

(12) Stanley Kubrik’s 2001: *A Space Odyssey* narrates this search for meaning. Here Heidegger is also very enlightening, because where the danger is, there remains the salvation as well, and he said paraphrasing the German poet Holderlin. Arrogance or *hubris* is a human danger too. Death and pain are reminders of human limits, are the counterpoints that transform human arrogance in humility.

(13) LUIK, John C. Humanism. In: *Routledge Encyclopedia of Philosophy*, Vol 4, 1998.

(14) HEIDEGGER, Martin. Letter on Humanism. New York, Harper & Row, 1977: 21. Quoted in: LUIK, John C. Humanism. In: *Routledge Encyclopedia of Philosophy*, Vol 4, 1998: 532.

(15) HEIDEGGER, Martin. Letter on Humanism. New York, Harper & Row, 1977: 21. Quoted in: LUIK, John C. Humanism. In: *Routledge Encyclopedia of Philosophy*, Vol 4, 1998: 532.

(16) Heidegger explains this in his analysis about the essence of technology; cf. FERKISS, Victor. *Nature, Technology, and Society. Cultural Roots of the Current Environmental Crisis*. New York, New York University Press, 1993: 165.

(17) HAVEL, Vaclav. Letters to Olga. New York, Knopf, 1988: 365-366. In: BROCKELMAN, Paul. *With New Eyes*. In: CARROLL, John E. et al. Eds. *The Greening of Faith. God, the Environment, and the Good Life*. Hanover, University Press of New England, 1997: 39.

(18) WEBB, Benjamin. *Fugitive Faith. Conversations on Spiritual, Environmental, and Community Renewal*. Maryknoll, NY, Orbis Books, 1998; ORR, David W. *The Nature of Design. Ecology, Culture, and Human Intention*. Oxford, Oxford University Press, 2002.

(19) LIMERICK, Patricia Nelson. *Something New in the Soil. Legacies and Reckonings in the New West.* W.W. Norton & Co., 2000: 13

(20) Gaston Bachelard's (1964) *The Poetics of Space* shows how intimacy and place are related to home. Geographer Yi-Fu Tuan's (1990) *Topophilia* and other books take the same direction.

(21) As a transitive verb, hypostatize means to treat something conceptual or an idea such as "wilderness" as if it is real, as if it had a concrete existence; the word is rooted in the Greek *hupostasis* "sediment, foundation"; it also means personification, i.e., to give to wilderness the qualification of a person.

(22) Nasr, 1992: 88. Ferkiss (1993: 119) says that the Muslim world is becoming more and more important, not only in the traditional Muslim countries, from Western Africa to South East Asia, from Croatia to Mozambique and Maldives, but also in their former metropolis: England, France, Italy, Germany, Belgium, Holland, and Russia and the former Soviet Republics. "Because almost a billion of the world's population hold allegiance to the tenets of Islam, its outlook on nature and technology is of the utmost importance to the future of the planet Earth."

(23) Oneness is possible in the mystical order, but this is another order, the human in relation with the divine. For instance, John of the Cross, Saint (1542-1591), *Complete Works.* Westminster, Md., Newman Press, 1953; or Julian of Norwich (1343-?), *Revelations of divine love.* London, Methuen, 1949.

(24) Tuan, 1994:97. EDWARDS, Denis. *Jesus the Wisdom of God. An Ecological Theology.* Maryknoll, NY, Orbis books, 1995. By way of analogy, as I think that Berry is suggesting using it, totally stripped out from those mythic and archetypal connotations, the concept might be normative and founded in dialogue, knowledge and love. The analogy would remind the icon of marriage as unity of the complementary human polarity between man and woman. However, it would seem difficult to free the concept from the archetypal image. In this sense, Berry keeps in the same wrong wilderness that former American environmentalists do. And even worse, because that wilderness is non-human, it is what is not human. Thus, nature is always something out there, as far as there is no human presence. **Nature is nature because there are human beings capable of knowledge. To affirm this does not mean to deny the intrinsic value of nature; this does not mean that human beings are the source of value, but they are indeed the ones who do know nature, who do love nature, and who do have a memory of nature.**

(25) SHUSTERMAN, Richard M. Poetry. In: *Routledge Encyclopedia of Philosophy,* Vol 7, 1998.

(26) HEIDEGGER, Martin. *Language, Poetry, Thought.* New York, Harper & Row, 1971.

(27) Octavio Paz Nobel Lecture, December 8th, 1990. PAZ, Octavio. *The Bow and the Lyre [El Arco y la Lira]*. The Poem. The Poetic Revelation. Poetry and History. Austin, University of Texas Press, 1973.

(28) MANDRIONI, Delfor. *Hombre y poesía*. Buenos Aires, Guadalupe, c1971. RILKE, Rainer Maria. *Letters to a Young Poet*. New York, Norton, 1954[*Cartas a un joven poeta*]; *Sonnets to Orpheus*. New York, W.W. Norton & Co., 1942; *El libro de las horas*. (s/d)

(29) Berry, 1999: Chapter II.

(30) Poetry is measuring: "in poetry there takes place what all measuring is in the ground of its Being." (1971: 221) This measuring activity involves man himself: "[he] receives the measure for the breadth of his being." (! 971: 222) **This means that man exists as a mortal; man can die; and more than this, Heidegger says that man is capable of death as death.** He says that man dies continually as he stays on this earth, as he dwells. What is this measure? "The measure consists in the way in which the god, who remains unknown, is revealed as such by the sky. God's appearance through the sky consists in a disclosing that lets us see what conceals itself, but lets us see it not by seeking to wrest what is concealed out of its concealedness, but only by guarding the concealed in its self-concealment. Thus the unknown god appears as the unknown by way of the sky's manifestness. This appearance is the measure against which man measures himself." (1971: 223). So, human dwelling is placed on the earth and beneath the sky, the mortals and gods. Poetry is this measure. Man dwells poetically because he is measuring himself with this measure on earth, as a mortal being. Finally, "poetry is the original admission of dwelling." (1971: 227) So, "man does not dwell in that he merely establishes his stay on the earth beneath the sky, by raising growing things and simultaneously raising buildings. Man is capable of such building only if he already builds in the sense of the poetic taking measure. Authentic building occurs so far as there are poets, such poets as take measure for architecture, the structure of dwelling." (1971: 227) One of the best introductions to Heidegger and Environmental Ethics are: ZIMMERMAN, Michael E. Implications of Heidegger's Thought for Deep Ecology. *The Modern Schoolman*, 54 Nov 1986: 19-43; FOLTZ, Bruce V. On Heidegger and the Interpretation of the Environmental Crisis. *Environmental Ethics*, 7, 4, 1984: 323-38; WESTRA, Laura. Let it be: Heidegger and the Future Generations. *Environmental Ethics*, 7, 4, 1985: 341-350; ZIMMERMAN, Michael E. Toward a Heideggerian Ethos for Radical Environmentalism. *Environmental Ethics*, 6, 2, 1983: 99-131; ZIMMERMAN, Michael E. Rethinking the Heidegger-deep ecology relationship. *Environmental Ethics*, 15, 3, Fall 1993: 195-224.

(31) Heidegger, 1971: 215.

(32) Heidegger, 1971: 218.

(33) HEIDEGGER, Martin. *The Question Concerning Technology and other essays*. New York, Garland Publishing Inc., 1977.

(34) Humans are distinguished by their awareness of the being of entities, including themselves as *Dasein*, which is the finitude and temporality of human beings (Being and Time, 1927). *Dasein* is intrinsically temporal, not in the usual chronological sense but in a unique existential sense. *Dasein* stands out towards its future; this temporality (not chronological but *Dasein*'s finite and mortal becoming) refers to the fact that *Dasein* is always and necessarily becoming itself and ultimately becoming its own death. Human awareness is conditioned by this temporality. Human being consists in becoming; becoming means becoming what already (essentially, necessarily, inevitably, *Gewesenheit*) is. Human being is always already the process of mortal becoming; awareness of one's finitude. Absorbed in the things one encounters ('fallenness'; Nietzsche's entertainment), forgets the becoming that makes such encounters possible. Awakening in basic moods such as **dread**, boredom or **wonder** in which one experiences not things, but that which is not a thing or 'no-thing'. One may choose either to heed or to ignore this call of conscience: authentic or inauthentic life. If *Dasein* is temporality and also the meaning of being is time, then being is disclosed only finitely within *Dasein*'s radically finite awareness. *Dasein* as being-in-the-world is the disclosure of being within contexts of significance. *Dasein* opens up the arena of significance by anticipating its own death. Disclosure remains concealed even as it opens the horizon of meaning and lets the entities be understood in their being. Disclosure is always finite: we understand entities in their being not fully and immediately but only partially and discursively. We know things not in their eternal essence but only in the meaning they have in a given situation. Forgetfulness of the disclosure of being means that *Dasein* tends to overlook the concealed dimension of disclosure and to focus instead on what gets revealed, i.e., entities in their being that is the ineluctable hiddenness of the process whereby the being of entities is disclosed. This forgetfulness characterizes everyday fallen human existence and the entire history of being; metaphysics from Plato to Nietzsche. If *Dasein*'s resolves to re-appropriate its own radical finitude and the finitude of disclosure, then *Dasein* becomes authentically himself (SHEEHAN, Thomas. Heidegger. In: Routledge Encyclopedia of Philosophy, Vol 4, 1998).

(35) The ontological difference is the distinction between an entity (anything that is - beings-) and the Being of an entity [the "to be"]. The being of an entity is the meaningful presence of that entity within the range of human experience. Being has to do with 'is': what an entity is, how it is, and the fact that it is at all. As for Paz, also for Heidegger poetic language is inexhaustible, is always in state of being dis-covered, un-concealed. Poets are always listening to language. This is the reason of poetically dwelling on earth as the measure of the human being. **Man poetically dwells on earth.** Human beings are beyond things, and open to the revelation that might take place. To dwell poetically, to exist poetically on earth is the open existence par excellence. Here we can notice a huge difference between language as information and the poetical experience of language, the same as the difference between nature as natural resources and nature as a revelatory place. Language as the place of Being is the speaker. It speaks to us, and the poet is the responder to the language, the poet listens, and then answers. Silence is possible because there is a speaker. Silence is also a presence. Language is the home of Being; it is the place of Being. Silence also is saying something about the 'to be' present in the beings to which man listens. A poet says those things that speak to him, even though they are quiet

and still. They speak a certain language, the language of the Being hidden, or concealed in them. In trying to answer, language becomes obscure, because at the same time that it reveals, it also conceals. There is a polarity of presence and absence, obscurity and luminosity, speaking and silence. The poem is a glimpse of this experience, a paradoxical tension between the present moment incarnated in it and the silence of the presence of things from which the poem itself emerges. According to Heidegger, Logos is not only to speak and to say, or *verbum*. Commenting on Heraclitus, Heidegger proposes that the meaning is to lodge, to make room under a roof of what has been gathered and selected. What has been unconcealed is now hidden, is lodged. Man as mortal being listens and comports himself in the residence of the mortals, where the lodging that gathers and brings together is. Logos, the lodge that gathers and unites, has a double character of concealing and un-concealing. Logos as a verb is not only to say or to speak, it also means to put together and to gather or bring together the Being of beings. Therefore, language is not only a mean to express or say something. Language is the place where there is a home or lodging of the Being. This is the essence of language. Heidegger says that the Greeks dwelt in this essence of language, but they never thought about it. Western history has forgotten this, and language became a way of saying, through books, movies, paintings, dancing, and any other way of expression. Every expression is considered as language. In spite of this, language is much more than this. Language is the home of the Being, which originally means 'to be present'. It is a presence, a home that belongs to us, where we humans live going out forward, searching for the un-concealment of the Being. Language is a place where Being lives; where the Being is manifested; in and through language the Being evolves and becomes word. While language is revelatory, poetic language is the most revelatory. Silence is not just the stop of the language: in the unsaid remains the Being, silence is inhabited by real presences as well. Heidegger understands language in its metaphysical connotations as well as silence. Silence is not instrumental in the manner that a teacher asks for silence to be able to explain a lesson to the pupils. Heideggerian silence is the soil out of which language grows. Dwelling and language –language, also a home, a place where we dwell- are as intrinsic to humans as time. Time is being human. Every being is inherently connected to time. The technological thinking and technology, the instrumental thinking externalizes time because of purely utilitarian reasons. Chronometers are needed to measure every human activity, but it is external to the human being, and only related to the industrial society and its unending consumerist activities. Time is not an external measure. Time is life's man, especially sensitive in the authentic human being that lives forward toward death. Measuring is something external, unless considered in its existentialist meaning as mortality. The rhythms of nature confront us with a double rhythm: the biological rhythm of decay, of life and death; and the rhythm of regeneration; a reflection of the archetypal time where the source of being dwells. Rhythm implies a measure as well as a movement forward, towards something; there is direction in rhythm. This measure is not time. Measure is just a way to calculate it, like the 'chrono-meter'. This is the physical time measured by Galileo Galilei. This type of measuring has taken over every conception of time. "I don't have time" means that the measure of my time calculated in a watch or clock doesn't allow me to perform certain activities. It means that there is no room in that conventional and arbitrary measurement of time. But this is a reductionism. Temporality is man himself; it is his own flesh, and the flesh of the cosmos. Time is not an outsider. I

am time. It is not the calendar. The succession of day and night is rhythm, and like in a river, we swim within its flow, and its flow runs within us at the same time.

(36) WALDRON, Augustine. *The Catholic Encyclopaedia*. Volume XV. Online edition, 2002.

(37) Buttimer, 1993: Foreword by Yi-Fu Tuan. The 21st century is already displaying the same pattern in, for instance, “the Bush doctrine” (PNAC) that has transformed the whole earth into a military battle ground. The military reason is applied everywhere, the world has become a huge storage of commodities serving the U.S. corporative interests. Bombings and invasions could take place any time and any moment according to the criteria of little men that have developed resentment and a fearful attitude towards the differences, towards everything that doesn’t commune with their own narrow and capitalistic vision of the world.

(38) Jaspers has also acknowledged it. JASPERS, Karl. *Introducción a la Filosofía*. México, FCE, s/d. The Being is the original philosophical experience that produces awe. Man as *Dasein* is the only being that questions the Being [*das Sein*] in a radical way. Humans are capable of acknowledging its presence or there-ness *da* as differentiated from being(s) [*Seiendes*]. Heidegger considers that we can question not only beings as being (metaphysics), but also Being itself (ontology). This philosophical experience of awe in the presence of everything that is being is the event and the occasion of openness both in time and space (intimacy). This produces a discoveredness of beings in their beingness [*Seiendheit*]. Being is different from the beings [*Seiendes*]. Being is obscured by the beings; moreover, the beings make the Being forgotten: humans have forgotten the Being in the beings. Heidegger was able to read the Western metaphysical tradition as the process of forgetting about Being that loses its name [*Sage*] (alienation). There is a process of presence and absence. The unsaid is the Being and remains as a presence. The silence of the unsaid is there in its there-ness open to human intelligibility [*Dasein*] (intimacy). The Being [*das Sein des Seienden*] is hidden in *physis* and enframing [*Ge-stell*]. Truth, therefore, comes as a process of ‘un-concealment’ and ‘un-forgetting’ [*aletheia*]. Truth comes as the inseparability of disclosedness and re-collection from hiddenness and finitude. This process of un-concealment favors partial knowledges. These partial knowledges make reference to language. One can speak of the veiled Being, only by manifesting oneself as *Dasein*, being in the world (intimacy). However, the *Dasein* in everydayness as instrumentality and thrownness is *das Man* (alienation). *Dasein* is at risk, because of inauthenticity or fallenness. This means that man cannot catch up with his being as disengaged from being in the world with others. In this case man is not attuned; he is not receptive and responsive. Care and dread are man’s ontological perspectives. Care is the way in which man finds himself as “thrown forward toward”. Dread is the pathos of being toward the ‘not’ of being as a whole, namely, the Being [*das Sein*] that makes being be but that is not a being, and world is experienced in its fragmentariness (alienation). Authenticity comes from the being toward death that is being already thrown forward toward the coming annihilation of “being in the world with others”. Care is a source and an object of attention and solicitude; it requires caution (cf. the precautionary principle); it needs to be provided with assistance; to care means

concern for, opposite to apathetic or indifference; it means interest in, attentive, involve. Concern, from Latin *concernere*, means to mingle together, to mix together, in close association; thus its connection to intimacy. Reverence means profound awe and respect; it is an act of respect, especially a bow or curtsy; as a verb it means to consider or treat with reverence. It contains wonder. As a noun means one that arouses awe, surprise, admiration, marvel; it also means the feeling thus aroused; at the same time it has a meaning of a feeling of puzzlement or doubt. As verb, it means to be filled with curiosity or doubt, to be inquisitive or in doubt about to have a feeling of awe, admiration, and marvel. It comes from the old English *wunder* as wonder, marvel, miracle, phenomenon, prodigy, sensation. Awe and wonder are basic values or attitudes. Awe as a noun is a mixed emotion of reverence, dread, and wonder; it also means respect tinged with fear. Awe as a verb means to inspire or fill with awe. It comes from the Old Norwegian *agi*. Nature inspires and fills us with awe. Awe has a component of dread, which means as a noun profound fear, terror, fearful or distasteful anticipation; as an adjective, causing terror or fear, inspiring awe; as a verb, it means to be in terror of, to anticipate with alarm. It comes from the old English *adroedan*, which gives the word adrenalin. This corresponds quite well with the numinous experience, or the experience of the sacred which attracts and repels at the same time; it is the *mysterium tremens et fascinans*, the sacred described by the phenomenologists as Rudolf Otto; and the historian of religions Mircea Eliade. Awe has a meaning of respect, which means to have regard for, to esteem; to avoid the violation of; to concern; and as a noun it means a high deferential regard or esteem. It comes from the Latin, *respectus*, p.part. of *respicere*, regard, re + *spicere*, to look at. Regard in English means to look attentively, observe; to look upon or consider; to hold in esteem or respect; to relate or refer to; to concern; and to take into account; and as a noun it means a careful thought or attention, heed. While regard comes from the old French, heed comes from the old English *hedan*, to pay attention to or close attention or notice as a noun. Attentiveness is a poetic condition to listen intimately.

(39) Woodruff, Paul. Reverence. *Renewing a Forgotten Virtue*. Oxford, Oxford University Press, 2001: 4. See also McDaniel, 1989; Edwards, 1995; Carroll, 1997; Rockefeller, 1992. The letter to the Hebrews has a deeper meaning of reverence related to obedience and sacrifice.

(40) DALY, Herman and COBB, John B. *For the Common Good: Redirecting the Economy toward Community, the Environment, and a Sustainable Future*. Boston, Beacon Press, 1994: 387.

(41) cf. Bautista, 1999. The same tradition is found in the epic poem *Beowulf*. Reverence is not necessarily a link to religion. We may find it in the Bible, such as Psalms 67, 85, and 95. However, it is a natural human virtue broadly cultivated and recognized in the Greek and Roman origins of western humanism. Its basic message is “remember that you are human”, which prevents hubris or arrogance. Reverence is a certain acceptance of a tradition which doesn’t belong to us. Culture, language, homeland, parents, science, knowledge, poetry, crafts, agriculture, landscape, and so on are objects of reverence, because we don’t create them, they have been in existence before we were born. The “future generations” issue should be considered from this point of view. Any attitude of

reverence allows man to believe that there is a community of continuity; thus, it is possible to think seven generations ahead, as Native Americans have stated (Rockefeller, 1992). The Theology of reverence is especially related to God as wisdom and love. The Theology of reverence can be misleading if oriented to the sublime as nature in wilderness state far beyond civilization (alienation), as Cronon (1996) comments about going back to the wrong nature. Work is a source of knowledge and intimacy (White, 1996) Reverence for the power of human words; for the creative condition of the human voice that has listened first is expressed in reverence, an experience close to fear (Judith 16, 2-3, 13-15) Edwards (1995:157-159) states its importance and mentions "the Love that moves stars" (1995: 75-77; cf. the beautiful commentary of Steiner about Dante in *Grammars of Creation*) About "dominion" cf. also DAILEY, Thomas F. Creation and Ecology. The Dominion of Biblical Anthropology. *Irish Theological Quarterly*. Vol 58, No 1, 1992: 1-13; PHAN, Peter C. Eschatology and Ecology: The Environment in the End of Time. *Irish Theological Quarterly*. Vol 62, No 1, 1996/7: 3-16.

(42) BOFF, Leonardo. Autolimitacion. Una virtud ecologica. In: www.ecoport.net n 134, junio, 2003. Cf. also STEWART, Columba. The Greening of Asceticism. *The Way*, Vol 31, No 4, October 1991: 303-312.

(43) How to measure this solidarity? The amount of money that is put in to help developing countries offers a rough idea. For instance, the US is the richest economy, but contributes with just 0.1% of its GNP. Denmark is one of the most involved with slightly more than 1%. UNITED NATIONS. Statistical Yearbook 2002: 847. Net official development assistance from developed countries to developing countries.

(44) BOULDING, Kenneth. The economics of the coming spaceship earth. In: Environmental Quality in a Growing Economy. Ed. By Henry Janett. Baltimore, John Hopkins University Press, 1966.

(45) "Mega-theory"; cf. HARING, Hermann and THEOBALD, Christoph. Evolution and Faith. *Concilium. International Journal for Theology*. No 1, February 2000: 7-9.

(46) The last Social Forum in Porto Alegre (2003) –parallel and in opposition to the World Economic Forum held every year in Davos, Switzerland- signified the revolt of the South against the social agenda imposed by the North. Here there is a problem. Paradoxically, even in this field the North can impose a social agenda because of the numbers: the representatives have money to travel and be present; whereas the social representatives of the South don't have the same weight.

(47) AMMISCHT-QUINN, Regina et al. The discourse of Human dignity. *Concilium. International Journal for Theology*. No 2, 2003: 7-10.

(48) It is in this mind that the issue of terrorism should be reviewed, not as much as a threat or a subject of military attack. Terrorism is a political struggle for the recognition of dignity that has been systematically denied. Terrorism is about human dignity

offended, resentment, and the anger of the victims that are struggling against oppression (poverty, neocolonialism, migratory regulations).

(49) BOFF, Leonardo. Ecology and Poverty: Cry of the Earth, Cry of the Poor. *Concilium. International Journal for Theology*. No 5, 1995: ix-xii. See also BOFF, Leonardo. Ecology and Poverty: Cry of the Earth, Cry of the Poor. S/d. The only appropriate way to address the environmental crisis is as follows: "how can we obtain a socio-economic system that will produce a decent sufficiency for all, within a development model worked out with nature and not against it, and in which the idea of the common good will also involve the common environmental good, that of the air, seas and rivers, living beings, the whole environmental landscape?"

(50) DUSSEL, Enrique. *Filosofía de la Liberación*. Buenos Aires, La Aurora, 1985.

(51) DUSSEL, Enrique. *Ética de la Liberación*. Madrid/México, Trotta/UAM, 1998.

(52) DUSSEL, Enrique. Principios éticos y economía. Desde la perspectiva de la ética de la liberación. *Polylog. Foro para el filosofar intercultural*. 2(2001), 1-43.

(53) STEINER, George. *Real Presences*. Chicago, Chicago U. P., 1989.

(54) The Environmental Impact Assessment (EIA) as an ethical choice is also linked to the present rather than to the future. The most important question of any EIA is how this site is evolving, how it will evolve without any intervention, is the intervention really needed, if it is so, how can its impact on the local environment be minimized.

(55) VARA, Ana María. Comentario a *La moral económica* de Naomi Klein, Paidós, 2003; *La Nación*, Suplento Cultura, 2/2/03.

(56) WILFRED, Felix. Introduction: The Art of Negotiating the Frontiers. *Concilium. International Journal for Theology*. No 2, April 1999: vii. Besides, in my opinion and according to the loneliness and alienation experienced by the multitudes, Internet, TV, cellular phones and increased means of communication and particularly of transportation do not necessarily mean greater solidarity that is a truly human and intersubjective reality (cf. for instance Pappano, Laura: *The Connection Gap: Why Americans feel so alone*. New Brunswick, NJ, Rutgers University Press, 2001).

(57) SOBRINO, Jon and WILFRED, Felix. Introduction: Globalization and its Victims. The Reasons for Returning to this Theme. *Concilium. International Journal for Theology*. No 5, 2001: 11-15.

(58) ROLSTON, Holmes. Global Environmental Ethics: a Valuable Earth. In: KNIGHT, Richard L. et al. *A New Century for Natural Resource Management*. Washington, Island Press, 1995: 349-366; ROWE, Stan J. *Home Place; Essays in Ecology*. Edmonton, NeWest Publishers Ltd., 1990: 139-143; LAUNTENSACH, Alexander. *Justice in Gaian*

Ethics. Conference on Environmental Justice: Global Ethics for the 21st century. University of Melbourne, October 1st, 1997.

(59) CLARK, John. Imagined Ecologies. Contributions to the Critique of Political Ecology. *CNS*, 12 (3), September, 2001: 34. Clark in his critique of political ecology questions its neglect for the negative. It does not move from a positive holism that usually ends in a New Age spirituality. Clark says that the question of selfhood and the dialectical critique of subjectivity must be central: "as Hegel saw, the dialectical path begins when one faces death, that is, when one realizes the contingency of the ego and the relativity of ego boundaries, the non-identity and the constructed nature of the conventional self. Hegel defines this as the awakening of the spirit, but one might equally see it as an opening up to fully relational being." Cf. also Chapter I, (30) and (31).

(60) CLARK, John. Imagined Ecologies. Contributions to the Critique of Political Ecology. *CNS*, 12 (3), September, 2001: 29-36. See also HARVEY, David. Marxism, Metaphors, and Ecological Politics. *Monthly Review*. Vol 49, No 11, April 1998. EZENBERGER, Hans M. Critique of Political Ecology. In: Politics and Crime. New York, The Seabury Press, 1974: 166; mentioned by CLARK, John. Imagined Ecologies. Contributions to the Critique of Political Ecology. *CNS*, 12 (3), September, 2001: 29.

(61) CLARK, John. Imagined Ecologies. Contributions to the Critique of Political Ecology. *CNS*, 12 (3), September, 2001: 29.

(62) CLARK, John. Imagined Ecologies. Contributions to the Critique of Political Ecology. *CNS*, 12 (3), September, 2001: 29.

(63) DRYZEK, John. The politics of the Earth: environmental discourses. Oxford, NY, OUP, 1997.

(64) This confirms the Leninist thesis of imperialism as the highest stage of capitalism (Lenin, 1870-1924). LENIN, Nikolai. Imperialism and Capitalism. In: TIERNEY, Brian et al ed., Great Issues in Western Civilization since 1500. New York, Random House, 1967: 572-580. Cf. Chapter II, (29).

(65) The Cartesian *ego* and Nietzsche's will to power are the legitimacy of the illegitimate US invasion to Iraq. The military reason and the primacy of power as brute force mean the conversion to mere strategic use of nature and people. The predominance of the military reason has had, has, and will have unbearable consequences for the peoples of the world, especially the weakest, the peoples of the South, and their environment as well. The Other is the poor, the weak, the unarmed, the civilian population; the other is the natural and the urban worlds that suffer; the other is the disrupted rural world, the local market economy; the other is humanity's historical memory silently speaking in the Iraqi's archeological sites and their absence from the National Museum.

(66) <http://www.ecoport.net/articulos/agronegocios.htm>

(67) A full democracy must be developed in the United Nations, instead of the actual dominance of the US, France, Russia, China, and the UK; one country=one vote.

(68) SERRES, Michel. *The Natural Contract*. Ann Arbor, The University of Michigan Press, 1995; FERRY, Luc. *The New Ecological Order*. Chicago, University of Chicago Press, 1995; BUGALLO, Alicia I. *De dioses, pensadores y ecologistas*. s/d.

(69) The Major Documents of the Social Teaching of the Church follow the struggles of humanity to achieve justice. They cover a wide range of time, from the opening one in 1891, *Rerum Novarum*, to *Centesimus Annus*, issued in 1991. If the first one was mainly focus in the order of the *polis*, one hundred years later, the order of the *oikos* has started to occupy its own place. Nonetheless, in this teaching, the natural world has a relative intrinsic value. The negative moment of nature is necessary to perforate the enclosure of the dominant discourse and let the victim take its place as victim that demands care and negate its own condition of victim. It is interesting the point that *Fides et Ratio*, 1999, considers the proper levels of inquiry and the autonomy of science or reason and faith. Today, there is a tendency to incur in a constant petition of principle in issues that should be scientifically considered, and they should not be obscured by vague spiritualities.

(70) The modern world system began in the 16th century, and had encompassed the whole world by the 19th century. It is divided into three entities, core (also developed countries or "North"), and semi-periphery and periphery (also developing and underdeveloped countries or "South"). The pattern is the core's historical appropriation of wealth from the semi-periphery and periphery through surplus value from labor and natural resources. It is in this sense that ecological economics understands the rapine economy, which is the historical ecological debt of the North to the South in terms of natural resources and labor exploitation (slavery, deforestation, and mining are the extremes). In this sense, "development" is an impossibility because the South can not accumulate by any means what the North has already accumulated throughout history (1500-2000). The military reason supports this pattern that cannot be broken without punitive effects. This system assumes a continuum of places from the periphery to the core. However, this continuity doesn't seem very clear, since there are porosities, perforations, enclaves, and corridors of wealth and poverty. Nevertheless, some areas tend to be much more homogenous than others, especially in the core area or developed countries. This theory assumes that capital accumulation, profit maximization, and efficiency are the root of the system, which is evolutionary, cyclical, complex, of limited resources, and stochastic. Cf. MARTINEZ ALIER, Joan et al. *Poverty, Development and Ecological Debt*. In: <http://www.deudaecologica.org>. The novel by the Chilean José Donoso, *El lugar sin límites*, shows the decadence of a town when the road passes away from the town. Thus it has been relegated to oblivion by this simple decision of the one who designed the road and decided what places it should connect. The urban hierarchy establishes an iron law on the Earth and in every nation-state. According to market imperatives, the main routes are developed. Those are the corridors of capital reproduction -Rosa Luxemburgo (1871-1919). In Buenos Aires, it is notorious the case between Buenos Aires and La Plata, and within the metropolitan area as well. This capital reproduction conspires with a true

intimacy with the environment, whatever it might be, natural, rural, or urban. It conspires because some places become no places, places of oblivion and frustration, places of despair and abandonment. The second nature or the logic of capital is constructive on one side, but on the other is destructive.

(71) BOFF, Leonardo. *Ecology. Cry of the Earth. Cry of the poor.* Trotta, 1997.

(72) This does not mean democracy as it is understood by the US or the UK, two parties that end up having more or less the same financial and corporative interests; for instance, the invasion to Iraq was voted by democrats and republicans alike. There are many types of democracy, and maybe the US is the least democratic country. For instance, Argentina has 9 major political forces, several provincial parties, and several municipal parties. This diversity is historical; it comes from the Spanish *Cabildos*.

(73) Municipalities could become federated according to their correspondence with a regional landscape. For instance as in the *Delta del Parana* (Bautista, 1986)

(74) BOOKCHIN, Murray. *A Politics for the 21st Century. Speech to the Lisbon Conference on Libertarian Municipalism.* August 26, 1998. In: http://www.social-ecology.org/learn/library/bookchin/politics_21century.html Cf. also MONTEJANO, Bernardino. *Ecosofía: la morada del hombre.* Mendoza, EDIUM, 1993: 126. “*El municipio: la ciudad como casa grande*”.

(75) COULANGES, Fustel de Numa. *The Ancient City. A Study on the Religion, Laws, and Institutions of Greece and Rome.* Garden City, N.Y., Doubleday, 1956.

(76) KEMMIS, Daniel. *Community and the Politics of Place.* Norman, University of Oklahoma Press, 1990. Integrated Coastal Zone Management (ICZM) is an example of citizenship and local development (Bautista, 2000) Nonetheless, decentralization and participation are only understood in the context of capitalist restructuring process (RESTREPO, Darío I. *Dimension especial y política de la restructuración capitalista. Economía, Sociedad y Territorio.* Vol III, No 9, 2001: 93-126) ICZM is an example of how local development can be integrated in different scales in order to achieve regional coherence. The Buenos Aires Metropolitan Area Waterfront is a very complex coastal area of Argentina, located in the Rio de la Plata. Any sound environmental policy must achieve an integration of several jurisdictions that claim authority in this area: from the federal to the local departments (=counties) through the provincial scale (=state). Besides, the jurisdictions are also related to very complex and diverse activities: energy, fishing, recreation, naval industry, oil industry, chemical industry, transportation, government, tourism, port, trade, commerce, agriculture, conservation, airport, real state and construction, water supply, railroad stations, international frontier, customs, security, police, coast guard, navy, education, ecological reserves, urban and rural population. All these issues are intertwined in this complex area. Since the river is polluted, and the water is vital to many different needs, the ICZM has been proposed (Bautista, 2000) so that this highly complex area can achieve the goal-process of sustainable development (local-regional). Sustainable development is not a fixed structure. It is a flexible process that

changes over time according to the changes in both nature and society. It is a process of becoming intimate and aware of the residual alienation. It is an ideal scenario as well; a scenario where all these activities can take place at the same time minimizing the risks for all the others and optimizing the quality of the activity. The high goal would be that people from all over the coastal area could swim again in the river without any health risk. According to Barragán Muñoz (1997), the local concrete is based in **four general principles**: (i) social justice and social equity, *i.e.*, the same quality of life for all peoples, inclusive to the excluded and marginal that live on the coastal area (ethics of liberation); (ii) ecological compatibility means that the natural system –especially the water quality of the river and the ecosystems, vegetal and animal life- are improved this is the meaning of bioregionalism, of nature as discipline, as limits –ecological compatibility questions the US and EU over-consumption; the peoples of both regions are not living according to their natural carrying capacity, as a matter of fact, they have been sucking the blood of Latin America, Africa, Oceania, and Asia –and soon it will be the Antarctica- since the 1500-2000 cycle-; (iii) economic viability means that the activities are independent from subsidies, *i.e.*, to bring to an end the injustice of the world financial architecture designed after the WWII, which has become the unaffordable and un-payable international debt – the perversity of this system consists, for instance, in that the US is the most indebted country of the world, but it keeps financing its own debt through the world’s financial control-; and (iv) regional coherence, *i.e.*, the regional wholeness must be developed without contradiction between different scales, they harmonize without contradictions. Barragán Muñoz also emphasizes **specific principles**: unity –of the coastal area-, preemption –risks and vulnerability-, coordination –at the different jurisdictions and scales, public and private actors-, protection –of people and the environment, especially the common good, and the public goods and services-, mediation –to resolve conflicts, conflict resolution through negotiation-, and cooperation –the willingness to understand another perspective, different points of views. These four principles of local development are based in a set of values: integrity, participation, democracy, long time cycle, comprehensiveness, auto-evaluation, flexibility, and respect. These principles and values would enhance intimacy before, during, and after the decision-making process. They will enhance intimacy in both policy making and resource management. Thus, policy making and resource management would move from the bottom up rather than from the top down. Of the four principles social justice or equity, ecological compatibility, economic viability, and regional coherence, social justice is a key principle and it is also a priority in environmental ethics. This sense of social justice is also expanded to the natural system as a whole, but considering the priorities of the people, and especially the poorest. **If the poorest are protected, then the natural system will be protected, because it is usually the poorest that require a harmonious environment**, for they can not afford going any other place. The poor are rooted to the place. The poor are intimate to their place. The poor have not as much mobility as the well off do. They cannot go to live to some other place or go on vacation. In this sense, tourism, and **agro-tourism** as a category of tourism, is a way of pervading the globalization process into every single space that remains not captured yet by the system. It is a means to enter into every cleavage that has not yet been touched by the process of capitalist globalization. Tourism in general, as a need to move and visit new places all the time, enters into every corner of the world creating a serious disruption of traditional life styles. At the same time, those

traditional life styles are what the average US or European citizen are looking for, the local color, the telluric enchantment, the folklore; but at the same time those average tourists expect to spend their money in an environment that offers the comfort of their consumerist life style. This is undoubtedly an oxymoron. The money should remain in the place. In this way, tourism has become more and more an enclave of imperialism, an enclave of industrial production in the same way as railroads, factories, and exploitation of natural resources; they produce the same pollution, an even worse pollution, a pollution of minds and life style, a seduction to the obscure lights of the consumerist way of life. Besides, these tourist enclaves are usually mixed with prostitution, pornography, and drugs. Globalization and tourism are part of the thick refractory –alienating- system between humans and their environment. Finally, social justice must not have a narrow sense of legal justice. It has the meaning of the Greek *dike*, that is, justice as harmony, cosmos, beauty and proportion between parts, unity, and integrity. Respect is also a basic value. Respect means to have regard for, esteem, concern, **care for** the different interests of groups are not presented with arrogance, but ready to listen to the other side, its reasons, emotions, and feelings. Listening to the other, especially to the victim as an act of respect and human dignity, enhances dialogue and intimacy as the liberation of the listener. The ICZM must have a regional coherence. The region can not give up its ports, its industries, and the remaining coastal forests. The region is understood as a whole complex, an organic entity, or a system. Different disciplines come together as a whole to give meaning to this complexity: from the natural sciences, such as physics, chemistry, ecology, geomorphology, to the social sciences, such as history, geography, economics, sociology and archeology. The ICZM requires an institutional structure and norms at different levels, a regulatory framework. It also requires technical expertise, social and political sensibilities, and fluid financial capability. The urban-rural-natural coastal landscape is not of easy renovation. There are more and more pressures on this complex landscape. Pressures from people and the need to have recreational space, pressure from the real estate and construction companies, and pressures from the economic activities. Barragán Muñoz (1997: 80) says that *"no sólo se trata de ordenar el territorio o de gestionar los recursos naturales. Tampoco consiste en una especial versión de la gestión ambiental, de la conservación de espacios naturales o del fomento del desarrollo regional ... El desarrollo sostenible tiene unos presupuestos teóricos tan omnicomprendivos que exige conocimientos, habilidades técnicas y formación específica de todos los temas señalados"*, that is, sustainable development is a different quality of knowledge, a new sensibility to understand and listen to both the people and the landscape that the people has built over time. The **characteristics** of the ICZM process are (Barragán Muñoz, 1997: 85): integral –because it depends upon the four principles and values- , participative –people is essential in the decision-making process and implementation-, democratic, prospective –or future oriented-, long-term –its efficacy lasts along the years, its not immediate but patient-, comprehensive and selective –the whole reality is considered, but some particular features of the coastal area are crucial, such as water quality-, proposal –alternative procedures-, auto-evaluation and flexibility – to change the course of action whenever necessary-, and respect –there are no impositions, everybody listens to everybody, and everybody learns from everybody-. The ICZM is essentially public, and it is designed to protect people from the market failures.

(77) CLARK, John. *Municipal Dreams. A Social Ecological Critique of Bookchin's Politics*. In: LIGHT, Andrew. *Social Ecology after Bookchin*. New York, Guilford Press, 1998; *A Social Ecology*. In: http://melior.univ-montp3.fr/ra_forum/en/clark_j/A_Social_Ecology/CSE_Main.html I have found out that Leopold would be much closer to Bookchin's tradition (society-community) than to Berry's, because Leopold is not a deep ecologist, he is a conservationist with a sense of the social, the same as Bookchin.

(78) Smith, 2000: 117. Wallerstein's *World System Theory* and Bookchin's municipalism seem to complement each other. Cf. KOTTAK, Conrad P. *Cultural Anthropology*. 8th, Boston, McGraw-Hill, 2000; WALLERSTEIN, Immanuel M. *Geopolitics and Geoculture: Essays on the Changing World-System*. Cambridge, England, Cambridge University Press, 1991.

(79) SASSEN, Saskia. On global cities, *Clarín*, 6/9/2003. Mulgan uses the concept of *connexity* to describe the fact that our lives are now bound up with each other. He reminds the *Gemeinschaft*: "our relationships were dense, intimate and demanding, but generally face to face", whereas, today, "we are tied to others" through the natural and the built environments. He says that "there is a profound tension between freedom and interdependence." Both concepts have shaped our modern world. He warns against the multiculturalism prevalent in our society: "the facts of connexity do not automatically make people more tolerant, responsible, or understanding, but they do constitute a new environment that demands a creative response." Connexity does not mean the development of neither a social nor a natural contract. It requires more than instant accessibility. MULGAN, Geoffrey J. *Connexity. How to Live in a Connected World*. Boston, Harvard University Press, c2002. Cf. *Resurgence Magazine* 184.

(80) HALL, Marcus. Restoring the Countryside: George Perkins Marsh and the Italian Land Ethic (1861-1882). *Environment and History* 4 (1998): 91-103.

(81) CRONON, William. *Uncommon Ground. Rethinking the Human Place in Nature*. W.W. Norton, 1996; cf. also HAILA, Yrjo. 'Wilderness' and the Multiple Layers of Environmental Thought. *Environment and History* 3(1997): 129-147.

(82) CRONON, William. *Nature's Metropolis: Chicago and the Great West*. New York, W. W. Norton, 1991. Besides, the shift from the natural to the rural and the urban took place 10,000 years ago; the shift from the rural to the urban in the 13th-15th century; the shift from the urban to the metropolitan in the 19th-20th century. People have developed an urban frame of mind as well. The world is urban because the cities are places of power that organize their hinterlands and umlands. Cities cannot be considered as something strange to humans or to the planet itself. Cities are not an excrescence. Usually, environmental ethics is not grounded in dealing with "themes" or "concerns" that are not clearly localized, geographically localized. Environment and ethics are not abstract ideas: they do take place somewhere. This is the realm of moral geography and of people as people. From a parking lot, to houses, regional planning, agriculture, industrial location,

and communications, all are related to normative aspects of life and the moral interaction between humans and their environment. THOMASHOW, Mitchell. *Bringing the Biosphere Home. Learning to Perceive Global Environmental Change*. Cambridge, MIT Press, 2002. Thomashow says that global environmental problems become more tangible if they are integral part of everyday awareness. The way to learn about the biosphere is to pay close attention to our immediate dwelling place through the observation of the local natural history, the use of imagination, memory, and even spiritual contemplation. However, if such intimacy with the immediate surroundings obscures the global characteristics, then it is more alienating than liberating. Therefore, the biosphere as such is a thick concept that claims the humanistic integration of 'is' and 'ought', the local and the global, municipalism and globalization, urbanization and naturalization; cf. DOUGLAS, Ian & BOX, John. *The Changing Relationship between Cities and Biosphere Reserves*. Manchester, 1994. SABATINI, Francisco. *Conflictos Ambientales y Desarrollo Sostenible de las Regiones Urbanas*. *PRISMA*, 24, 1997: 2-11. The concept of biosphere reserves should be expanded to and integrated with the urban, the peri-urban, the rural, and the natural areas. Cities, such as Chicago, Boston, and Buenos Aires, are nature becoming humanized and man becoming naturalized. The UNESCO MAB Program began in 1967. A biosphere reserve is an example of this dialectics of nature becoming humanized and man becoming naturalized. The Buenos Aires Ecological Reserve as socially constructed territory and built nature is another example. It is also useful to mention the Urban Forestry Center in Portsmouth, and The Seacoast Science Center located in Rye at Odiorne Point State Park, where the New England frontier was begun to be constructed in 1624. "When Manchester celebrated its centennial in 1851, speakers described in poetry and speeches how early settlers found a vast and foreboding wilderness, filled with wild beasts of all sorts and a river overflowing with migrating fish in the spring" (Aldrich, 2001: 5) But they were all in the past tense because the myth of progress as conquer over nature was already instituted. Now 150 years later, there is a naturalization of the city. Ian MacLeod, executive director of the Massabesic Audubon Center says that although Manchester is a city of 107.000 people, it has a lot of features that make it ideal for wildlife, such as the river corridor, small ponds and marshes, the Massabesic Lake, hills, trees, and some tracts of woodlands. Eric Orff, a wildlife biologist for NH Fish and Game, is not surprised by Manchester's abundant wildlife; for it has learned to cope with humans. He says that an expansion of the deer, moose, and turkey and bear populations has spilled even into the backyards of towns. Wildlife is everywhere: from coyotes, fisher and fox to, now, bald eagles and peregrine falcons nesting within the city limits. Again, society becoming naturalized is not in terms of the opposition natural-artificial, but a dialectical process that has several dimensions, such as the relevance of the biological sciences instead of philosophy of history, the exploration of outer space through satellites and the physics and chemistry, which are at the foundation of the universe story, the importance of zoos and botanical gardens right in the middle of cities, and the agricultural and food issues in the cities. Recently, the *Delta del Parana* front part—a natural and rural ecosystem—is a biosphere reserve (Bautista, 1986) I also suggested that the Buenos Aires waterfront as a whole should become a biosphere reserve that would include not only natural patches, but also the highly managed urban areas, which as a quilt configure the waterfront (Bautista, 1999). This designation would achieve an integration of the urban, the rural, and the natural as a

metropolitan area complex. Recently, Formosa, a city amidst the Gran Chaco Americano, a dry forest shared by Argentina, Paraguay, Brazil, and Bolivia, was proposed as a biosphere reserve, the city itself. This means that there is conscious intent of linking the city and its rhythms to its broader natural ecosystem (*La Nación*, 11/25/01). The concept of biosphere reserves is not limited to natural and rural areas; it can be extended to urban areas, such as the Buenos Aires waterfront area or Formosa. A new sustainable urban culture, that would bring urban citizens, now unaware or distant from the natural web of life that allows cities to keep functioning, to a closer encounter and awareness of the dependence of the city itself as a built environment towards the natural systems (groundwater, ground, rivers, atmosphere, energy resources, food, construction materials, and so on). Cities are also places to develop a sense of place, places to be re-inhabited.

(83) DALY, Herman and COBB, John B. *For the Common Good: Redirecting the Economy toward Community, the Environment, and a Sustainable Future*. Boston, Beacon Press, 1994. Daly and Cobb also refer to conventional economics as "chrematistics": the manipulation of property and wealth so as to maximize short-term monetary exchange value to the owner. Ecological economics is different from environmental economics, that is standard economics applied to the environment; maybe it should be called "environmental chrematistics".

(84) Martinez-Allier, 1990: x.

(85) Martinez-Allier, 1990: 5. True, yet we do because we need some kind of orientation.

(86) Martinez-Allier, 1990: xv.

(87) Martinez-Allier, 1990: xvi. Environmentalism usually emphasizes poverty rather than wealth, because the wealthy class, people, institutions, governments, and corporations pay the research, the universities, the conferences, and the institutes.

(88) Martinez-Allier, 1990: xvi.

(89) Martinez-Allier, 1990: xvii.

(90) BEAUD, Michel. *A History of Capitalism. 1500-2000*. New York, Monthly Review Press, 2001[1983]. Developed countries ought to share their capital to promote sustainable development in developing countries, according to their own needs, not the needs of their national corporations and investors. Funding is historical reparation for all the damage that industrialized nations have caused throughout the centuries, making their own living from them, and exhausting them in many cases. Europe, Japan, and the US, have been and still are colonial and imperialist powers, which have made their living from less powerful countries. There is an opportunity here to repair this **historical debt, accumulated since the 15th century through exploitation of both land and its peoples**. PENGUE, Walter A. Comercio desigual y 'deuda ecologica'. Lo que el Norte le debe al Sur. *Le Monde Diplomatique*, Argentina, abril 2002. The peoples of the South are the victims oppressed and alienated by the system; intimacy cannot have any meaning unless

through liberation from the oppression of the world oligarchies that control the markets. Bolivia is an example of a country that has suffered the rapine economy throughout its history. Since the 16th Century, for 200 years its silver ended in Flemish, German, and Genovese Banks and contributed to the capitalist development of Europe. The natives were the cheap source of mining labor force. If Bolivia now wants to develop, can it exploit the Dutch workers and exploit the German iron and coal mines? (cf. Galeano, Eduardo. *El país que quiere existir*. Pagina 12, 10/19/03. *NoticiasdelCeHu 1093/03*) The rapine economy not only relates to labor and the natural resources. There has been and there is a paleontological and archeological extraction of value from the South to the North (cf. *La Nacion*, 10/25/03)

(91) Martinez-Allier, 1990: xvii.

(92) Martinez-Allier, 1990: xvii; and of course economic phenomenon as well.

(93) Martinez-Allier, 1990: 11. Sociobiology or the systematic study of the biological basis of social behavior was popularized by E.O. Wilson in his book *Sociobiology: The New Synthesis* (1975). Favored by the tide of the deep ecology movement, Wilson, specialist in ants, stands in the long tradition of Anglo-empiricism that tries to reduce human behavior to animal behavior and to evolutionary processes of natural selection (also Skinner). Sociobiology cannot understand these human processes, even when there is an assumption that human beings as ecological beings are as territorial as wolves. Sociobiology cannot elucidate the drama of being human on earth and the pursuit of the good life. Proximity and distance are two aspects of caring (Heidegger). Territoriality is morality, but not in the sociobiological sense. For instance, the urban geography of Berlin during the Cold War had specific moral choices, especially concerning the Wall. This is especially true about South Africa's apartheid. It is also true of every town and city where zoning is applied in order to determine localizations and segregations; and of the world frontiers broadly open to the free flow of capital, but strictly closed to migrants along borders watched as if we were living in prison camps. The urbanization process usually is segregating. The best places are for the rich, while the poor have to dwell in the most dangerous places, exposed to floodings, earthquakes, and diseases. The basis for a biological determination of moral choices is assumed in the case of altruism -when an organism sacrifices itself in order to save other members of its family- which is consistent with the preservation of the gene rather than the preservation of the individual. This new type of genetic determinism -and probably the future "social geneticism" related to biodiversity - is another type of ideological transposition of the natural into the human sphere. It is another type of reductionism that will keep producing a certain placid comfort to the dominant establishment. Kropotkin was aware of the altruistic behavior in nature, and he refuted Darwin's emphasis on competition. Kropotkin was more interested in proving that nature usually mirrors society, that is, if humans compete, then they will tend to see competition in nature as well. Next, nature is taken as normative and competition is reinforced in society by the justification of natural laws. But, if nature is cooperation and symbiosis, then society should reflect these characteristics as well. Lately, Peter Singer (1999) in his *A Darwinian Left* has tried to build a Darwinian left based on Kropotkin and the principle of cooperation rather than competition.

(94) Paul Krugman is a “counterexample” about the lack of awareness with respect to geography, environment, and space; because he was not conscious of this dimension until recently, yet he had been dealing with them: “About a year ago I more or less suddenly realized that I have spent my whole professional life as an international economist thinking and writing about economic geography, **without being aware of it**” (Krugman, 1991:1). In *Geography and Trade*, Krugman acknowledges that ideas such as transaction costs across space and economies of scale (concentration of locations) are familiar ideas, yet they have never become part of the mainstream economic analysis. Almost ten years later, Krugman published in collaboration *The Spatial Economy. Cities, Regions, and International Trade*. Sassen is a good source to study this topic from a more sociological perspective. Usually environmental ethics deals with “themes” or “concerns” that are not clearly localized, geographically localized. Environment and ethics are not abstract ideas: they do take place somewhere. This is the realm of moral geography. From a parking lot, to houses, regional planning, agriculture, industrial location, and communications, all are related to normative aspects of life and the moral interaction between humans and their environment as their dwelling place. The GNP/GDP does not take into account resource depletion, environmental degradation, and other activities that are not registered in monetary units. It does not take into account “geography”, nor was it ever meant to. There is nothing inherently wrong with it, just the way it is often used.

(95) SMITH, David M. Las dimensiones morales del desarrollo. In: *Economía, Sociedad y Teritorio*. Vol 1, No 1, 1997: 1-40. For a more complete vision of ecological economics, see for instance, Costanza, Robert et al. *Getting Down to Earth. Practical Applications of Ecological Economics*. Washington DC, Island Press, 1996.

(96) PATTON, Judd W. The inseparable link between morality and economics. Bellevue University. Economics Department. February 3rd, 1992. Cf. SAYRE, Kenneth. Morality, Energy, and the Environment. *Environmental Ethics*, (Spring) 1981, Vol 3, No 1: 5-18. VAN DE VEER, Donald and PIERCE, Christine. *The Environmental Ethics & Policy Book*. 3rd ed., Belmont, CA, Wadsworth/Thomson, 2003. A current text book that expresses this concern and its link with policy.

(97) MUÑOZ de JUANA, Rodrigo. Scholastic Morality and the Birth of Economics: the Thought of Martin de Azpilcueta. *Markets & Morality*. Vol 4, No 1, Spring 2001.

(98) Cf. Chapter III, section E on virtues. This is probably one of the reasons of the decay of the Spanish Empire. The Dutch and the British were able to control the financial market and the pursuit of profits through usury, in part because of Calvinism. Today's international financial institutions have accepted usury. In this sense, New York and London are the world capitals of usury. Berry claims that the Christian religious revelation (with its emphasis on the *provisional condition* on earth; that we are not from here, that our true nation or home is other world) has regarded the Earth as something lacking fulfillment and consistency in itself, favoring its spoiling. **My belief is that Christianity has been very balanced in this, assuming the tension of both the provisional here on earth and the shortness of human life, thus stressing the inutility**

of capital accumulation; and therefore the senseless exploitation of nature and fellow humans to achieve a short glory on earth. It was mainly Calvinism rooted in the ancient Hebrew tradition that stated predestination; so if a person is very wealthy here on earth, it has to be taken as a signal that God is with him or her, they are chosen, saved. Otherwise, if things don't go well, then it means that the favor of God is not with that person, so material success in a short period of human life is the sign of condemnation or salvation in eternity. This belief, strong in Calvinism and the Protestant churches, fueled the acquisition of individual material possessions, being the book of Job an example of this. His success was the proof that he was enjoying God's favor. Max Weber explained this by linking the Protestant ethic to capitalism. His intention was to de-articulate Marxist thought that made religion a mere superstructure of the material condition of society. He put it the other way around: a religious belief can trigger different economic structure. Although the earth is transient, it is important, since the whole creation will be redeemed.

(99) SMITH, David M. *Moral Geographies: Ethics in a World of Difference*. Edinburgh, Edinburgh University Press, 2000.

(100) *The Good Life* (1986), *Morality and Imagination* (1989), and *Passing Strange and Wonderful: Aesthetics, Nature and Culture* (1993)

(101) COLECTIVO. Una ética por la sustentabilidad. Manifiesto por la vida. *Ambientico*. No 106, Julio de 2002.

(102) MORA, Eduardo. Una ética ambiental igualitaria y compasiva. *Ambientico*. No 106, Julio de 2002.

(103) If ethics' question is "how we ought to live", then environmental ethics' question is "how we ought to live in reference to our natural surroundings". Moral geography enlarges this question: how are we and ought we to live in reference to our urban, peri-urban, rural, and natural landscapes?

CHAPTER IV

(1) FINNEGAN, William. The Economics of Empire. Notes on the Washington Consensus. *Harper's Magazine*, May 2003: 41-54.

(2) TEUBAL, Miguel. El campo argentino está dejando de ser el "granero del mundo" para transformarse en monoprodutor de soja. *NoticiasdelCeHu* 397/03; 8 de mayo de 2003. As Heidegger suggests, to consider technology as neutral is an instrumental explanation that remains blind to the essence of technology as revealing. The danger is that this has become the dominant way of revealing. Technology permeates all areas of life and non-technological understandings are reduced and disarticulated. Argentina has been instrumentalized from the molecular to the geographical scale. The GM soya, the

soils, the ports on the *Hidrovia* that take the nutrients miles away to feed the European cattle and the Asian soya markets, is not this a strong intimacy and at the same time a strong alienation? GM soya is plunging the country deeply into the problems of nature (Chapter III) Heidegger says that man's oblivion of Being in the encasement of the standing reserve is the real danger, because he can finally manufacture himself, as biotechnology is suggesting. The danger (alienation) is the saving power (intimacy), because it reveals the alienation of man from Being. If Saint Exupery is correct, which I assume, machines do not take us apart from the problems of nature, but they plunge us more deeply into it (I understand by 'machines', science and technology, Heideggerian revealing, Ellul's technological society, Mumford's 'megamachine'). At the same time this process has strengthened the fragmentation of the city and the country, alienated the different social classes, widening the gap between the rich and the poor, between corridors and enclaves of modernity and areas of underdevelopment; and it has put more pressure on the natural ecosystems. The ethics, the value system of this process is chrematistics based in efficiency, efficacy, and quantitative growth, to pay an alienating foreign debt. The agricultural policy is devoted to maintain this type of power relationship between the dominant classes and the land, which are subjugated by the same system. In the end, economics becomes chrematistics, a vision of short term gains. Solidarity is disrupted, and the poor have to recreate alliances to resist the assault of neoliberalism and defend a minimum of human dignity.

(3) AGUERO, Ricardo et al.: Perfil socio-económico del trabajador agropecuario de un area rural de la región pampeana argentina. Una aproximación a la caracterización del mismo y su vinculación con el territorio que lo acoge. Ponencia presentada en el 9no Encuentro de Geógrafos de América Latina. Mérida, México, 21 al 24 de abril de 2003. In: *NoticiasdelCeHu* 504/03, 23 de mayo de 2003.

(4) BOY, Adolfo. Siembra directa, Barbecho químico y una nueva maleza. *Ecoportal.net*, junio de 2003. **Biotechnology is the new capitalist frontier.** President Bush has involved himself in supporting the GMO because for the US biotechnological industry has become a crucial profit issue. Hunger is politically employed by Bush, by saying that GMOs could improve food production. The Neomalthusian pressure in this chrematistics field is evident, since the production of food will have to increase enough to feed a population of somewhere between 7.5 – 12 billion. In terms of ecological economics, a *logistical* growth model should be applied to agriculture, rather than the actual *exponential* growth model. The logistic model assumes a carrying capacity. However, it is my belief that this carrying capacity is not fixed, but movable by the human capacity of culturally reshaping landscapes. This is not the biocentric postulate of appropriate technology. If human beings are first, rather than profit, technology, capital, or any other fetishism, then the process of liberation is set up. Ecological economics and bioregionalism match if they interpret the carrying capacity in a Neomalthusian way. Nonetheless, Berry is correct in the obvious appreciation of the divorce between ecology and economics. However, as I have tried to demonstrate in this thesis, this is not because of humans as such, but because of the capitalist cumulative process that started in the 1500s that has replaced humans by the idol of capital in any of its configurations. Harris says that "the lack of upper limits in most economic models of agricultural growth leads

to an excessive emphasis on the expansion of production, and an insufficient consideration of environmental constraints and the need for population limits. A logistical growth model, for which there is strong supportive evidence, should lead us to focus instead on environmentally sustainable production techniques, efficiency in consumption, and measures to limit population growth.” True, population is the most important element of the system, because as I stated in chapter V, life, and the reproduction of human life is at the center of any environmental ethics. But neither the president of the US, nor the Argentinean rural associations, nor the current science focuses in the chrematistics philosophy of the actual global system that is based in maximization of profits rather than in nourishing life. In this sense, ecology and economics are totally divorced, but also the sense of the human is divorced from the ethical, political, and economical spheres [HARRIS, Jonathan M. Agriculture in Global Perspective. Working Paper No. 01-04. Global Development and Environmental Institute, Tufts University, February 2001].

(5) Bt-Corn is a genetically engineered corn that produces its own insecticide, the *Bacillus thuringiensis* (Bt) delta endotoxin. Bt-corn has the potential to simplify management and effectively control corn borers throughout the season.

(6) The may 2003 tragic flooding of Santa Fe city occurred because of the extraordinary rainfall in the lower drainage basin of the Salado River. A flooding is a complex event that intertwines natural and anthropic causes. In this case the rainfall –natural factor- was maximized by soils that can not retain water partly because of the soja monoculture. In the end, a flooding is a political event. Cf. RULLI, Jorge. Un factor importante para desencadenar la catastrophe hídrica de Santa Fe podría ser el modelo agrícola. *Ecoportal.net*, Julio de 2003; SCHREIDER, Mario. Causas naturales y antrópicas que provocaron la inundación de la ciudad de Santa Fe. *Eco2site*, Julio de 2003; NATENZON, Claudia. Una inundación tiene causas más políticas que naturales (*Clarín*, 5/11/03).

(7) The mainstream model has some successful cases; such as some familiar business that are considered as an exemplar to learn from. Gustavo Grobocopatel, 41 years old, is the third generation of a business that started with the immigrant grandfather in 1912. He belongs to AAPRESID –the association that promotes direct plough systematically with GMO soy- and AEA (Asociación de Empresas Argentinas), a business association. His family has farming origins, but he has become an entrepreneur, an executive who is linked to biotechnology, Harvard University, and Texas A & M University. The management is based in the concept of social capital; and the business is evolving as a holding. The business is employing GPS to farm the land and massive use of transgenic seeds. The business is related to mainstream knowledge, the production of knowledge as a commodity based upon the values of success, efficiency, and competitiveness. We may ask whether this type of successful story means that there is intimacy as well when applying a capitalist model. It may seem so, but the commodification of the soil, the land, and the human beings is inexorable. The land is not a community of beings, but an intensive capitalist organization oriented to profit making and nature, knowledge, machines, biotechnology, and human beings are considered as capital. Although this may seem a successful story, there are many farmers that have lost their land, they have

alienated from their farms, and many foreign investors are now the owners of the land. Different investment groups from the US and the EU are the owners of the land; a land that is considered as a commodity that can be bought and sold as many times as necessary according to the evolution of the financial markets. The MOCASE (Movimiento Campesino de Santiago del Estero) whose *motto* is “no hay hombres sin tierra ni tierra sin hombres” has become one of the Argentinean conscience arising groups about the menace of the biotechnological colonization and the integrity people-land.

(8) KNEEN, Brewster. The Geo-politics of Genetic Modified Organisms. *Theomai. Estudios sobre Sociedad, Naturaleza y Desarrollo*. No 5, primer semestre de 2002.

(9) BOY, Adolfo. Transgénicos y fracaso del modelo agropecuario argentino. Grupo de Reflexion Rural. *Ecoportal.net*, 2002; Soja, Trigo y otros transgénicos, *Ecoportal.net*, mayo 2003. The changes in the *pampas* have been very deep. There has been an accelerated growth of land dedicated to productivity, a process of land concentration especially by foreign investors, such as Cresud with 400.000 in the best arable land in the pampas, and Benetton in Patagonia with 900.000 has. The new actor in this process is the *contratista*; one that owns machinery and negotiates its use to the land. This is indicating a disruption between natural resources conservation and fast economic results, because except for the owner of the land, the administrators and *contratista* would not care about land conservation. They are investors and want high and fast return to their investment. They are focused in a short-term profit making. Any kind of serious environmental policy needs a long term process instead of this short sighted mentality. This process degrades both the natural and the social. Mussari says that this type of growth produces social inequality and configures patterns of social exclusion. It might be possible that the only limits to this accelerated logic of accumulation will be set up by nature itself by the degradation of resources. Another significative change has been **the privatization of knowledge and the promotion of a fragmentary type of knowledge that is dedicated to efficiency rather than to the social well being of the people**. The incentives of the market keep concentrating capital and widening the scale of operation for the sake of competitiveness; thus, causing increased soil degradation. Any kind of sustainable development must not be based upon technology or biotechnology. It also must include the political, the social, and the natural [MUSSARI, Silvia Mabel. Reflexiones sobre los Cambios de la Agricultura en la Region Pampeana. En: Revista *Theomai. Estudios sobre Sociedad, Naturaleza y Desarrollo*. Num. 5, primer semestre de 2002]. The same herbicide is used in Colombia, Bolivia, and Peru to kill the drug plantations.

(10) MANZANAL, Mabel. Neoliberalismo y territorio en la Argentina de fin de siglo. En: *Economía, Sociedad y Territorio*, vol. II, num. 7, 2000: 433-458. Also GIRBAL-BLACHA, Noemi M. Las crisis en la Argentina. Juicio a la memoria y la identidad nacional. Reflexiones desde la perspectiva historica. *Theomai*, numero especial, invierno de 2002. COCCARO, Jose M. El espacio situado o los tiempos del espacio. *Boletín del Centro Humboldt* No 3, Buenos Aires, agosto de 1998; AGUERO, Ricardo O. Las dos caras de la Argentina y como America Latina se manifiesta en nuestro territorio. *Revista de Reflexiones Geograficas. NoticiasdelCeHu* 767/03. 18 Junio 2003.

(11) KOLLMANN, Marta I. and PUEYO, Hebert. Condicionantes del desarrollo regional sostenible y competitividad industrial en Argentina. *NoticiasdelCeHu* 547/03, 25 de mayo de 2003. The so-called deterritorialization is a fetishism of the cyberspace. In effect, the territories have been supporting the tensions within the countries, among the countries, among regional constructs, corporate empires, and social classes created by the globalization process.

(12) FERNANDEZ, Nino. Las regiones hacen punta en el desarrollo. *Clarín*, Suplemento Económico, 29/12/02. The devaluation of the peso after the December 2001 crisis has mainly favored soya and tourism (tourism has also become a big concentrated industry after the devaluation); and some other productions to a lesser extent, such as mining and wine, fruits and vegetables. Citrus as lemon, sugar, cotton, fruits, wines, horticulture, tobacco, and even the traditional *yerba mate* have evolved as commodities, been reconverted, mechanized causing population expulsion and high concentration of capital. Mining, especially copper and gold, construction rocks, and other minerals have gone into the same process. There are some particular progressing products such as honey and rabbit meat of high quality. After the devaluation, the industry started to revitalize again, because it was again favorable to the local production rather than import.

(13) BAUTISTA, Gabriel F. Territorios en Redefinición. El Frente Ribereño de Buenos Aires. Tesis de Maestría. Buenos Aires, UCES, 2000.

(14) PEREZ NEGRETE, Margarita. Las metrópolis latinoamericanas en la red mundial de ciudades: megaciudades o ciudades globales? Mexico, febrero 2002. *NoticiasdelCeHu* 254/03, 2 de abril de 2003.

(15) CICCOLELLA, Pablo. Grandes inversiones y dinámicas metropolitanas. Buenos Aires: ciudad global o ciudad dual del siglo XXI? *Mundo Urbano*, No 5, septiembre de 2000; TELLA, Guillermo. La modernización tardía de una metrópolis semiperiférica: el caso de Buenos Aires y sus transformaciones socioterritoriales recientes. *Scripta Nova. Revista Electrónica de Geografía y Ciencias Sociales*. Universidad de Barcelona, No 69 (70), 1 de agosto de 2000.

(16) PREVOT SCHAPIRA, Marie-France. Segregación, fragmentación, secesión. Hacia una nueva geografía social en la aglomeración de Buenos Aires. *Economía, Sociedad y Territorio*, vol II, núm. 7, 2000, 405-431.

(17) VELAZQUEZ, Guillermo A. y GARCIA, Maria Cecilia. Life Conditions and transformations in Argentinean middle size cities in the nineties. The case of Tandil. Personal communication, 2003.

(18) ARIZAGA, M. Cecilia and SZAJNBERG, Daniela. "Nuevas Ciudades" en la Region Metropolitana de Buenos Aires. Una aproximación desde el imaginario fundacional. *Theomai. Estudios sobre Sociedad, Naturaleza y Desarrollo*. No 6, segundo semestre de 2002.

(19) CICOLLELA, Pablo. Distribución global y territorio. Modernización y concentración comercial en la Argentina en los años noventa. *Economía, Sociedad y Territorio*. Vol. II, núm. 7, 2000: 459-496.

(20) RULLI, Jorge E. La biotecnología y el modelo rural en los orígenes de la catastrophe que sufre la Argentina. Exposición en el Seminario de UITA, Buenos Aires, 11 de abril de 2002. En: <http://www.ecoport.net/articulos/rural.htm> Also MONBIOT, George. La guerra oculta de la biotecnología. *Ecoportal.net*, mayo 2003. The changes in lifestyle of many farmers and rural workers and also the use of technology has caused people to migrate to the urban areas. Thus creating an impoverished environment both in the rural and in the urban areas as urban slums. It is very difficult to find a blue collar job in the cities and towns because of the capitalist crisis in the industrialized world that started in the mid 1970s and led to the Reagan-Thatcher regimes. Argentina's dominant classes adopted a financial and global model that has de-industrialized the urban areas. This added to the deep financial crisis due to the collapse of the neoliberal politics have dismantled the infrastructure of the country. Local elites and the IMF are responsible for this process that has brought poverty and hunger. According to the last EPH (*Encuesta Permanente de Hogares*), 57,7 % is living under the poverty line; 27,7 % is under the indigence line (=destitution, extreme poverty); cf. FRERS, Luciana Díaz. Un nivel de pobreza record. *NoticiasdelCeHu* 498/03, 23 de mayo de 2003. These measurements have a strong political incidence, and politicians and local technicians, not only the IMF or WB bureaucracies, discuss about these measures, while the real people suffer. As poverty levels rose, the Argentinean church became more prophetic in criticizing the government. I think that one of the reasons why Argentina is still a lively country is its deeply rooted Catholicism. It is a Spanish heritage. There have been changes in the last thirty years, divorce and marriages, but the traditions of devotion, pilgrimages are still fresh and alive. In fact many of them have become stronger, together with new groups and movements.

(21) [sub voce] to pledge property or goods as security for a debt without surrendering ownership [Early 17th century. From Medieval Latin *hypothecare*, from Late Latin *hypotheca* "deposit" from Greek *hupothēkē*, from *hupotithenai* "to deposit as a pledge."]

(22) The GRR (*Grupo de Reflexion Rural*) stated that the "biotechnological revolution" - a combination of direct sowing, Monsanto herbicides and transgenic seeds resistant to them- caused a quantitative leap in the soya crop production and a qualitative leap in the rural structure, specially the **land tenure**, and even the model of country [*Taller Regional sobre Bioseguridad para America Latina y el Caribe de la UNEP*. Buenos Aires, may 2002] Argentina has been transformed in a country, whose exports are crop without added value, grains to feed the cattle of the European market and Brazil. Argentina has been transformed from a food producing nation to a grazer supplier for the livestock of wealthy nations. In 1994/95 5,9 million hectares were dedicated to soya. By 1999/2000 7,2 million. Now it is estimated in 12,7 ha. The volume of soya produced has grown in the last 10 years from 10 million tones to an estimated 30 million tones in 2002. Argentina is the second largest producer of GM soya after the US, and the world's largest exporter (*The Ecologist*, February 2003: 26). The instrument is GM soya, and the actors

are the giant agro-industrial corporations and the biotech firm Monsanto, local supporters, rural producers, and NGOs. Argentina is an empty territory dominated by soy RR and without rural life. The GRR says that this is a model of production of commodities: the more it produces, the poorer it becomes, because of the low prices and the overproduction. This productivist fever to lower costs kills the small and medium size farmers and subsidizes the European meat production.

(23) *Late Pleistocene and Early Holocene hunter-gatherers of the Pampas and Patagonia, Argentina and Chile.* <http://www.ele.net/LaBelle/pampas/pampas.htm>

(24) The continental ocean platform that doubles the extension of the country contains the Islas Malvinas (Falklands), which belong to Argentina. Although first sighted by an English navigator in 1592, the first landing (English) did not occur until almost a century later in 1690. The first settlement (French) was not established until 1764. The colony was turned over to Spain two years later and the islands have since been the subject of a territorial dispute, first between Britain and Spain, then between Britain and Argentina. The UK illegitimately asserted its claim to the islands by establishing a naval garrison there in 1833, when they had to protect the oceans for the British ships and commerce. The British navy was very powerful by that time, and it still is, especially because of the strong alliance with the US. Argentina invaded the islands on 2 April 1982. The British responded with an expeditionary force that landed seven weeks later and after fierce fighting forced Argentine surrender on 14 June 1982. These islands have now become strategic because there is oil in the geological substratum and because they are ideally located to connect with the Antarctica, which is going to be the frontier of the 21st century in terms of natural resources exploitation. Antarctica remains as a virgin land, densely explored and studied by the industrialized nations that regard it as a source of raw materials.

(25) NAVARRO FLORIA, Pedro. Un país sin indios. La imagen de la pampa y la patagonia en la geografía del naciente estado argentino. *Scripta Nova. Revista electrónica de Geografía y Ciencias Sociales*. Universidad de Barcelona, No 51, 1 de noviembre de 1999 (cf. Turner's "free available land", Chapter II).

(26) MUIR, John. John Muir's Last Journey. South to the Amazon and East to Africa. Unpublished Journals and Selected Correspondence. Michel P. Branch, Ed. Washington DC, Island Press, 2001.

(27) BONDEL, Santiago. La Patagonia y el imaginario geográfico, tan solo una cuestión de mapas? Disertación presentada en la apertura de las IV Jornadas de Geografía de la Patagonia. Octubre 2002; cf. also QUINTERO, Silvina. Geografías regionales en la Argentina. Imagen y valoración del territorio durante la primera mitad del siglo XX. *Scripta Nova. Revista Electronica de Geografía y Ciencias Sociales*. Universidad de Barcelona, vol VI, núm 127, 30 de octubre de 2002.

(28) BRAILOVSKY, Antonio and FOGUELMAN, Dina. Memoria verde: historia ecológica de la Argentina. Buenos Aires, Sudamericana, 1991. In 1903 Francisco P.

Moreno donates 7.500 ha. In 1922 the first National Park *Del Sur* is created with 785.000 ha. In 1934 under the law 12.103 is created the *Dirección de Parques Nacionales* and Nahuel Huapi and Iguazú are established.

(29) The last elections (April 2003) were not about ideas, but about emotional rejections among candidates. The value system is not very different among them: productivity, consumerism, growthism, capitalism, and progress understood as more consumption. Brailovsky states that the model of country that was gestated during the last dictatorship in 1976 based on the dismantling of the public sector, national industry, and debt process has to be discussed. This model has reached its own depletion. Started in 1976 with the capitalist crisis, it was deepened by Menem in the 1990s. Brailovsky says that we have to discuss as a nation what type of relationship between us people and the natural world ought to be chosen according to the type or model of country. BRAILOVSKY, Antonio. *La Ecología en la Definición de un Proyecto Nacional*. Buenos Aires, Defensoría del Pueblo Adjunta de la Ciudad de Buenos Aires, 2003.

(30) LIBERALI, Ana María. La contaminación, un fenómeno económico. El caso de la Argentina a fin de siglo. *NoticiasdelCeHu* 719/03, 11 de junio de 2003.

(31) BRAVO, Elizabeth. Comentarios al Documento: "The World Bank Rural Development Strategy: Reaching the Rural Poor". En: <http://www.ecoportal.net/articulos/bm.htm>

(32) [Http://www.ecoportal.net/articulos/agronegocios.htm](http://www.ecoportal.net/articulos/agronegocios.htm)

(33) In Pilar, I was able to personally interview in a field trip, one of the last milk producers close to the *Panamericana*, km 53, in 1985. Subsequent visits every year from 1986 till 1994 showed me the deep social and land use changes in that area. There is a horse club, an athletic club, and some other high class business that provide different services to the suburbanized population living in the recently developed areas. Pilar was a boom during those years because of the reconstruction of the *Panamericana*, which allowed traveling from Buenos Aires to Pilar in 30 minutes.

(34) However, this organic agriculture is neither rooted in local people nor local and traditional knowledge. It is a kind of greening ideology applied to farming techniques. These green business certificate organic in order to sell in the expensive European markets or to the small elite that can afford them in Argentina. Traditionally, farmers have been organic. I studied the case of the farmers in Avellaneda, the *quintas* that would produce the *vino de la costa*. These *quintas* were located between the river and the industrial area of Avellaneda. They were traditionally organic producers with an irrigation system similar to the *chinampas* that would use the river and at the same time provide refuge against floods; cf. BAUTISTA, Gabriel. *Territorios en Redefinición*. El Frente Ribereño del Área Metropolitana. Tesis de Maestría, UCES, 2000. For this reason the capitalist frontier story and environmentalism are two sides of the same coin and mutually reinforce each other (Chapter II)

(35) ARGENTINA. *Encyclopædia Britannica* from Encyclopædia Britannica Online. <<http://www.search.eb.com/eb/article?eu=125508>> [Accessed June 29, 2003]

Argentina has been reduced to chrematistics. The natural, the social, the rural, and the cultural are reduced to chrematistics analysis and market fundamentalism. Jim Saxton (*La Nación*, 6/29/03) has recently produced an analysis that deals only with this type of technocratic mind: the IMF, Department of Treasury, Wall Street economic model of the 90s. It denies everything that would bring some doubt to the neoliberal dogma. A dogma is a type of mind that purports to explain everything, to fold every event into itself. The Washington Consensus considered free trade as a moral principle, because real freedom is commercial freedom: idealism and commerce are intertwined in the North American mind. In the end, this dogma is an economics of Empire. The structural adjustments and privatizations of the globalization regime are a bold practice of imperialism, executed through the Bretton Woods financial institutions that were already discussing the world to come after the end of the WWII. The international debt has become immoral. The payments of the debt are taken the money that should promote the well being of the population, not luxuries, but shelter, food, education, health, and decent jobs. Instead, as it has been since the 1500s, it comes to enrich the wealthiest of the North, the irresponsible expenditure, and the overconsumption of resources. The international debt is alienating, an obstacle to intimacy, to dignity, to life. If intimacy really revolts against alienation, then the international debt ought not to be paid. Besides, it puts under pressure the natural, rural, and urban systems of Argentina. Saxton is a US congressman, close to Bush, that favors tax cuts, war, and sanctions to France. This same man opposes the actual decision of the Argentinean government to control the capital flows, especially those seeking an attractive rate in a very short term (*Clarín*, 5/18/03). This technocrats and conservatives support total freedom because it is convenient for the rapacity of financial capital. They are not interested in human beings; they have totally divorced ethics from economics. They believe that the invisible hand moves the markets as gravity moves the stars.

(36) The Monroe doctrine (1823) has been configured by the US military supremacy since the 1890s. Yet now there is a real threat because the capitalist dominion has entered in the open military phase of pre-emptive war to pursue its pillage of resources and strategic control. Whenever necessary, the US will promote a regime change by military and diplomatic coercion, and the use of the military force whenever convenient regardless of its legality, legitimacy or morality. Although this is by no means a firmly rooted foreign policy, the most vulnerable regions are the Caribbean –Cuba, Panamá, México, and Central America–; Colombia and Venezuela, and the Andes. The Santa Fe IV document, the FTAA, and the Plan Colombia are the three main instruments of dominion in order to annex Latin America; cf. PINZON SANCHEZ, Alberto. Operación geoestratégica global de EE.UU. para anexar América Latina. *NoticiasdelCeHu* 476/03, 22 de mayo de 2003. Besides, the US company Choice Point in Atlanta has sold information to the CIA about citizens of Mexico, Nicaragua, Honduras, Costa Rica, Guatemala, El Salvador, Colombia, Venezuela, Brazil, and Argentina. This is a menace to human intimacy (*La Nación*, 5/16/03). Argentina has traditionally supported a non-interventionist policy and the International Organizations. The margin of autonomy is very narrow, but it has to be strengthened. Tokatlian (*Clarín*, 5/7/03) perceives that the

instability will come from the distance between governments pro-US and societies more inclined to reject the US imperialism. The invasion of Iraq was to grasp the oil reserves; the control over (South) America could be water, biodiversity, and the Venezuelan and Mexican oil. Oil is the blood of the US capitalism. But, the invasion of Iraq brought again, after a decade of space virtuality, the reality of controlling territories, and the presence of military forces to do so. There is no virtual space on Earth. The illusion that Bill Gates has been trying to sell ended in Grenada, Serbia, Kosovo, and the Persian Gulf. The military reason is the muscle of the US capitalism and the way to construct the hegemony in order to legitimate the American way of life; cf. CECEÑA, Ana Esther. *América Latina en la geopolítica estadounidense. Theomai. Estudios sobre Sociedad, Naturaleza y Desarrollo*. No 6, segundo semestre 2002.

(37) RAPOPORT, Mario. Un Nuevo rumbo en la política exterior argentina. *Clarín*, 6/27/03. This project is consistent with the latent dream of a unified Latin América from the Río Grande to Tierra del Fuego; cf. FERRE, Alberto Methol. *América del Sur: de los Estados-Ciudad al Estado Continental Industrial*. Conferencia Organizada por el Foro San Martín para la Integración de Nuestra América, Centro Cultural Hernández Arregui, Buenos Aires, 12 de julio de 2002.

(38) RAMIREZ LOPEZ, Berenice P. America Latina: los saldos de la reestructuración neoliberal. *NoticiasdelCeHu 41/02*, 29 de enero de 2002.

(39) *The Ecologist*, February 2003: 26. About soya and health problems, see La soja y los niños, *NoticiasdelCeHu 154/03*, based on the protest letter from the experts Daniel Doerge and Daniel Sheehan to the FDA about soya and human health (*Noticias del CeHu 148/03*: Soja y problemas de salud; also in *EcoPortal.net*, 4/11/03: Científicos protestan contra la aprobación de soja) The policy of employing soya as a palliative has serious problems, because it is not a good source of calories and nutrients, especially for children; cf. La soja y los niños, *NoticiasdelCeHu 154/03*; Soja y problemas de salud, *NoticiasdelCeHu 148/03*. There is a growing concern for organic agriculture, and many Argentinean farmers are beginning to explore this new market of the organic food. The same concern has been arising about meat. Therefore, Argentina should seriously plan a new agricultural politics for the sake of the land and its people. Not only because of the arising demand of the European markets about safe food -non GM vegetables, cereals, and meat-, but also because this new green revolution wave is eroding the soil and expanding the agricultural land into new ecosystems -natural and agricultural-, which are becoming more and more deteriorated. Organic agriculture, which has found a niche market in Europe, has no incidence in the stock market. Productivity of this agricultural style is not as high as the other one, but in the long run, their effects would be better for the land and for the people. Yet, profit making through industrial agriculture practices seems to be the most intense model that will be applied in the coming years; cf. Mas pobreza en la Argentina, *NoticiasdelCeHu 163/03*, 16/3/03. This is the darkest side of the periphery capitalism at the beginning of the 21st century. There is an articulation between the country and the city, the rural and the urban, between the rural labor market and the urban labor market. Besides, rather than intimacy with the land, there is an alienation from the land: alienation from both the rural and the urban worlds. Buenos Aires has

always been sensitive to the changes in its hinterland, from the very beginning as a tiny fort. The impoverishment and GM soya monoculture have created a weak food security standard and reduced the biodiversity of rural ecosystems.

(40) FURMAN, Ruben. *Argentina puede dar de comer a mas de 200 millones de habitantes*. Lo Social, 07/10/2002. En: <http://www.losocial.com.ar>

(41) *Fronteras*, Año 1, Enero 2002. URL: www.gepama.com.ar

(42) LEFF, Enrique. Transgénesis. De la Génesis del Mundo a la Transgénesis de la Vida. *Fronteras*, año 1, enero 2002; cf. also Hardt, 2000.

(43) BOY, Adolfo: Soja, trigo y otros transgénicos. *Ecoportal.net*, mayo 2003.

(44) RAMOS DELGADO, Gian Carlo. Medio Ambiente, Salud, Seguridad alimentaria en la era de los transgénicos. *Ecoportal.net*, mayo de 2003.

(45) PENGUE, Walter.: Cultivos Transgénicos. Hacia dónde vamos? Buenos Aires, Lugar Editorial-UNESCO, 2000.

(46) COCCARO, José M. and LE BAIL, Joel. El espacio pesquero, argentino? *NoticiasdelCeHu* 225/03. 31 de marzo de 2003. The same pressure on the rural and the urban is exerted upon the Argentinean fisheries. The external debt is the main extortive tool of the capitalist system. See also

(47) ROFMAN, Alejandro et al. Situación Contemporánea de las Economías Regionales. Estrategias para Incorporar a un Modelo de Desarrollo con Equidad Social. En: *NoticiasdelCeHu* 273/03.

(48) MANZANAL, Mabel. Instituciones y gestión del desarrollo rural en Argentina. *Economía, Sociedad y Territorio*, vol III, núm 12, 2002, 557-591.

(49) BOSSO, Andrés. Entrevista. *Eco2site*. Buenos Aires, abril 2003.

(50) GRUPO DE REFLEXION RURAL. De los agro-negocios sin agricultores a una nueva cultura agrarian: huecos en el debate sobre transgénicos. In: *Theomai. Estudios sobre Sociedad, Naturaleza y Desarrollo*. No 5, primer semestre de 2002.

(51) AUYERO, Javier. La Geografía de la Protesta. *Trabajo y Sociedad. Indagaciones sobre el empleo, la cultura y las prácticas políticas en sociedades segmentadas*. No 4, vol III, marzo-abril 2002, Santiago del Estero, Argentina. *NoticiasdelCeHu* 216/03. The urban sectors also experienced the popular assemblies and the awakened memory of the neighborhoods in order to depend less on hierarchical government and trust more in self-government. The city of Buenos Aires and the metropolitan region have a long story of sense of place, a memory of the neighborhood or county. It has always had a strong sense of belonging to the place. The local has always been strong enough to resist the global.

However, many small businesses have been shut down. The highways articulated with the communication technologies have been disarticulating the traditional city. Now, an intensified consciousness has started to realize what has been going on. This renewed awareness might provide a deep questioning to the globalization process and the business politics related to it.

BY WAY OF CONCLUSION

(1) BAUMAN, Zygmunt. *Modernity and Ambivalence*. Ithaca, NY, Cornell University Press, 1991.

(2) BERMAN, Marshall. *All that is solid melts into the air: the experience of modernity*. New York, Simon and Schuster, 1982.

(3) Cf. Chapter II on Balandier. Exploitation-conservation-creative destruction-renewal. HOLLING, C.S. *The Resilience of Terrestrial Ecosystems: Local Surprise and Global Change*. In: CLARK, W.C. et al. *Sustainable Development of the Biosphere*. Press Syndicate of the University of Cambridge. Chapter 10, 1986: 292-320.

(4) HINKELAMMERT, Franz J. *Estancamiento dinamico y exclusion en la economia mundial*. *NoticiasdelCeHu* 253/03, 2 de abril 2003.

(5) BRENNAN, Andrew. *Environmental Ethics*. Routledge Encyclopaedia of Philosophy. Vol 3, London, Routledge, 1998: 333-6.

(6) Fractals are used in computer modelling of natural structures that do not have simple geometric shapes. Fractal means the repeating geometric pattern (order) of an irregular or fragmented geometric shape (chaos) that can be repeatedly subdivided into parts, each of which is a smaller copy of the whole, such as clouds, mountainous landscapes, and coastlines. They can also be used in social structures such as cities, emphasizing the way in which uncoordinated local-decision making (chaos) gives rise to coordinated global patterns that define the morphology of a city.

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----- *The poetics of Space*. New York, Orion Press, 1964.

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